

REYNOLDS HISTORICAL
GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY



3 1833 01742 6187

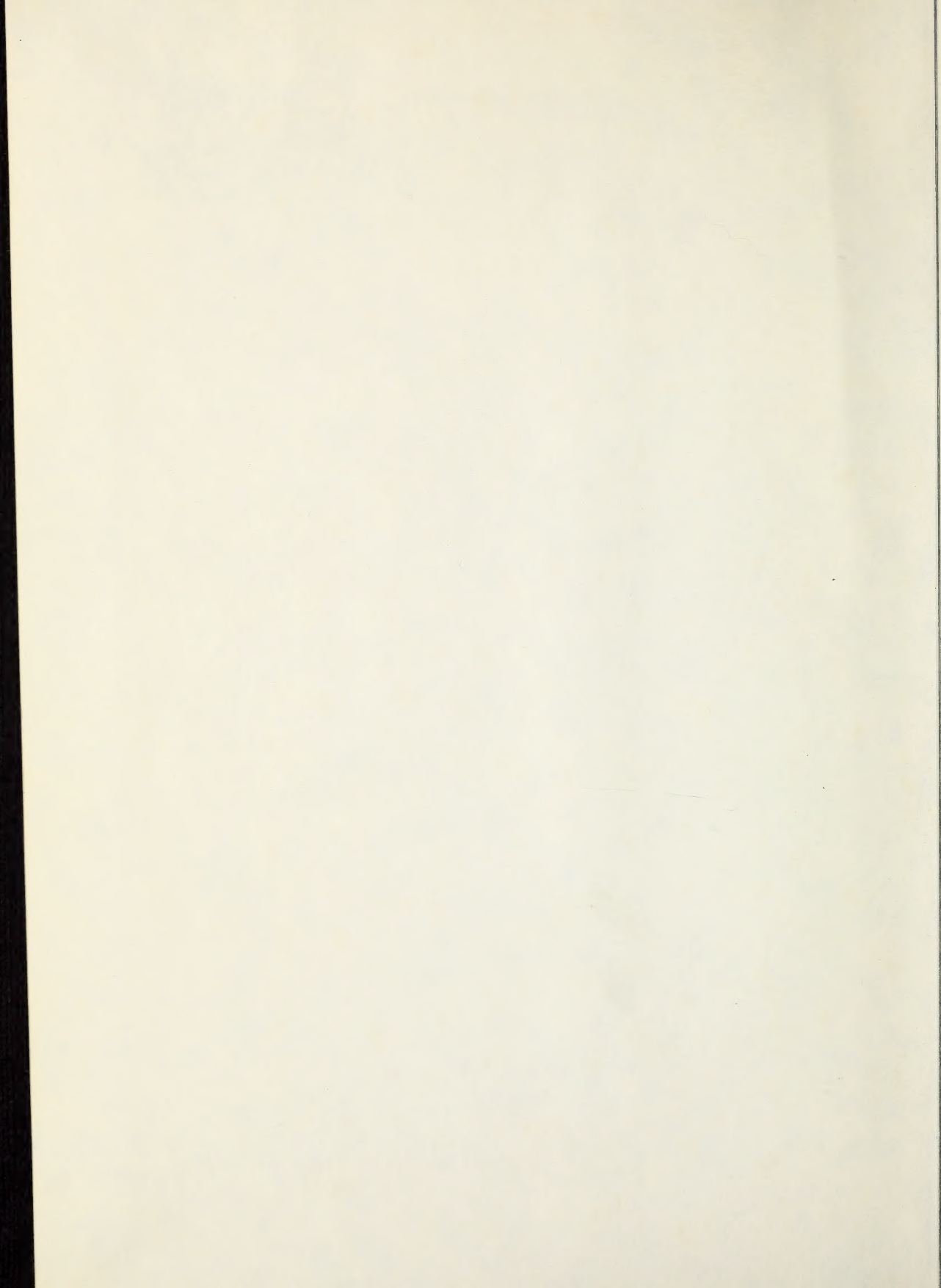
GENEALOGY

974.8

P38515

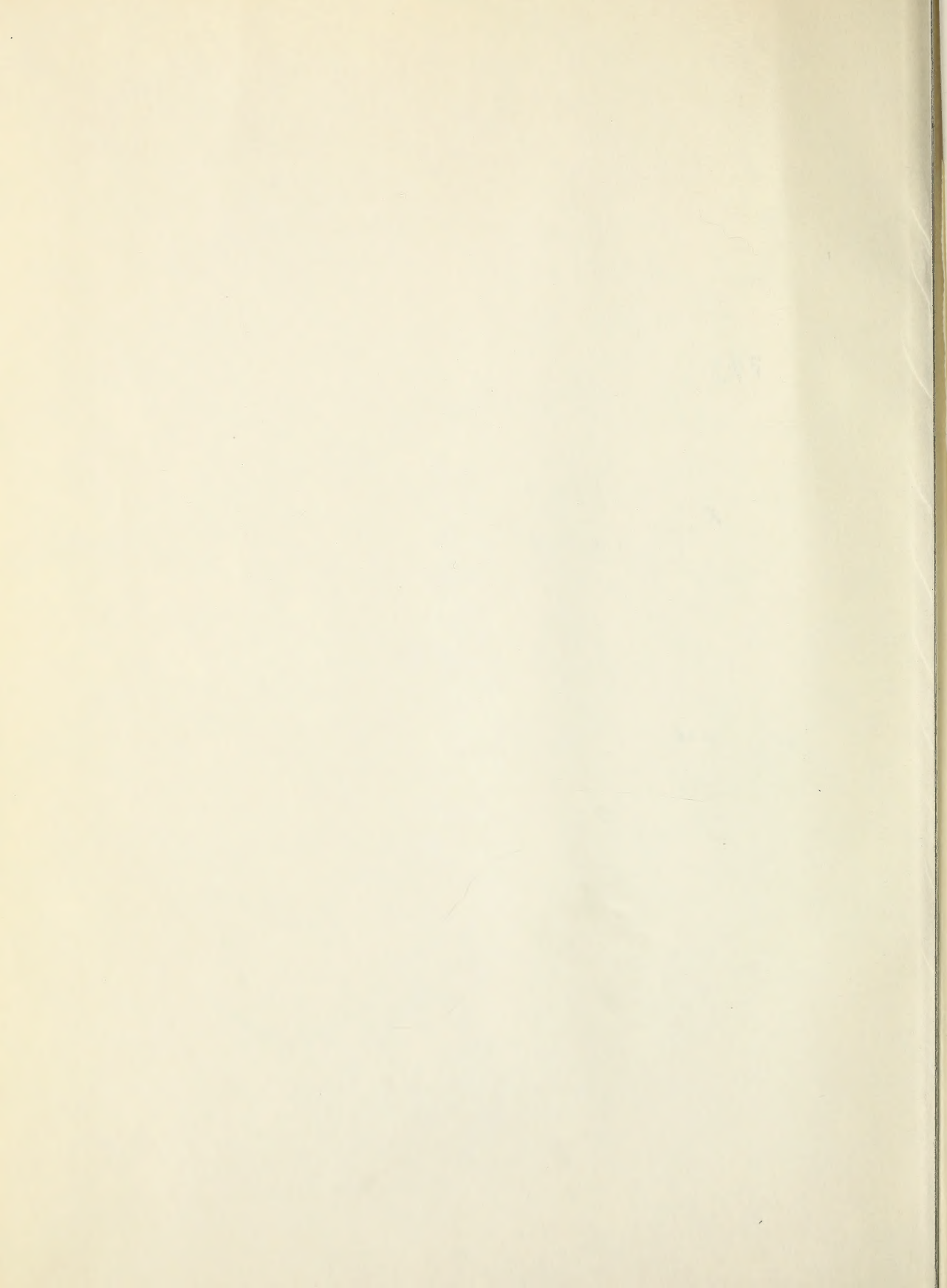
1907

JAN-JUN





Digitized by the Internet Archive
in 2013



The Pennsylvania-German

A MONTHLY MAGAZINE OF
BIOGRAPHY, HISTORY, LITERATURE,
FOLKLORE, ETC., ETC.

THE PENNSYLVANIA-GERMAN

VOLUME 8 part 1

1907

JANUARY-JUNE

H. A. SCHMIDT, EDITOR

Ever since the days of Captain John Smith, the Pennsylvania-Germans have been highly respected in the American history. It is this Magazine's intention to give the world with special reference to the German people, a complete and accurate picture of the Pennsylvania-Germans, their history, their achievements, and their contributions to the world. It is the aim of this Magazine to bring to the attention of the world the ever increasing interest of the Pennsylvania-Germans in the world, and to show that they are not only the backbone of the American people, but also the backbone of the world.

VOL. VIII.

JANUARY-JUNE, 1907

PRINTED BY THE PENNSYLVANIA-GERMAN MAGAZINE CO., PHILADELPHIA, PA.

THE PENNSYLVANIA-GAZETTE

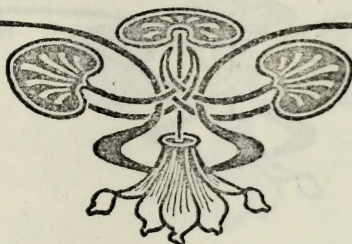
VOLUME 8 Part 1

1801

JANUARY-JUNE

The Pennsylvania-German

A POPULAR MAGAZINE OF
BIOGRAPHY, HISTORY, GENEALOGY,
FOLKLORE, LITERATURE, ETC.



(FOUNDED IN 1900 BY REV. P. C. CROLL, D. D.)

H. W. KRIEBEL, Publisher

H. A. SCHULER, Editor

Ever since the sixth of October, 1683, Germans have been busily helping to make American history. It is this German-American history that, with special reference to our own great commonwealth of Pennsylvania, this magazine is endeavoring to set before the world in its true light. Whatever interests the German settlers or their descendants in any part of this country is a legitimate object of our study and research.

VOL. VIII.

JANUARY-DECEMBER, 1907

PRESS OF REPORT PUBLISHING COMPANY, LEBANON, PA.

The Pennsylvania-German

A MONTHLY MAGAZINE OF
BIOGRAPHY, HISTORY, GENEALOGY,
FOURNIER LITERATURE, ETC.



FOUNDED IN 1868 BY REV. F. C. CROLL, D. D.

H. W. KRIEDEL, Publisher

H. A. SCHULTE, Editor

Ever since the sixth of October, 1868, Germans have been busily helping to make American history. It is this German-American history that with special reference to our own great commonwealth of Pennsylvania, this magazine is endeavoring to set before the world in its true light. What ever interests the German settlers or their descendants in any part of this country is a legitimate object of our study and research.

VOL. VIII.

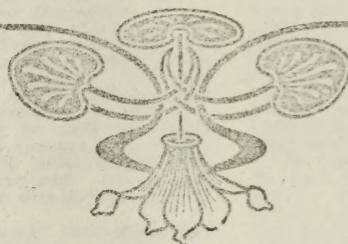
JANUARY-DECEMBER, 1907

F854.6745

The Pennsylvania-German

A POPULAR MAGAZINE OF

BIOGRAPHY, HISTORY, GENEALOGY,
FOLKLORE, LITERATURE, ETC.



X 700669

THIS NUMBER CONTAINS

The First Part of a New Symposium:

GERMAN MIGRATIONS IN THE UNITED STATES AND CANADA

ILLUSTRATED WITH A FRONTISPIECE MAP OF PENNSYLVANIA SHOWING THE SUCCESSIVE FORMATION OF COUNTIES. Also:

SHOOTING-IN THE NEW YEAR: A Peculiar Pennsylvania-German Custom.

THE YORK RIFLEMEN (Illustrated Historical Sketch), Second Paper.

REV. ISAAC K. FUNK, D.D., LL.D. (Illustrated Biographical Sketch).

MYLES LORING: A TALE OF THE TULPEHOCKEN (New Serial Story with Illustrations). First Chapter.

THE HOME (New Department, Devoted to Pennsylvania-German Family-Life).

LITERARY GEMS, EDITORIAL COMMENT, NEWS CLIPPINGS, CORRESPONDENTS' CHAT, ETC., ETC.

Full Table of Contents on back of Frontispiece.

Business Announcements on second page of Cover.

The Pennsylvania-German

(FOUNDED IN 1900 BY REV. P. C. CROLL, D.D.)

VOL. VIII

EAST GREENVILLE, PA., JANUARY, 1907

No. 1

H. W. KRIEBEL, Publisher.

H. A. SCHULER, Editor.

EDITORIAL OFFICE, Allentown, Pa.

COPYRIGHT, 1907, BY H. W. KRIEBEL.

Entered as second-class matter October 3, 1906, at the post office at East Greenville, Pa., under the Act of Congress of March 3, 1879.

THE PENNSYLVANIA-GERMAN is an illustrated monthly magazine of 48 or more pages reading matter, devoted to the Biography, History, Genealogy, Folklore and General Interests of Pennsylvanian and other American settlers of German and Swiss ancestry, and their descendants.

PRICE.—Sent postpaid to any address in the United States, Canada, Mexico and Cuba, for \$1.50 a year, payable in advance; to other foreign countries, \$1.75. Trial subscription, three successive numbers, 25 cents. Single numbers—regular, 15 cents, Symposium numbers, 25 cents each.

REMITTANCES should not be made in postage stamps and will be at the sender's risk. Every remittance will be promptly acknowledged on a receipt showing when subscription will expire. Acme Coin Makers will be furnished on application.

SUBSCRIPTIONS will begin with the number next following the date of their receipt.

CHANGE OF ADDRESS.—When a change of address is ordered, both the old and the new address should be given.

CONTRIBUTIONS.—Articles of unquestionable merit bearing on our field are invited, but no attention will be given to unsigned articles. We will not be responsible for statements made or

opinions expressed by contributors. We reserve the privilege of retaining articles that are not specially solicited at least one month for examination, and will not return such articles, if unavailable, unless stamps are sent for this purpose. All manuscripts and pictures that are to be returned should be plainly marked with the address to which they are to go. Contributions intended for any particular number should be in the editor's hands by the first of the preceding month.

AGENTS.—We want reliable local agents and canvassers everywhere and will allow them liberal commissions.

CAUTION.—Subscribers should satisfy themselves of the trustworthiness of persons to whom they pay their subscriptions to this magazine. We accept no responsibility for subscriptions taken by agents until the order and remittance have been received and acknowledged.

OUR CLUBBING OFFERS are good for all our subscribers all the time. Save money on your periodicals by ordering them through us.

ADVERTISING RATES will be furnished on application to the Publisher.

Subscribers will do us a great favor and give us valuable help by stating their business or occupation, when sending in their orders.

EXPIRATION AND RENEWAL.—A slip inserted on this page is a notice that your subscription has expired. Please renew at once by filling out the renewal blank on the slip and returning it with the subscription price to the publisher, H. W. Kriebel, East Greenville, Pa.

Our Monthly Bulletin-Board

The February Number

of this Magazine will contain, among other timely and interesting matter, the following new articles:

Illustrated biographical sketches of the late Dr. John G. Morris, the eminent Lutheran divine, and of Hon. Peter S. Grosscup, Judge of the United States Court in Chicago. The former sketch is from the pen of Rev. Dr. P. C. Croll, the latter was written by E. C. Maxwell, of Philadelphia.

The History of Schaefferstown, Pa., by A. S. Brendle, Esq., illustrated (first paper).

The Symposium on German Migrations in the United States and Canada, the History of the York Riflemen and the Sketches of Historic Buildings of the Lehigh Valley will be continued.

WANTED

60 Copies of THE PENNSYLVANIA-GERMAN for September, 1906, to make up complete sets of Volume VIII. For every copy of the September issue returned in good condition, the sender's subscription will be advanced two numbers. If more than sixty copies are received in response to this notice, the excess may be returned to the senders. Address the publisher,

H. W. KRIEBEL,

East Greenville, Pa.

The Pennsylvania-German

Published by the Pennsylvania-German Press

For the Proprietor, J. J. Schaefer, Jr.

At the Pennsylvania-German Press, Philadelphia, Pa.

Entered as Second-Class Matter, June 15, 1879.

Postpaid at Philadelphia, Pa., June 15, 1879.

Accepted for mailing at special rate of postage provided for in Act of October 3, 1917, authorized on June 15, 1918.

The Pennsylvania-German Press is a weekly newspaper published at Philadelphia, Pa. It is the only newspaper of its kind in the city. It is published by the Pennsylvania-German Press, which is a corporation organized under the laws of the State of Pennsylvania. The paper is published every week, except on Sundays and public holidays. It is a large paper, and contains a great deal of interesting and useful information. It is a paper that is well worth reading.

The Pennsylvania-German Press is a weekly newspaper published at Philadelphia, Pa. It is the only newspaper of its kind in the city. It is published by the Pennsylvania-German Press, which is a corporation organized under the laws of the State of Pennsylvania. The paper is published every week, except on Sundays and public holidays. It is a large paper, and contains a great deal of interesting and useful information. It is a paper that is well worth reading.

Subscription and Advertising Rates: Single Copies, 5 Cents; Six Months, \$2.50; One Year, \$4.50. Advertising rates on application. Published by J. J. Schaefer, Jr., Philadelphia, Pa.

Our Monthly Bulletin-Board The February Number

The February Number of the Bulletin-Board contains a great deal of interesting and useful information. It is a paper that is well worth reading. The Bulletin-Board is a monthly publication that contains a great deal of interesting and useful information. It is a paper that is well worth reading.

WANTED

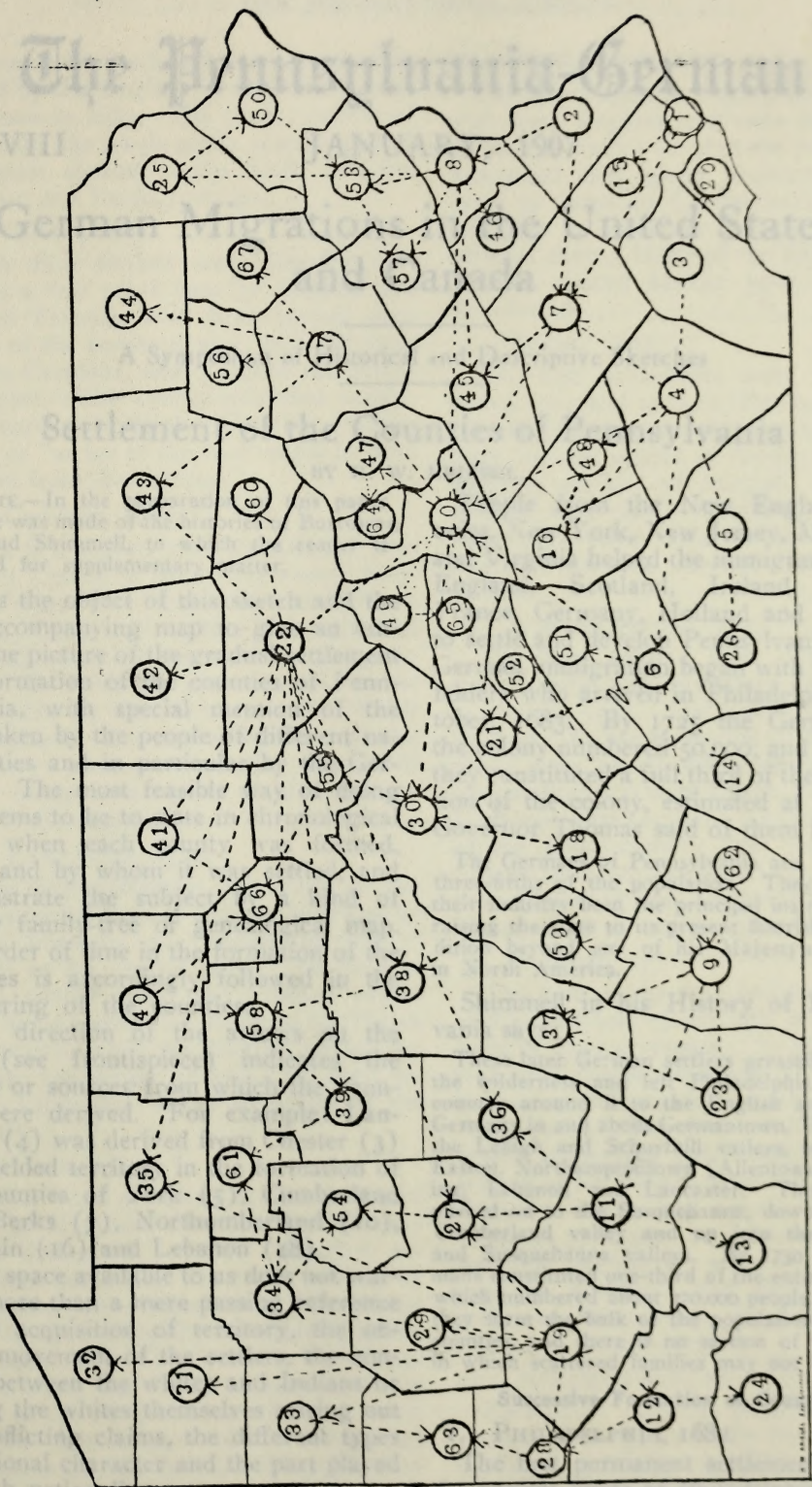
Wanted: A person who is willing to work for a low salary. The person should be a native-born American, and should be able to do a variety of work. The person should be a native-born American, and should be able to do a variety of work.

The Pennsylvania-German

JANUARY, 1907

TABLE OF CONTENTS

	PAGE
Frontispiece—Map of Pennsylvania, Showing the Successive Formation of Counties	2
GERMAN MIGRATIONS IN THE UNITED STATES AND CANADA—A Symposium of Historical and Descriptive Sketches:	
Settlement of the Counties of Pennsylvania—By H. W. Kriebel	3
The Germans in Eastern New York—By F. K. Walter	9
The Pennsylvania-Germans in Western New York—By Stacy D. Behe	12
The Pennsylvania-German in Illinois	13
Shooting-In the New Year: A Peculiar Pennsylvania-German Custom By the Editor	15
The York Riflemen—By Dr. I. H. Betz. II. The York Riflemen of the Civil War	19
Christopher Wiegner, the Towamencin Diarist (Concluded)—By H. W. Kriebel	23
Rev. Isaac K. Funk, D.D., LL.D., ...	28
The Robber-Chieftain of Köpenick	29
Myles Loring: A Tale of the Tulpehocken—By Rev. Alden W. Quimby	32
THE HOME:	
Editorial Greetings	38
A Grandmother's Talk on the "Good Old Times"	38
Recipe for "Kugelhoppf"	39
LITERARY GEMS:	
For the New Year—Zum Neuen Jahr	40
'm "Solly Hulsbuck" sei Neijohrswunsch	40
Des hann mer noth bald	41
En paar Neijohrsgedanka—By "Old Schoolmaster Hanjerg"	41
En Tschentelmann uf der Jury—An Extract from "Boonastiel"	42
EDITORIAL DEPARTMENT:	43
Clippings from Current News	44
Chat with Correspondents	46
Genealogical Notes and Queries	47
Our Book-Table	48



MAP OF PENNSYLVANIA, SHOWING THE SUCCESSIVE FORMATION OF COUNTIES.

PREPARED BY H. W. KRIEDEL.

The Pennsylvania-German

Vol. VIII

JANUARY, 1907

No. 1

German Migrations in the United States and Canada

A Symposium of Historical and Descriptive Sketches

Settlement of the Counties of Pennsylvania

BY H. W. KRIEBEL.

NOTE.—In the preparation of this paper free use was made of the histories of Burrowes, Egle and Shimmell, to which the reader is referred for supplementary matter.

IT is the object of this sketch and the accompanying map to give an outline picture of the gradual settlement and formation of the counties of Pennsylvania, with special mention of the part taken by the people of different nationalities and in particular by the Germans. The most feasible way of doing this seems to be to state in chronological order when each county was formed, when and by whom it was settled, and to illustrate the subject by a kind of county family-tree or genealogical map. The order of time in the formation of the counties is accordingly followed in the numbering of the counties.

The direction of the arrows on the map (see frontispiece) indicates the source or sources from which the counties were derived. For example: Lancaster (4) was derived from Chester (3) and yielded territory in the formation of the counties of York (5), Cumberland (6), Berks (7), Northumberland (10), Dauphin (16) and Lebanon (48).

The space available to us does not warrant more than a mere passing reference to the acquisition of territory, the onward movement of the settlers, the conflicts between the whites and Indians or among the whites themselves arising out of conflicting claims, the different types of national character and the part played by each nationality.

People from the New England colonies, New York, New Jersey, Maryland and Virginia helped the immigrants from England, Scotland, Ireland, Wales, France, Germany, Holland and Sweden to settle and develop Pennsylvania. The German immigration began with the Crefelders who arrived in Philadelphia, October, 1683. By 1725 the Germans in the colony numbered 50,000, and by 1750 they constituted a full third of the population of the colony, estimated at 270,000. Governor Thomas said of them in 1747:

The Germans of Pennsylvania are, I believe, three-fifths of the population. They have by their industry been the principal instrument of raising the state to its present flourishing condition beyond any of his Majesty's colonies in North America.

Shimmell in his History of Pennsylvania says:

These later German settlers pressed out into the wilderness and left Philadelphia and the country around it to the English and to the Germans in and about Germantown. They filled the Lehigh and Schuylkill valleys, settling in Easton, Northamptontown (Allentown), Reading, Lebanon and Lancaster. Thence they pushed on to the Susquehanna, down into the Cumberland valley and up into the Juniata and Susquehanna valleys. By 1750 the Germans constituted one-third of the entire colony, which numbered about 270,000 people. To-day they form the bulk of the population in many counties, and there is no section of the State in which scattered families may not be found.

Successive Formation of Counties

I. PHILADELPHIA, 1682.

The first permanent settlement within the present limits of Philadelphia county

was made by the Swedes, who were followed by the English in 1682 and by the Germans in 1683. The county embraced originally the whole north, northwest and northeast section of the State, between Chester and Bucks counties.

2. BUCKS, 1682.

The first settlers were Swedes, followed a few years later by English and Welsh Friends, who have spread over most of the southern part; and still later by the Germans, who occupied the northern part. The county extended originally northward to the Kittatinny mountains or "as far as the land might be purchased from the Indians."

3. CHESTER, 1682.

The first settlers after the Swedes, who settled Upland in 1643, were mostly English Friends who came over with William Penn. Other nationalities followed. The English occupied the southern part; the Irish the northern and western, to be succeeded by the Germans; the Welsh the eastern. The county included all the territory southwest of the Schuylkill river except small parts of Montgomery and Bucks counties.

4. LANCASTER, 1729.

The first settlement was made by the Swiss on the Pequea (1709), followed by large numbers of Mennonites (1717-1723) in the central part. The Scotch-Irish settled along the Chiques creek. The Welsh gave their name to the Welsh mountains, while the English settled the eastern townships. About 1740 the German Lutherans began to settle in the county.

5. YORK, 1749.

York was occupied in the southern part by Maryland squatters (1716), who were driven off (1728). The first authorized settlement was made in 1729 by John and James Hendricks. The county was thereafter rapidly settled by English, Germans and Scotch-Irish. By 1732 there were four hundred persons living west of the Susquehanna who paid taxes. At the first election in the county the Germans carried their candidate for sheriff by an overwhelming majority.

6. CUMBERLAND, 1750.

The first settlers were Scotch-Irish, with some English, and were supplanted by the Germans. In 1755 the proprietors instructed their agents to encourage the Irish to settle in Cumberland and the Germans in York, to prevent collisions between them. Many of the Scotch-Irish families moved farther west after the Revolution.

7. BERKS, 1752.

The first settlements were made between 1704 and 1712 in Oley by Friends, French Huguenots and Germans. A little later Swedes settled in Amity township. Reading was laid out in 1748. The early settlers were mostly Germans, but there were also settlements by the English, French, Swedes, Swiss, Dutch and Welsh.

8. NORTHAMPTON, 1752.

The first settlers were Scotch-Irish (1728), who were organized as a church as early as 1731. The Germans followed in 1739. At the formation of the county there were nearly 6000 inhabitants, of whom about 300 were Dutch, 800 Scotch-Irish and 4000 Germans. After the close of the Revolutionary War the original Scotch-Irish settlers began to move farther westward and northward, and the county filled up rapidly with Germans.

9. BEDFORD, 1771.

The date of the first settlement is not well established. Seemingly it must have been in 1750 or earlier. In 1755 a road was cut through the county from Franklin county to Braddock's road west of the Alleghenies. The first settlers, mostly from Cumberland and Franklin counties, were English, Scotch-Irish and Germans. That the county had considerable population in 1771 may be inferred from the fact that ten lawyers were sworn in that year as attorneys and eleven persons were recommended to the Governor for license as tavern-keepers.

10. NORTHUMBERLAND, 1773.

Zinzendorf visited Shamokin (now Sunbury) in 1742 and the Moravians established a mission there in 1747. Settlements were made soon after by the

was made by the Swedes, who were followed by the English in 1682 and by the Germans in 1683. The county embraced originally the whole north-west and northern section of the State, between Chester and Bucks counties.

3. Berks, 1682.

The first settlers were Swedes followed a few years later by English and Welsh Friends, who have spread over most of the southern part; and still later by the Germans, who occupied the northern part. The county extended originally northward to the Potomac river, or as far as the land might be purchased from the Indians.

4. Lancaster, 1682.

The first settlers after the Swedes, who settled in 1682, were mostly English Friends, who came over with William Penn. Later Quakers followed. The English occupied the southern part; the Irish the northern and western; to be succeeded by the Germans; the Welsh the eastern. The county included all the territory southwest of the Schuylkill river except small parts of Montgomery and Bucks counties.

4. Lancaster, 1700.

The first settlement was made by the Swiss on the Potomac (1700), followed by large numbers of Mennonites (1707-1722) in the central part. The Scotch-Irish settled along the Choptank creek. The Welsh gave their name to the Welsh mountains, while the English settled the eastern townships. About 1740 the German Lutherans began to settle in the county.

5. York, 1710.

York was occupied in the southern part by Maryland squatters (1700), who were driven off (1728). The first authorized settlement was made in 1720 by John and James Ikenbush. The county was thereafter rapidly settled by English, Germans and Scotch-Irish. By 1742 there were four hundred persons living west of the Susquehanna who paid taxes. At the first election in the county the Germans carried their candidate for sheriff by an overwhelming majority.

6. Chester, 1720.

The first settlers were Scotch-Irish, with some English, and were accompanied by the Germans. In 1722 the proprietors bestowed their agents to encourage the Irish to settle in Cumberland and the Germans in York to prevent collisions between them. Many of the Scotch-Irish families moved farther west after the Revolution.

7. Lancaster, 1722.

The first settlements were made between 1720 and 1725 in York by Friends, French Huguenots and Germans. A first great Swedish settled in 1726. The county boundary was laid out in 1728. The early settlers were mostly Germans, but there were also settlements by the English, French, Scotch, Swiss, Dutch and Welsh.

8. Northampton, 1722.

The first settlers were Scotch-Irish (1722), who were regarded as a distinct group in 1725. The Germans followed in 1726. At the formation of the county there were nearly twice as many Scotch-Irish as there were Germans, but after the Scotch-Irish settlers began to move to the westward and southward, the county filled up rapidly with Germans.

9. Lancaster, 1772.

The date of the first settlement is not well established. Probably it must have been in 1750 or earlier. In 1752 a road was cut through the county from Frankstown to Harrisburg, and in the same year the county was divided into two parts: Northampton and Lancaster counties. The first settlers mostly from Cumberland and Lancaster counties were English, Scotch-Irish and Germans. That the county had considerable population in 1751 may be inferred from the fact that ten lawyers were engaged in that year as attorneys and eleven persons were recommended to the assembly for honors as justices.

10. Northampton, 1772.

Northampton county (Shenandoah) was established in 1752 and the Marylanders established a settlement there in 1752. Settlements were made soon after by the

English, Scotch-Irish and Germans from the lower counties.

11. WESTMORELAND, 1773.

The opening of a road through Bedford, Somerset and Westmoreland in 1758 prepared the way for numerous settlers from the eastern counties, Scotch-Irish and Germans. A writer says: "In point of numbers, next to the Scotch-Irish were the Germans. Judged by the names of those who signed petitions to Governor Penn in 1774, one must infer that in some districts the German element predominated over the Irish element."

12. WASHINGTON, 1781.

At the close of Pontiac's War in 1763, pioneers from the Scotch-Irish settlements of the Kittatinny valley and Bedford county and from Virginia established themselves within the present bounds of Washington county, chiefly along the Monongahela.

13. FAYETTE, 1783.

The first attempt at settlement was made in 1748 by the Ohio Land Company. Settlements were begun four years later by settlers from Virginia and Maryland.

14. FRANKLIN, 1784.

The first settlers (1728-1740) were Scotch-Irish, but the larger proportion migrated west or south, giving way before the German element coming from the eastern counties of the State. It is estimated that no less than three thousand people were located within the present limits of Franklin county at the period of the French and Indian War.

15. MONTGOMERY, 1784.

Montgomery county was settled by the Welsh, English, Swedes and Germans, about 1684 in Lower Merion, prior to 1690 in Springfield and Whitemarsh, about 1709 in Limerick, New Hanover and Pottsgrove. In 1734, in a list of 762 taxables and landholders in the county, considerably over one half were Germans and about one fifth were Welsh.

16. DAUPHIN, 1785.

Dauphin was settled from 1720 to 1730 by Scotch-Irish families. German

families followed them, but do not seem to have moved into the county in considerable numbers till after the Revolution.

17. LUZERNE, 1786.

Zinzendorf visited the Wyoming valley in 1742 and the Moravians soon after established a mission at Wyalusing. The land was claimed by the people from Connecticut, who became the first settlers. They were followed by settlers from the lower counties.

18. HUNTINGDON, 1787.

The first attempt at settlement was made in 1749 by intruders, but their cabins were burned by order of the authorities in 1750. The earliest permanent settlement was made soon thereafter by the Scotch-Irish and Germans, who began to make improvements in choice spots throughout the county a little later. By 1762 the fertile valleys were dotted with improvements.

19. ALLEGHENY, 1788.

This territory was long known before its permanent settlement and was the scene of the clashing between the advance forces of two streams of settlement. The "forks" were examined by Washington in 1753. Fort Duquesne was built in 1754 by the French, and abandoned by them in 1758. The first permanent settlers were mainly Scotch-Irish, but many Germans settled in the county later.

20. DELAWARE, 1789.

Chester, formerly called Upland, the oldest town in Pennsylvania, was commenced by the Swedes in 1643 and was the meeting-place of the first provincial council in 1682. The first settlers were followed by the Hollanders and these by the English and Welsh.

21. MIFFLIN, 1789.

The first settlers were mainly Scotch-Irish, who were followed by many Germans from the lower counties. The first settlers located near Lewistown about 1755, were driven back and returned in 1768-69.

22. LYCOMING, 1795.

Originally the population of the county was composed of Scotch-Irish and Quak-

ers, who moved in from the lower counties. They were followed by the Germans and by people from New England, New York and New Jersey, who have thrown into obscurity the nationality of the first settlers.

23. SOMERSET, 1795.

The opening of a road through the southern part of the county in 1754 and through the northern part in 1758 was followed soon after by a steady stream of settlers, mostly Germans, coming from the Kittatinny valley.

24. GREENE, 1796.

The first settlers of Greene county (1754-1760) were adventurers from Virginia and Maryland. For a decade and more the county was the scene of contests between them and the French and Indians. That the Germans found their way into the county is shown by the very pathetic story of the Eckerly brothers.

25. WAYNE, 1798.

The county was settled about 1757 by adventurers from Connecticut. The population is chiefly of New England origin.

26. ADAMS, 1800.

The first settlements (1736-1740) were made by the Scotch-Irish, who occupied the western part of York county as originally constituted, the Germans occupying the eastern part. The Germans have since spread over Adams county—originally formed to exclude them.

27. ARMSTRONG, 1800.

This county, the scene of many Indian fights, was purchased in 1768 and 1784 and settled about 1800. Egle says: "The early pioneers were from the eastern sections of the State, many of them Germans who by their thrift and frugality have transformed the wilderness into a garden of beauty."

28. BEAVER, 1800.

The first white settlers were Zeisberger and other Moravians, who established a mission in 1770. The county was opened to occupancy by law in 1792 and was settled mostly by people from the older counties some Irish and Germans, among whom may be mentioned the Harmony Society.

29. BUTLER, 1800.

Pennsylvanians of Irish and German extraction were among the early pioneers, coming from Westmoreland, Allegheny, Washington, Fayette and counties east of the mountains. Irish, Germans and Scotch followed later on.

30. CENTER, 1800.

The first white settlers, Germans and Irish, reached the county about 1768, were driven out during the Revolution and returned after its close. That many Germans must have been in the county is seen from the statement by a historian, that German was taught in all the schools in the south side of the county up to about 1850.

31. CRAWFORD, 1800.

The county was uninhabited by white men until 1788, when a band of pioneers from Northumberland settled near the present town of Meadville. Egle says: "The early settlers were chiefly German, Scotch-Irish and emigrants from New England and New York, and such substantially the population has continued to be."

32. ERIE, 1800.

In 1795, the year when the city of Erie was laid out by surveyors, there were but four families residing in what is now Erie county. The first court-house was erected in 1807. Some settlers came from New York and New England, but the greater number came from the lower counties of Pennsylvania.

33. MERCER, 1800.

The southern part of this county began to be peopled about 1795. The first settlements in the neighborhood of the town of Mercer, principally by people from Westmoreland, Washington and Allegheny counties, were made about 1806.

34. VENANGO, 1800.

This section was visited by the French in 1749, abandoned by them in 1759, visited in 1767 by Moravians, who established a mission station near the mouth of the Tionesta, and abandoned it 1770. Settlers from the older counties and from

New England began to arrive about 1790.

35. WARREN, 1800.

The first settlement was made about 1795 in the northern part of the county by a few Scotch-Irish families from Philadelphia. Egle says: "Yankees have ruled Warren county and to their enterprise and industry its rapid development is largely attributed. About 1830 some Germans found their way into the county and made its attractions known to their friends abroad. In a few years a large Protestant German population had sought homes here, mostly in and around Warren borough, where they and their descendants still remain. Both the agricultural and mechanical departments have been and now are largely supplied from this foreign element."

36. INDIANA, 1803.

The first attempt at settlement in Indiana county was made in 1769; improvements began to be made about 1772, near the present town of Indiana. The early settlers came from the eastern counties of the State, in great part from the Cumberland valley, and were mostly of Scotch-Irish descent, altho' many Germans also found their way into the county.

37. CAMBRIA, 1804.

The first settlers in the county took up their residence near Loretto in 1797. The early settlers were Irish, Welsh and Germans. Egle says: "The grand source of population was the Pennsylvania-German stock, Mennonites or Amish, whose descendants preponderate in certain sections to the present day."

38. CLEARFIELD, 1804.

The settlers who began to arrive about 1800 came mainly from other sections of the State. Germans are found notably at Luthersburg.

39. JEFFERSON, 1804.

The first permanent settlement was made in 1797. The early settlers came mainly from the older counties, many being of New England origin, while some Germans established themselves in the southern part.

40. MCKEAN, 1804.

The first settlement was made by Mr. King, of Philadelphia, about the year 1800. The early settlers came mainly from New England, New York and the older counties of the State, with a sprinkling of Germans.

41. POTTER, 1804.

The first settlement was made in 1808. The settlers came from the eastern States and the older counties of Pennsylvania.

42. TIoga, 1804.

The first settlement was made about 1795. A colony from Virginia, Delaware, Maryland and Philadelphia located near Wellsboro in 1800. Most of the early settlers were of New England or New York origin.

43. BRADFORD, 1810.

The Moravians established a mission at Wyalusing in 1763, which was abandoned in 1772. Permanent settlements began in 1770 by Rudolph Fox and Peter Scheufeldt, Germans. The first settlers were mostly of New England origin.

44. SUSQUEHANNA, 1810.

The first settlers of the county were Connecticut claimants, who began to ascend from Wyoming about 1785. Most of the settlers were New Englanders.

45. SCHUYLKILL, 1811.

Several German families settled near Orwigsburg in 1747. The county does not seem to have been visited very much by white men prior to 1790, when German farmers settled north of the Kittatinny mountains in the valleys. The discovery of coal brought the English, Irish and Welsh into the county. At the time of the formation of the county it contained from six to seven thousand inhabitants.

46. LEHIGH, 1812.

The first settlers were Scotch-Irish, who were soon followed and greatly outnumbered by the Germans. There were few settlements prior to 1723, although a few families probably had moved into this territory about 1715. By 1752 it had a population of about 2000.

47. COLUMBIA, 1813.

Settlement began to be made about the commencement of the Revolution. Many of the settlers were Germans from the lower counties of the State. Catawissa was originally a settlement of Quakers, who made way for the Germans.

48. LEBANON, 1813.

The first settlements within the present limits of the county were made in Derry township by the Scotch-Irish prior to 1720. About three fourths of the county were originally settled by Germans, some of whom came from New York between 1723 and 1729; others immigrated from Germany about the same time.

49. UNION, 1813.

A few pioneers settled about the mouth of Penn's creek between 1750 and 1755, but were driven away the latter year by the Indians. Many Irish and German adventurers moved into the county after 1768. Settlers from the lower counties followed, many of them Germans.

50. PIKE, 1814.

The earliest settlement was made below Milford by a party of Hollanders prior to the arrival of William Penn. The people are mainly of New England or Pennsylvania origin.

51. PERRY, 1820.

The first settlement within the present limits of this county was made as early as 1741 by Germans, who were removed the next year by the proper authorities. The early settlers were Scotch-Irish and German, and by 1755 had become quite numerous in Sherman's valley, when many were killed and the survivors were kept in constant alarm. A large number of German settlers moved into the county after the Indian troubles had been settled.

52. JUNIATA, 1831.

The first settlers were Scotch-Irish, who came as early as 1749. Germans came into the east end about 1754. These settlers were repeatedly driven out and many of them killed or captured by the Indians. After 1768 the settlers enjoyed more peace.

53. MONROE, 1836.

A settlement by the Dutch existed on the Minisink flats of the Delaware above the Kittatinny long before it became known to the proprietary government. The population is of a mixed description, the south and southeastern part being chiefly German.

54. CLARION, 1839.

No settlements were made in what is now Clarion county till 1801, when two bands of pioneers moved in. The settlers came from other parts of the State.

55. CLINTON, 1839.

The first actual settlement was made prior to 1769. The settlers came from the lower counties of the State and were mainly of Scotch or Irish descent.

56. WYOMING, 1842.

Wyoming was not settled permanently until after the Revolution. The early settlers were mainly New Englanders, with some Germans from the lower counties.

57. CARBON, 1843.

Carbon was settled as early as 1746 by the Moravians on the Mahoning. The population is of mixed origin.

58. ELK, 1843.

This county was unsettled until 1810, when a few pioneers of New England origin began to establish themselves. In 1842 a German settlement was made a few miles north of Kersey.

59. BLAIR, 1846.

Settlements began to be made about 1750. The first settlers were mainly Scotch-Irish and Germans. Large numbers from other counties and from other States have settled in the towns. In 1755 a colony of German Dunkards settled in Morrison's Cove, many of whose descendants are still there.

60. SULLIVAN, 1847.

Settlements were made between 1784 and 1794 by Germans and people from the New England States and their descendants.

61. FOREST, 1848.

The Moravian Indian missionary Zeisberger was probably the first white man

to enter what is now Forest county in the fall of 1767. Settlements were made about 1800 by people from the older counties and by Germans from the fatherland.

62. FULTON, 1850.

The first settlements were made between 1730 and 1740. The pioneers, numbering 62, were ejected by legal force in 1750. The settlers were of different nationalities, the Scotch-Irish predominating.

63. LAWRENCE, 1850.

David Zeisberger and Gottlob Senseman, the Moravian missionaries, were the first white men who dwelt within the boundaries of the county at Moravia. The place was built up in 1770 and three years later was deserted. White settlers from the older surrounding counties began to move in after 1795.

64. MONTGOMERY, 1850.

This region was settled during the Revolutionary period by settlers from the lower counties.

65. SNYDER, 1855.

This region was settled during the Revolutionary period by settlers from the older counties, many of whom were Germans.

66. CAMERON, 1860.

The first settlements were made in the years 1809 to 1815 by people from eastern and middle Pennsylvania, from New Jersey and the New England States. Many German names are found in the list of pioneers.

67. LACKAWANNA, 1878.

The first cabin erected on the site where Scranton now stands was built in 1788.

The Germans in Eastern New York

BY F. K. WALTER, OF THE BROOKLYN (N. Y.) PUBLIC LIBRARY.

THE German immigration into New York begins with the colony itself.

The first governor of the colony was not a Dutchman, but Peter Minuit, a German who had fled to Holland from Wesel on the Rhine during the Thirty Years' War. Among the early settlers were many Germans who had gone to Holland from practically all parts of Germany and even from Switzerland. Among the Germans who appear on the lists of "Early Immigrants to New Netherland, 1657-1664," we find Christian Bleyer, of Stolzenau; Peter Classen, of Holstein; Heinrich Hendersen, of Westphalia; Simon Scholz, of Prussia, and Conrad Gross, of Switzerland. These early immigrants, who were mostly artisans, were soon assimilated by their Dutch neighbors. In many cases, even their names assumed Dutch forms, and the persistence of an occasional surname is practically all that is left to tell of their presence in the colony. After Minuit, the next prominent German name we meet is that of Jacob Leisler, of Frankfurt-on-the-Main, who led the unsuccessful rebellion against the English rule and

acted as provisional governor of New York from 1689 to 1691. In general the Germans seem to have played an unimportant part in the affairs of the colony until 1708.

In March, 1708, a company of sixty-one persons, under the leadership of Rev. Joshua Koecherthal, arrived in London. They were German refugees who had fled from political and religious persecution in the Palatinate. Their destitution aroused the sympathy of Queen Anne, who contributed to their support from her private purse. Permission to settle in America was granted them and a sum guaranteed for their support until they were fairly settled in their new homes. In October, 1708, Koecherthal and fifty-two companions sailed for New York with Lord Lovelace, the newly appointed governor of the colony. Early in the spring of 1708 lands were allotted them in the Quassaic creek and Thanskamir district. Here they founded the settlement of Neuburg, now Newburg, naming it from Neuburg in the Upper Palatinate.

The terrific winter of 1708-1709 drove into voluntary exile thousands of other

German peasants and artisans. In the utmost destitution they wandered down the Rhine into Holland. Their great numbers and utter poverty alarmed the Dutch, and as quickly as possible they were passed over to London by way of Rotterdam. Between May and October, 1709, between 13,000 and 14,000 had arrived in London. They were received with great kindness. The queen again drew on her private purse and the nobility contributed nearly £20,000. Barracks were erected at Greenwich for their entertainment. Some of these "Palatine houses" are said to be still extant in Newington. Again the great numbers and destitution of the Palatines made prompt action on the part of the authorities necessary. A band of linen-weavers, 2800 in number, were sent to Ireland; about 600 were sent to North Carolina; others were settled in Virginia, and arrangements were made to send 3000 to New York with Colonel Hunter, who had succeeded Lord Lovelace as governor.

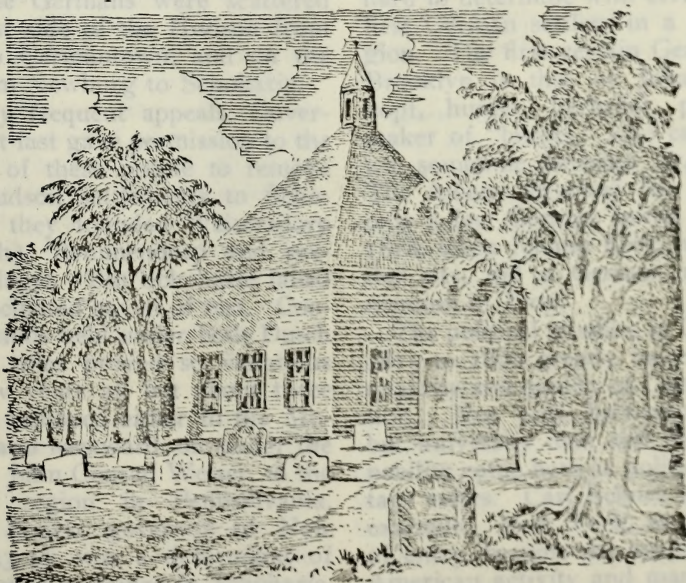
It is asserted that the Mohawk chiefs who at this time were in London with Schuyler and Nicholson, offered the Palatines a refuge in the Schoharie district. Though no definite promise seems to

have been made, the Palatines seem to have believed there was such a promise and the failure of the English to settle them there was one of the principal causes of the discontent which followed their settlement on the Hudson.

Before leaving London, the Palatines signed an agreement to settle wherever lands were assigned them, to refrain from going out of the province without consent of the governor of New York, to engage in the manufacture of naval stores and to repay by their labor the cost of their transportation and supplies.

Early in 1710 the company embarked from London. The Palatines suffered greatly on the voyage and 470 died *en route*. The remainder were quarantined for a time on Nutten, now Governor's Island, where about 250 of them died of ship-fever. Many of the children were bound out to the people of New York. One of these, John Peter Zenger, was bound out to William Bradford, the printer. Zenger's subsequent trial in 1735 practically assured the freedom of the press in colonial America.

In the meantime, Governor Hunter had purchased large tracts of land along the Hudson, on which to settle the immigrants.



Courtesy of Rev. P. C. Croll, D.D.

THE PALATINES' CHURCH AT NEWBURG, N. Y.

About 6000 acres of this land were purchased from Robert Livingston, of Livingston Manor. The Schoharie district was rejected as less accessible to New York and not so well adapted to the production of naval stores as the lands along the Hudson. In the latter part of September and the beginning of October, 1710, the Palatines, with the exception of 424 persons who remained in New York, were removed to this tract and settled in seven villages. On the east side were four: Hunterstown, Queensburg, Armsburg and Haysburg, with a population of about 1200. The general name East Camp was given to this district, which afterward became Germantown. West Camp, on the west side, comprised three villages: Elizabethtown, Georgetown and New Village, on the present site of Saugerties.

Loss of interest and dissatisfaction with the expense incurred on the part of the English government, bad management by the colonial authorities, and mutual misunderstanding and dissatisfaction on the part of both Palatines and authorities, put any permanent prosperity out of the question. Little by little the population decreased until by 1718 it had fallen to 1601, and the Germans were scattered along the east side of the Hudson from Rhinebeck to Germantown, and on the west side from Newburg to Schoharie.

Wearied by frequent appeals, Governor Hunter at last gave permission to the greater part of these people to remove from the Hudson settlements to Schoharie, where they founded Weisersdorp (Middleburgh), Brunnendorp and several other villages. But Schoharie failed to be the anticipated haven of rest. Confusion over lands held under both Dutch and English titles proved so vexatious that in a few years all but about three hundred had removed either to the Mohawk valley and westward, or, under the leadership of John Conrad Weiser, to the Tulpehocken region in Pennsylvania. William C. Bouck, governor of New York in 1843-45, was a descendant of one of those who remained in Schoharie.

So deep an impression did the dissatisfaction of the German settlers make on

their compatriots, that, aside from a shipload of Palatines who arrived in New York in 1722, there was no further considerable German emigration to New York until after the Revolution. John Jacob Astor, who arrived in New York in 1783, was one of the most noted of the early post-revolutionary immigrants.

During the Revolution the Germans of eastern New York played an honorable part. In 1775 a militia regiment, which afterward became the Fifteenth of New York, was raised in the Schoharie district. The Germans along the Hudson did their share as well. At Oriskany and Fort Stanwix, during the Tory and Indian attacks on the Mohawk valley and Schoharie, the Germans did much to assure the final success of the American cause.

Although the last considerable body of Germans came to New York in 1722, German immigration never entirely ceased. Coming as individuals or in small parties, rather than in large companies, they assimilated with their neighbors much more quickly than did their kinsmen in Pennsylvania, and failed to exert collectively any special influence on the State. For this reason it is often hard to determine with certainty the earliest German settlers in a particular region. The first certain German name in Brooklyn is that of Johann Schwerdkopf, hunter, herbalist, perfumer and maker of "bitters," who came to America sometime between 1740 and 1750. The Albany directory for 1813 contains only a few German names and not until 1818, when Johann Klein made a map of the city, did a German receive public mention in Troy.

The political troubles in Germany from 1815 to 1860 greatly increased both the quantity and quality of German immigration. Not only half-starved peasants, but university men and members of the nobility came both as political and voluntary exiles. Carl Schurz is a prominent example. New York, as the chief port of entry, became the center of German-American activity and many of the men who afterward became prominent in the West served part of their apprenticeship

as Americans in New York. Between 1820 and 1860 the German immigrants numbered 1,186,376. By 1834 the German vote was large enough to decide the local election. The same year the *New-Yorker Staats-Zeitung* was founded. It still continues to be influential because of its genuine merit. From New York as a center the Germans spread throughout the entire State. In Brooklyn they first began to be prominent about 1870. In twenty-five years (1880-1905) they increased from 72,000 to 135,000. In the

borough of Manhattan they have become so numerous that New York ranks as one of the largest German cities of the world.

The Germans of New York have been of the greatest service to the State from the time of Minuit to the present. They have adapted themselves to American conditions. No line of practical activity has been without them, no part of the State has been without the influence of their sterling Teutonic virtues of industry, thrift and sincerity.

The Pennsylvania-Germans in Western New York

BY STACY D. BEHE, LOCKPORT, N. Y.

IN the early part of the century just passed western New York was chosen by many Pennsylvania-Germans as a fit and proper place in which they could make a home for themselves and their posterity. The dense forests which then covered that beautiful and fertile country were a sign to them that a soil fertile enough to produce the giant trees would, if cleared and cultivated, produce bounteously for them, and time has proven the wisdom of their selection.

Their migration from Pennsylvania to western New York was attended by many hardships and difficulties, the journey from their native State taking often from two to four months. Their household-goods, which were not many, were loaded upon a two-wheeled cart drawn by oxen, the wheels being of wood, all of the family walking, except those too young for such travel; these were placed on the ox-cart with the household-goods. The journey was often made over roads that were nearly impassable; in many cases they were mere Indian trails through the woods, as very few roads were then laid out.

Among those who sought homes for themselves and families in western New York, we find the names of Ernest, Witmer, Spoon, Dysinger, Behe, Eshbaugh, Balliet, Wertman, Karchner, Newcomer, Smech, Levant, Shaffer, Keck, Lerch, Shimer, Zimmerman, Long, Hollenbeck, Wisterman, Stahler, Miller and many others.

Perhaps the Dysinger family is one of

the largest, if not the largest family now residing in western New York. About five years ago the Dysingers formed a society and held a reunion which over three hundred attended, including those who have married into the family. Since then they have held a reunion each year, and it is their intention to continue this custom. Near the beginning of the past century, several Dysingers migrated to western New York, and there are now several distinct branches of the family, of whom many have taken up their residence in the West. They are largely a family of farmers and very few have entered the professions or followed other pursuits.

About the year 1825, John Ernest moved from Pike county, Pennsylvania, to what is now Niagara county, New York, and settled in the woods about three miles southeast of the present city of Lockport, where he cleared the land of the timber and began the cultivation of the soil, to help in the support of his family. By trade he was a blacksmith and much of his time was spent at the forge, there being many old tools made by him yet to be found in the surrounding country. In the year 1844 he was killed by a falling tree. He was survived by a large family, consisting of a wife, seven boys and two girls. The widow and five of the children are now dead. Of the remaining four two reside in Seneca county, Ohio, and two in Niagara county, New York. Some of his descendants are engaged in farming, others in busi-

ness, while several of the younger generations have become professional men, among whom might be mentioned Dr. J. Glenn Ernest, of Gasport, New York, and Harry Ernest, of New York City, who is at present connected with the New York World, as well as being engaged in other enterprises.

Henry Ernest, a brother of John, migrated to Niagara county, New York, from Pike county, Pa., about the same time as his brother. He married Elizabeth Dysinger. He died several years ago, survived by a large family. His widow is still living at an advanced age.

Many of the Pennsylvania-Germans after leaving Pennsylvania settled first in Seneca county, N. Y., and subsequently either they or their descendants moved further westward in the State. Jacob Behe was one of those who came from Northumberland county, Pa., to Seneca county in the early part of the nineteenth century. He died a long time ago, survived by nine children, a part of whom have made Michigan their home, a part Niagara county, N. Y., and the rest remaining in Seneca county, N. Y.

Edward Behe, a son of Jacob, came with his sister Mary to Niagara county, N. Y., and settled near what is known as Dysinger's Corners. Edward married Lydia Dysinger, and together they began life in what was then a dense wilderness. Until their death both resided on the farm he then purchased. By trade he was a carpenter and he helped to erect many buildings which are now quite old, having performed work on a part of what is the present Niagara county poor-house. He died about 1879, survived by his wife and six children, all of whom are now living, except his widow, who

died about two years ago at the ripe old age of eighty-five years. The Behes have been farmers for many generations, and that vocation is now chiefly followed by them, although a few of the younger members of the family have entered into the business-world. The name is frequently spelled *Behee*, and the writer is informed that many years ago it was spelled *Beke*.

Mary Behe, who has been previously mentioned, married Benjamin Dysinger, a brother of Lydia Dysinger. She and her husband died a few years ago, survived by one daughter and several grandchildren.

Solomon Eshbaugh left Northumberland county, Pa., and came to western New York in 1846. He was the father of a large family, three of the sons being still alive at the respective ages of seventy-nine, eighty-nine and ninety-one.

The Balliets migrated from Northumberland county, Pa., to western New York about the year 1847; the Stahlers from Lehigh county, Pa., about 1831; the Witmers from Columbia county, Pa., about 1833; the Karchners from Northumberland county, Pa., about 1847; the Newcomers from Northumberland county, Pa., about 1847; the Shaffers from Dauphin county, Pa., about 1827; the Kecks from Dauphin county, Pa., about 1828; the Lerchs from Northumberland county, Pa., about 1828. The Keiffers also came from Northumberland county, Pa.

The Pennsylvania-Germans have had much to do with the development of western New York, much of its present prosperity being due to the efforts made by them in years past.

The Pennsylvania-German in Illinois

BY EMIL MANNHARDT, CHICAGO, SECRETARY OF THE GERMAN-AMERICAN HISTORICAL SOCIETY OF ILLINOIS.

THE Pennsylvania-German has been one of the first contributors to the settlement and one of the chief factors in the development of the State of Illinois.

He was in Clark's daring army which conquered the Illinois country for the

Americans; he fought the Indian and formed settlements in the southern part of the State, when it was but a county of Indiana territory. He came down the Ohio on float and flatboat from his Pennsylvania home, but more so in these earlier times from Virginia, from North

Carolina, from Kentucky, from Alabama and eastern Tennessee, where his offspring had wandered and multiplied. Later on he came from Ohio and Indiana where, after populating them, the great army of his descendants had failed to find sufficient elbow-room for their growing generations. He laid down his and his children's lives as frontiersman; he was of the garrison of Fort Dearborn (Chicago), that was massacred in 1812; he fought gallantly as enlisted man and officer in the Black Hawk and in the Mexican war; and in the war of the Secession he disputed the honor of having contributed the largest part of enlisted men with his lately arrived German cousins. He also fought in the Spanish and in the Philippine wars and in China. His name stands engraved upon the roll of honor of the United States for deeds of extraordinary courage and merit. He has proven his right to the citizenship of Illinois with his sword and his lifeblood.

But of even larger account is his part in the peaceful development of the State. Whenever and wherever you go back to the beginnings of a community in Illinois, you almost invariably come upon a Pennsylvania-German, or one of Pennsylvania-German descent, in some useful occupation other than that of clearing the forest and breaking and tilling the soil—as ferryman, or as carpenter, blacksmith, locksmith, gunsmith, as wagon-maker, shoemaker and hatter. Whenever a Pennsylvania-German appears in one of these primitive communities, it is like the dawn of civilization. For almost without exception he is found to be a man skilled in handicraft, and in the use of the hammer, the saw and the plane, which he brings along. He makes the first tables and chairs and coffins; he forges nails and horseshoes and plowshares; he builds wagons; he erects mills—saw-mills, grist-mills, carding-mills—and opens stores for sale and exchange, and so brings the first comforts into the wilderness.

Later on, when skilled workmanship develops into manufacture and barter into trade, you find among the fathers of the great industries that flourish to-day in

Illinois, from the Wisconsin line to the Ohio, and among the merchants and capitalists, to whose enterprise Illinois owes its commercial greatness and its great system of railroads, the Pennsylvania-German.

Certainly it was the Pennsylvania-German who stood at the beginning of the agricultural development of Illinois and has never ceased to contribute toward it. Before the arrival of the new German immigration the farms of the Pennsylvania-German farmer were easily the best; and he was ever ready and eager to profit from the experience of others, to adopt new and scientific methods and to ameliorate his stock.

Going back to the beginning of religious life in Illinois, you find that among the itinerant Methodist and Baptist preachers a great number, and among the members of the first congregations a majority, have been Pennsylvania-Germans. And even to-day a roll-call of the ministry of all the English-speaking Protestant denominations in Illinois would be likely to show the Pennsylvania-German in the majority.

The schools of Illinois, high and low, are full of teachers whose names unmistakably affirm their Pennsylvania-German descent. And in the other higher walks of life—the law, the medical, the pharmaceutical and other professions—he is largely represented. In the field of journalism he took from the beginning a prominent part as printer, publisher and writer. There is no profession or walk of life to which the Pennsylvania-German has not contributed his honorable and honored share—unless it be that of the criminal and the professional politician. Our criminal records show—thanks to God and the forefathers—a scarcity of Pennsylvania-German names. As regards politics, while the Pennsylvania-German has figured among our legislators and in county and State-offices, his endeavors have been more in the direction of making his neighborhood habitable. He is largely represented among the supervisors, highway-commissioners and school-trustees of his town.

While the Pennsylvania-German lives and thrives in Illinois, the Pennsylvania-German language is dead. Of course it may be spoken here and there by very old people, but as the common language of even smaller communities it has ceased to exist. As the language of the pulpit it became extinct, as far as my researches

enable me to state, about a decade before the Civil War.

For all the above there is ample verification in the possession of the German-American Historical Society of Illinois. But the space allowed to this article forbids going into detail.

Shooting-In the New Year

A Peculiar Pennsylvania-German Custom

BY THE EDITOR.

THE custom of remembering relatives and friends with good wishes and gifts on New Year's day is probably as old as the celebration of the day itself. And this celebration, tho' the day has never been the same for all mankind, is so old that we can not now go back to its beginning.

Roman and Christian New Year

The ancient Germans, we are told, exchanged greetings and presents on New Year's day, and so did the Romans. The latter originally began their year with March, but long before the birth of Christ changed to January. This month was named after Janus, one of their oldest divinities, represented with two faces, one old and haggard, looking back to the past, the other young and fresh, looking forward to the future. To him sacrifices and prayers were offered on the first day of the year, especially by consuls just entering upon their office, while the people generally gave themselves up to feasting and rejoicing. Good wishes and gifts were freely exchanged, every magistrate and patrician being entitled to a *strena*, or present.

As these celebrations were attended with many excesses, the early church-fathers forbade their followers to take part in them and directed that the year should be opened instead with prayer, fasting and humiliation. Their mandates were but partially obeyed, and the result was that the Christian New Year became a day of feasting and worship combined, such as it has remained ever since. The custom of giving New Year's gifts, however, gradually fell into disuse, the gift-

giving being transferred to Christmas, first among the Germans and later in England and America. In France and Belgium only it is still observed.

Relics of Pagan Rites in Germany

Thus it appears that New Year's day, like every other holiday of the Christian year, has been grafted upon a pagan festival. All the holiday-customs that prevail in the fatherland to-day can be traced to some rite of our heathenish ancestors. A German writer says:

The German custom of going about in crowds (on New Year's day), offering congratulations in the hope of receiving a *Traktament* (treat), is a reminder of the imaginary procession of heathen gods in ancient times. On New Year's eve children will bring the *Wägelruth*—a willow stick hung with apples, New Year's cakes and the like—into the house of a friend and promptly hurry off without being seen, thus imitating the benevolent deities who were supposed to visit lonely houses on heaths and marshes about New Year's time, leaving there some kindly gift.

In southern Germany boys and girls go about on New Year's day, knock at the doors and ask for the *Neujahrsback*. While doing this they manifest a peculiar fondness for fantastic clothing and the greatest possible noise. In Switzerland the *Posterli* moves about the valleys in the shape of an old witch, a goat or an ass, attended with a weird clamor of woodmen's horns, kettles, bells and pans; or *Knecht Ruprecht* makes his round, scaring adults and terrifying children; or *Berchtel* dances about in houses in monstrous guise and with a horrid face. In Alsace *Hans Trapp*, a masked fellow, prances about the room with blackened face and a string of clanging bells. But the fundamental idea of all these noisy, popular customs is the same—the procession of a friendly divinity, the beneficent goddess of the year, who, now that winter's strength is broken, takes again possession of what is rightfully her own.

A Secular Holiday—New Year's Shooting

As was stated in a previous article, our German forbears in Pennsylvania regarded New Year's day more as a secular and social than a religious holiday. Excepting certain denominations that would make the transition from the old year to the new with a night-service of prayer and song known as a *Wachnacht*, religious services were not usually held, unless New Year happened to fall on Sunday. Perhaps the fact that the gospel and epistle lessons of the day, as read in the Catholic and the older Protestant churches, contain no reference to the new year, will account in some measure for the tendency to secularize the day.

One custom, however, that was distinctively and, so far as we know, exclusively Pennsylvania-German, was the *Neijohrschiessa*, the shooting-in of the new year. This is the name by which it is generally known, tho', as the shooting was but one part of a twofold performance, it is more correctly described by a twofold term; wishing-in and shooting-in the new year, 's *Neijohr a'winscha un a'schiessa*. The custom was once very general, but has almost died out in our day. We will let Dr. Horne describe it, quoting from his essay on Pennsylvania-German life, language and manners in the History of Lehigh and Carbon counties.

Meaningless as this custom may appear, its abuse only rendered it unpopular. In that elder day, when brass-bands and other instrumentalities for serenading were not so common as now, the new-year shooting salutation also had its significance and possibly its benefits. It was a means of manifesting good will and expressing greetings which now is supplanted by less offensive methods. The shooting, however, was not the exclusive exercise. Beautiful verses of hymns and Scripture were committed by the members of the company, and these were repeated, singly or in concert, under the windows of those to whom at the midnight hour, through snow and storm, they wended their way. If shooting was not agreeable to the persons visited, it was not indulged in, as permission was always asked before the first shot was fired. Those to whom these salutations were conveyed recognized their indebtedness to the kind purveyors by inviting them into the house, and handed around refreshments.

Sometimes, when the main object was not to convey neighborly greetings, but to work off exuberance of animal spirit

and make the celebration as noisy as possible, the New Year's shooters would meet in some blacksmith's shop, load the anvil with powder and fire off the charge, causing detonations "loud enough to rival modern explosions of dynamite." Sometimes also, when making their rounds, it would happen that one or more of the party indulged too freely in the refreshments offered by their hosts, especially the *Dram un Seiderei*, and came home in a condition ill befitting a New Year's celebration. This of course was one of the abuses which tended to make the New Year's shooting unpopular.

The New Year's wishes which constituted the more interesting feature of this peculiar method of ushering in the year, were usually in metrical form and had to be carefully committed by the spokesman of the party. We learn from advertisements in the Allentown *Friedens-Bothe* of 1832 and 1833 that various kinds of them were printed and kept for sale in the bookstore. Nowadays, like the shooters and saluters, they have become quite rare. We are indebted to Mr. John Baer Stoudt, of Lancaster, Pa., a well known contributor to this magazine, for the following samples, both of which he has heard recited.

A New Year's Wish to the "Hausvater"

The first of these *Neujahrswünsche* is addressed to the head of the house and reads as follows:

Da nun das (1907te) Jahr einbricht,
So ist es auch mein Schuld und Pflicht,
Dass ich mein Wunsch an Euch ausricht.
Ich wünsche Euch und Eurer Hausfrau,
Söhnen und Töchtern, Knechten und Mägden,
Und allen denjenigen, die in Eurem Hause sind,
Insgemein ein glückselig, gnadenreiches neues
Jahr.

Wohl auf den Namen Jesu Christ
Das neue Jahr erschienen ist.
Es gehört auch zu der Christenheit,
Weil's Gott der Vater hat bereit.

Das hochgelobte neue Jahr
Wünschen wir euch noch vielmals,
Bis ihr bekommt graue Haar
Und mit Ehren werdet alt,
Zuletzt den Himmel auch erhalt't.
Himmelslust und Gottes Segen,
Gottes Gunst bleib euch gewogen,
Bis die Seele mit der Zeit
Kommt gen Himmel angefliegen;
Euer Sitz ist schon bereit
Dort in jener Ewigkeit.

Dieweil wir Euch nun diese Nacht
 Von eurem Schlaf hab'n aufgewacht,
 So ist es auch mein Schuld und Pflicht,
 Dass ich bei euch mein Wunsch ausricht;
 So wünsch ich euch aus Herzensgrund,
 Und alle Stund, so lang ihr lebt auf Erden,
 Dass euch Gott möchte geben
 Glück, Heil und Segen.
 Und was euch schädlich ist an Leib und Seel,
 Gott ferne von euch treib.
 Gott segne euch und eure Kinder,
 Und euer ganzes Haus und Hof;
 Er gebe euch himmlische Gaben,
 Dass Gesundheit und Freiheit
 Euch begleite bis in Ewigkeit.
 Er segne an euch sein göttlich Wort,
 Und lass es leuchten fort und fort,
 Bis kommet neues Leben;
 Dann nimmt Christus eure Seel in Hand
 Und führt sie in das Vaterland
 Zu seiner auserwählten Schaar.
 Dies wünschen wir euch durch dieses Jahr.
 Was ferner euer Hab und Gut darneben,
 Zu allem wollt euch Gott
 Glück, Heil und Segen geben.
 Der Segen wird auch nicht von euch bleiben,
 Wenn ihr was Gott gefällt thut treiben.
 Wenn euer Thun geschieht mit Gottesfurcht
 und Ehren,
 So wird euch Gott den Segen auch bescheren.
 Ihr lebt, und wisst doch nicht wie lang,
 Ihr stirbt, und wisst doch nicht wie geschwind;
 Doch ist euch darum gar nicht bang,
 Weil alle Menschen sterblich sind,
 So trifft auch euch einmal die Reih',
 Geht gleich der Tod auch heut vorbei.
 Vermehren sich gleich eure Jahren,
 So werden auch der Sünden mehr.
 Und wenn ihr nun von ihnen waren,
 So ist die Rechnung noch so schwer.
 Verkürzt Gott aber euren Lauf,
 So hört der Leib der Sünden auf.
 Es hängt an einem Augenblick
 Euer Wohl und ewig Weh.
 So gibt, dass ihr euch zeitlich schickt,
 Und eurem Tod entgegen geht.
 Wohl dem der alle Stunden wacht,
 Und sich zuletzt fertig macht.
 Wie wohl kann der die Welt vergessen,
 Der täglich an den Himmel denkt;
 Hier muss er Brod mit Sorgen essen,
 Und dort wird er mit Lust getränkt.
 Lehrt euch den rechten Unterscheid
 Der Zeit und auch der Ewigkeit.
 Wenn es dann endlich Gott gefällt,
 Dass ihr sollt scheiden aus der Welt,
 So wünschen wir auch euch zugleich,
 Zuletzt das ewige Himmelreich.

So wünsch ich euch auch ein schöner Sohn,
 So weis wie Salomon, so klug wie Absolon.

Nun treten wir ins neue Jahr.
 Herr Jesu Christe, uns bewahr.
 Gib Gnad, dass wir das ganze Jahr
 Zubringen mögen ohn' Gefahr.
 Gib Glück, auch Fried und Ruh,
 Hernach die Seligkeit dazu.

Viel besser ist gestorben,
 Als in der Welt gelebt,
 Die Schwachheit ist verdorben,
 Worinnen man geschweht.
 Gott eilet mit den Seinen
 Zur schönen Himmelspracht,
 Wer mag nun den beweinen,
 Der bei den Engeln lacht.

Dieweil wir euch nun diese Nacht
 Von eurem süßen Schlaf aufwecken,
 So nehmet ihr euch wohl in acht,
 Und thut vor unsern Schüssen nicht
 erschrecken.
 Denn ich und meine Kameraden
 Haben alle Gewehre und wohl geladen.
 Wir stehen alle hier zur Seiten,
 Und schiessen ab mit Freuden.
 Den Schuss, den ich jetzt thu, den thu ich euch
 zu Ehren,
 Auf dass ihr's sollt knallen hören.

Surely, the most religious householder
 could not find fault with these pious
 wishes and exhortations, however much
 one might be disposed to criticise the
 versification.

A New Year's Wish to a Girl

The second New Year's wish submitted by Mr. Stoudt is addressed to a young unmarried lady and offers a rather curious mingling of piety and jest.

Ich wünsch dir ein gnadenvolles reiches Jahr.
 Ein schöner Bursch mit schwarzbraunem Haar,
 Der soll sein—schön von Gestalt,
 Gleich wie er dir in deinem Herzen wohlgefällt.
 Der nicht frisst und der nicht sauft,
 Der nicht von einer zu der andern läuft,
 Der bei dir schläft alle Nacht.
 So kannst du leben ohne Gefahr,
 Das wünsch ich dir zum neuen Jahr.
 Wie das alte ist vergangen,
 Soll eine neue Lieb anfangen,
 Bei dir und deinem Schatz zugleich,
 Bis ihr kommt ins Himmelreich.
 Ich wünsch dir auch ein schöner Neujahrs-
 gruss,
 Der in dein Herze soll und muss,
 Der in deinem Herzen liegt begraben
 Mit drei goldenen Buchstaben.
 Wer dieselbige will raus haben,
 Muss die Gnad und Ehre haben.
 Der erste ist von Silber und rothem Gold,
 Du bist ihm lieb, er ist dir hold.
 Der zweite ist von Silber und Sammt-Seiden.
 Den sollst du lieben und alle andern meiden.
 Der dritte ist von Perlen und Edelstein,
 Kein anderer soll dir lieber sein.

Ach, lieben und nicht haben
 Ist härter als Steingraben.
 Lieben und nicht beisammen sein,
 Das ist fürwahr die grösste Pein.
 Ich wünsch dir auch ein goldner Tisch,
 Auf jedem Eck ein gebratner Fisch,

Und in der Mitte ein Bottle Wein,
Dabei soll deine Hochzeit sein.

* * * * *
Ich wünsch dir auch ein gesundes langes Leben,
Bis die Mühlstein tragen Reben,
Und daraus läuft süßer Wein,
So lang sollst du deinem eigen sein.
Bis die Hecken nicht mehr grünen
Und die Dornen nicht mehr blühen,
Und das Meer kein Wasser hat.
Gott segne dich früh und spat,
Auch so lang die Winde wehen,
Und die Sterne am Himmel stēhen,
So lang ein Blümlein blühen mag,
Von Ostern an bis Elias-Tag.
Und Gott bewahr dich in dem Haus
Wo du gehst drauf ein und aus,
Vor Feuer und vor Wassersnoth,
Vor Krankheit und vor schnellem Tod.
Vor Diebstahl und aller Gefahr
Behüt dich Gott alle Zeit und Jahr.

Ferner wünsch ich dir was ich wünschen kann,
So geh und thu die Bratwurst in die Pfann,
Und warte uns ab in aller Eil
Bring auch ein wenig Dram und Seidereil.
Drauf thu ich meinen Wunsch beschliessen.
Und hoffe dass es dich nicht thut verdriessen:
Wanns dich aber thut verdriessen,
So musst du es sagen eh wir schiessen.
Dieweil wir hören kein Verdruss,
So sollst du hören unsern Schuss.
Die Schüss die wir nun thun dir zu Ehren,
Die sollst auch knallen hören.

Some Dialect New Year's Rhymes

The above New Year's wishes are typical of the better class. But, as we may well imagine, they were much too solemn and long-winded for those New Year's shooters who were in it for the fun of the thing. These accordingly made up many shorter greetings and admonitions of their own, that were not printed, but simply repeated as heard and improved from time to time by such as had a faculty for rhyming. Here are a few of the rude and ridiculous doggerels formerly in favor with New Year's shooters, the last four being furnished by "Onkel Jeff" in a dialect poem published in THE PENNSYLVANIA-GERMAN a few years ago.

Ich wünsch dir en glickseliges neies Jahr,
Un en Warscht so dick wie'n Offarohr.

Ich wünsch dir en glickseliges neies Jahr,
En Schissel voll Sauerkraut un en Seiohr.

Ich wünsch dir en glickseliges neies Jahr,
Unser Freindschaft is siwa Kuhschwänz ee
Hoor.

This to the lady of the house:

Ich wünsch dir en glickliches Neijohr
Vun do bis naus an's Scheierdohr,
En Kop voll Leis, en Bart voll Grind,
Un alla Johr en kleenes Kind.

To the head of the household:

Draam nix Beeses in deem Schlof;
Krieg dir Kih un schlacht die Schof;
Schmeiss da Hund zum Fenschter naus,
Un krieg en gute Maad in's Haus.

To the girls:

Halt eich vun da Buwa frei,
Un nemmt sie net in's Zimmer nei.
Wolla sie eich karessira,
Macht sie pletzlich fort marschira.

To the boys:

Die Meed sin wie die beesa Schlanga;
Sie wollen all die Buwa fanga.
Duht net oft zu ihna renna,
Un wenn ihr duht, dann losst's Licht brenna.

A Sermon for a "Neijohrschitz"

The story is told of a pious "father in Israel," to whom a *Neijohrschitz* came one New Year's night and asked for permission to shoot. He was invited into the house and treated to a searching short sermon on the text in Deut. xxxii, 6: *Dankest du also dem Herrn, deinem Gott, du toll und thöricht Volk?* The men who went about shooting, saying foolish things, eating and drinking and making merry the whole night thro', were an abomination to that pious householder, and he did not hesitate to say so. The *Belznickel* and the *Neijohrschitz* steered clear of his place. In view of the salutations just quoted we can hardly blame him for the position he took.

Undoubtedly in those "good old times" the New Year's shooters, as well as the *Belznickel*, were of two classes, one well-disposed and courteous, the other rude and riotous. Probably both customs, that of giving gifts to the neighbors' children on Christmas eve and that of shooting in the new year before the neighbors' doors, were born of kind, friendly, pious motives, but later degenerated, as all good customs are apt to do, into practices "more honored in the breach than in the observance."

The York Riflemen

BY DR. I. H. BETZ, YORK, PA.

(Continued from November, 1906.)

II. THE YORK RIFLEMEN OF THE CIVIL WAR

IN our first paper we brought the career of the York Pennsylvania Riflemen down to the close of the Revolution.

We have stated that they were the first troops west of the Hudson river and south of Long Island Sound to appear at Boston in response to the call of the Continental Congress. During its service the company suffered many losses in killed, wounded and prisoners. Many of its members were promoted to other commands, and after the war some of them were found on the pension list. Their leave-taking on July 1, 1775, has been recorded, but we find no notice of their return as a body in 1783.

York had no newspaper before 1787. During the Revolution, while the Congress remained at York, the press of Hall and Sellars was brought up from Philadelphia to do the necessary printing for that body, but it was returned after the evacuation of Philadelphia by the British.

The regiment to which the York Riflemen belonged became the first of the Pennsylvania line. The promotion of Miller and Clark, two of the prominent men of the company, has been mentioned. The roster of the company must have been almost entirely changed in its *personnel* at the close of the war.

The Patriotism of York County

No other community exceeded York county in patriotism and enthusiasm for the American cause. As early as the fall of 1775 nearly four thousand militiamen had been organized there. Five battalions were sent to New Jersey, and there was a marked scarcity of men, especially of those under fifty years of age.

Colonel Thomas Hartley, a distinguished officer from York and personal friend of Washington, who later served twelve years in Congress, wrote to his Excellency Joseph Reed, president of the Congress, March 12, 1779, in regard to

some local matters and added incidentally:

They (the people of York county) knew that they had been as patriotic as any; that the York District had armed first in Pennsylvania, and had furnished more men for war, and lost a greater number than any other District on the Continent of the same number of inhabitants.

At Fort Washington alone they lost 300 men, not 50 of which have ever returned. Their distressed parents and widows daily evince the melancholy truth.

York has always been noted for its military spirit, and in every contest, from the French and Indian War down to the late war with Spain, it has been represented by a goodly number of men and officers. Among the latter may be named Ewing, Doudel, Miller, Clark, Mattson, Grier, Smith, Stahle, Hartley, Hay, Ziegle, Schall, Franklin, Schriver, Gibson, Smull and Rear Admiral Franklin.

York Soldiers in Later Wars

With the close of the war for Independence the York Pennsylvania Riflemen as an organization came to an end. Some of its members, however, rendered important services under Harmar, St. Clair, Wilkinson and Wayne in the Indian troubles of 1790-95. In fact, Harmar and Wilkinson were members of the regiment during the Revolution. They also rendered services during the Whiskey Insurrection in 1794, for which York county furnished a regiment of militia, two companies of volunteers and a company of riflemen under Captain Cross.

Again in the War of 1812-14 the people of York were represented by Generals Miller, Wilkinson and others. When Baltimore was threatened, York sent a company of volunteers numbering a hundred men under Captain Michael H. Spangler, which was attached to the Fifth Maryland regiment and rendered efficient service at the battle of North Point. Two companies from Hanover under Captains Metzgar and Bair took

part in the same battle. Five thousand Pennsylvania militiamen were encamped on the York commons, ready to march at a moment's notice, but their services were not needed.

Several volunteer organizations in York attempted to recruit their ranks for the Mexican War, but not meeting with prompt encouragement, a number of the men went to Philadelphia and enlisted in other commands. They rendered good service, attended with much hardship.

York Rangers Become York Rifles

According to the United States Military Magazine of 1841:

Early in the spring of 1834 a call was published in the newspapers of the borough of York for a meeting of those who were desirous of forming a rifle company. The proposition soon attracted the attention of those in a community distinguished for its military spirit; and the first meeting was numerously attended by the young men of York.

After a few preliminary meetings a company was organized with the title of the "York Rangers" under the following officers: Captain, Samuel E. Clement; first lieutenant, T. N. Haller; second lieutenant, Samuel Herman. This organization was completed June 7, 1834, at which time the first uniform was adopted.

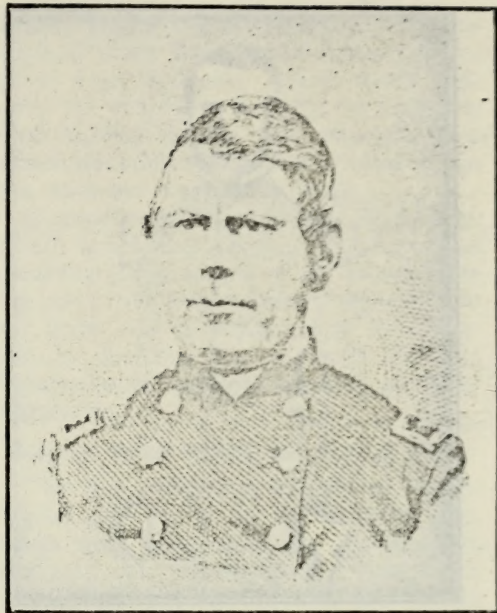
The company maintained but a languid existence under its first organization. The members lacked what is so essential to the prosperity of any volunteer corps—confidence in and respect for their commanding officers.

Upon discovering that dissatisfaction existed Captain Clement resigned his commission, and the present able and efficient commanding officer was chosen from the ranks of the "National Grays," a light infantry company then in existence in York under the command of Captain A. H. Barnitz. A committee of the Rangers waited upon the Grays, and at their solicitation Captain George Hay received an honorable discharge, in order that he might with honor assume the command of the Rangers. Captain Hay was elected on November 28, 1834, in the first year of the company.

Under the new organization the company made rapid advance in discipline and as if governed by a new and invigorating impulse, soon acquired its present high standing. Soon after the fortunate change in its organization the company assumed the name of "The York Pennsylvania Rifles," which it now bears.

However, since 1841 it has usually been known as the "York Rifles."

Captain Hay after a time began the practice of target-firing, and many notable records were made in the company's history. A noted record was that of



COL. GEORGE HAY,
57th Regiment Pennsylvania Volunteers

Frederic Zorger, made in 1860, October 27, at a hundred yards off-hand, when he sent a ball crashing thro' the center of the mark.

The York Rifles during their career made many visits to the surrounding towns, beside several trips on more active service. The organization was disbanded in 1846, but was reorganized in 1857. After its reorganization thro' the influence of some York friend War-Secretary Floyd presented to it the Enfield rifle, with sword-bayonet attached, which made it a very effective weapon. The company took part in the State soldiers' encampment held on York common September 3 to 8, 1860.

The Worth Infantry

Another company in York whose fortunes were closely bound up with those of the York Rifles was the Worth Infantry. Its organization was effected by Thomas Ziegler and several others. Ziegler was a native of York and had served during the Mexican War in a Pennsylvania regiment commanded by Colonel Small, which was in the division of General Worth. The company was named in honor of this officer.

Its first public appearance was at the visit of President Taylor to York, August 10, 1849. By hard work and rigid discipline it became a well drilled body of men. It also took part in the encampment of 1860.

That encampment made a favorable showing, and the companies which participated made a good impression. Coming just before the Civil War, it served to emphasize the military spirit. The companies which participated all acquitted themselves well in the struggle which followed, making an honorable record both collectively and individually.

Thro' the influence of York friends the Worth Infantry was supplied by Secretary Floyd with the Springfield musket of the improved pattern of 1858, with Manard primer.

Ready to Fight for the Union

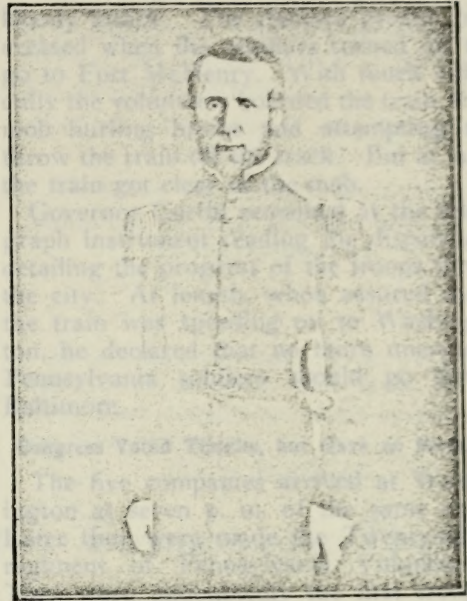
During the winter of 1860-61 it became more and more apparent that a civic struggle was inevitable. The volunteer soldiery was wrought up to a high tension, awaiting coming events. When Fort Sumter was bombarded by the Confederates on April 12, 1861, the die was cast.

At once the York Rifles and the Worth Infantry offered their services to Secretary of War Cameron. They were accepted, but notified that the call for their active services would be made thro' the Governor of their State.

The very same day when President Lincoln called for 75,000 men, of which the quota of sixteen regiments was allotted to Pennsylvania, Monday, April 15, 1861, both commands offered their services to Governor Curtin, as being fully armed and equipped, ready to march at once.

On Wednesday, April 17, the officials notified them that their services were accepted, that they should be prepared to march at a moment's notice, otherwise to report at Harrisburg the following Monday. The delay was caused by the Governor's being in Washington.

Events followed each other quickly during those momentous days. Organizations all over the State were offering their services and in response were or-



CAPTAIN THOMAS A. ZEIGLE,
Worth Infantry, 1861

dered to hold themselves in readiness or to report at Harrisburg. Camp Curtin was opened there on Thursday, April 18. The Secretary of War telegraphed to Governor Curtin to send two regiments of the sixteen of the quota of his State within three days for the defense of the capital, which was believed to be in imminent peril, owing to its defenseless condition.

First Five Volunteer Companies

It is recorded that when the Ringgold Light Artillery of Reading, which was the first volunteer company to reach Harrisburg, arrived there on Tuesday, April 16, at eight p. m., and Secretary Cameron was informed by telegraph of its arrival, he at once sent for its immediate presence at Washington; but for prudential reasons, it is related, the order was suppressed, in the absence of Cameron, by Eli Slifer. The Ringgold Light Artillery was 102 men strong and was commanded by Captain James McKnight. It was fully armed and equipped.

By the following day, April 17, four additional companies—one from Lewistown, one from Allentown and two from Pottsville—had arrived at Harrisburg and were ready to depart for Washing-

ton. They were mustered into the United States service by Captain Seneca G. Simmons of the Seventh regiment, U. S. Infantry. This was done on Thursday, April 18.

There was a dearth of improved arms at Harrisburg and elsewhere, from the fact that they had been sent to the arsenals of the South. These troops therefore were sent to Washington without arms, excepting thirty-four muskets belonging to the Logan Guards of Lewistown, for which, however, there was no ammunition.

The First Defenders in Baltimore

Forty-five regulars of Company H, Fourth Artillery, under Lieutenant Pemberton, who afterwards became a lieutenant-general in the Confederate army and surrendered to General Grant at Vicksburg in 1863, accompanied those five Pennsylvania companies on the same train, which left Harrisburg at nine a. m. for Baltimore. The train arrived at Balton station at two p. m., on Thursday, April 18. The Baltimoreans said the soldiers as a rule were without uniforms; a few of them carried flint-lock muskets, but most of them were unarmed.

After disembarking at Bolton station a battalion was formed in this order: Pemberton's regulars on the right; the Logan Guards of Lewistown next, and the Allentown and Pottsville companies following, with the Ringgold Artillery bringing up the rear. Marshall Kane appeared with 120 policemen. The march was on Howard street to Camden station. The troops were flanked by the police. The march was rapid. The mob was loud-mouthed and sang "Dixie" and cheered for Jeff Davis and the Confederacy.

The confusion along the line of march was indescribable. It is recorded that the the police, at least in part, were lukewarm in their actions and this encouraged the rioters. It is also related that the Lewistown Logan Guards carried cocked muskets capped, which the mob believed were loaded, but in reality there was not a load of powder or ball in the whole five companies. This however, it is believed, held the mob in awe and saved the men from a

bloody attack. The clamors greatly increased when the regulars turned off to go to Fort McHenry. With much difficulty the volunteers boarded the train, the mob hurling bricks and attempting to throw the train off the track. But at last the train got clear of the mob.

Governor Curtin remained at the telegraph instrument reading the dispatches detailing the progress of the troops thro' the city. At length, when assured that the train was speeding on to Washington, he declared that no more unarmed Pennsylvania soldiers should go thro' Baltimore.

Congress Voted Thanks, but Gave no Medal

The five companies arrived at Washington at seven p. m. of the same day. Later they were made the Twenty-fifth regiment of Pennsylvania Volunteers. They were undoubtedly the first troops that arrived at the national capital at the outbreak of the Civil War. Congress recognized their services by a resolution of thanks passed July 22, 1861.

The following resolution was passed by the legislature of Pennsylvania in 1879:

NO. 2.

In the House of Representatives,
Feb. 3, 1879.

WHEREAS, on the 15th day of April, A. D. 1861, Abraham Lincoln, President of the United States, issued his proclamation calling for 75,000 troops to maintain the authority of the government and the individuality of the Republic, and three days later, on the 18th of April, five companies, numbering 530 men, from the counties of Berks, Lancaster, Mifflin, Schuylkill and Lehigh, entered Washington, they being the first of all to arrive in obedience to the President's call;

And whereas, on the 22nd day of July, 1861, the Thirty-Seventh Congress passed the following resolution:

Resolved, That the thanks of this House are due and are hereby tendered to the five hundred and thirty soldiers who passed through the mob at Baltimore and reached Washington on the 18th day of April last for the defense of the national capital.

(Signed) GALUSHA A. GROW,

Speaker of the House of Representatives.

And whereas, a bill is now pending before Congress granting a medal to each of the survivors of the said five companies from Pennsylvania:

Therefore, be it resolved, that our representatives in Congress be requested to use both their influence and vote to secure the passage of said bill.

Extract from the Journal of House of Representatives.

WILLIAM C. SHURLOCK.

The foregoing resolution concurred in, Feb. 4, 1879.

THOS. B. COCHRAN,
Chief Clerk of Senate.

Approved the 8th day of February, A. D. 1879.

HENRY M. HOYT, *Governor.*

A Medal Presented by the State

We believe this bill has not yet been acted upon, and thus far no medal or memorial has been granted to the members of the five companies by Congress. However, in 1891, under the administration of Governor Pattison, the State of Pennsylvania granted a medal to the First Defenders.

This medal is a brown disk enclosed in an iron cross. One side shows a miniature of the Capitol at Washington with this inscription around it:

FIRST FOR THE DEFENSE OF THE CAPITAL
APRIL 18, 1861.

The other side contains these words:
PRESENTED BY THE COMMONWEALTH OF
PENNSYLVANIA TO

.....
.....

Here follow the name of the recipient, that of his company and those of the other four companies which constituted the First Defenders.

(To be continued.)

Christopher Wiegner, the Towamencin Diarist

BY H. W. KRIEBEL.

(Concluded.)

HE dreamt dreams and saw visions. Once he dreamt that he went to bed in the house of good friends, when Satan created a great tumult in the bed. The diarist tore up the bed. Satan transformed himself into a tobacco-pipe, which the diarist after a struggle wrestled and managed to get under control, when he dashed it on the floor, broke and crushed it under foot. We may wish for ourselves what he wished when he awoke, that his heart might have such a victory. He also refers to a dream that his friend, Christopher Baus, had, and then says: "See the diary of the brethren." This tantalizing note is pretty direct evidence that the brotherhood centering in the Wiegner home were keeping a diary. What a rich treat was lost when this special diary disappeared, who can tell?

The trials and struggles of our good friend, the diarist, must at times have been painful. He speaks of the terrible temptations that had to be met during this period. A spirit of opposition and impatience befell him, calling out indescribable temptation, sufficient to dry up the very marrow of his bones. At the same time the spirit prevalent among

the Conestoga brotherhood, the Seventh-day Baptists, under Beissel, augmented by his inner experience, so distressed his soul that his heart trembled and he cried unto God to relieve him from his soul-anguish. God answered and relief came.

Taking a glance at the domestic arrangements we find that he early had a serious discussion with his mother and sister respecting the plantation and the marriage of his sister. Later again a discussion was held and arrangements entered into respecting the duties of each one in the affairs of the household. This probably referred to more than the three of the Wiegner family. Soon they were discussing household affairs again. Farther on we find that the mother felt the burdens of the household cares, but still she showed herself reconciled to her lot after the son had spoken to her. There is good reason for believing that the mother's position was a very trying one.

The busy matron in those primitive days did not have all the multitudinous appliances to ameliorate the cares of the modern housewife. It is possible also that our diarist did not always show the most pleasant temper in the family. He

makes us suspect this when he writes: "*Br. Spangenberg redete mich hart an, fragte mich ob ich meine spitzige Redensart lassen wollte oder nicht*"—or, freely translated: Brother Spangenberg reproved me sharply and asked me whether or not I would give up my pungent style of speech. But these are probably quite insignificant considerations in view of the company coming and going that had to be entertained for longer or shorter periods. We may profitably consider for a minute a few of Wiegner's acquaintances and thus incidentally note some of the callers that enjoyed the hospitality of the Wiegner home.

Wiegner's Acquaintances and Visitors

A man named Schönfeld was a frequent visitor. He was probably the party with whom the Wiegners lived in Germantown before removing to Towamencin.

Gruber, Dewald, both the Macks, Gmelen, came and went.

Occasionally a Quaker minister would drop in on them, staying, at least once, eleven days. Another time Spangenberg is reported to have brought a Quaker minister with him. One day a Mr. Schlinghoff called; whether he was an ancestor of the Slingluffs of our day I am not able to say. Indians even came with their wives to be entertained and to make inquiry for Spangenberg.

George Weiss, the minister of the Schwenkfelders, and other leading members of the same faith of course were frequent visitors. Wiegner's faith was much broader, however, than the faith of the little body of his fellow-immigrants. He, for instance, makes the interesting note that in Germantown he attended a meeting at the home of his friend, John Eckstein, where religious matters were discussed in the presence of adherents of the following faiths: Lutheran, Reformed, Quaker, Baptist, Schwenkfelder, Episcopalian, Separatist, Pietist—such a gathering seems to foreshadow the religious conferences held in 1742 under the leadership of Zinzendorf.

Time scarcely permits more than a

mere reference to the visits by representatives of the Ephrata Kloster, coming and going from the banks of the Cocalico, near Ephrata, in Lancaster county. April 22, 1737, he notes the fact that two *Siebertäger* called and stayed. The next reference to this brotherhood is found the following October when he writes as follows:

When I came home I found two *Siebertäger* at the house. They were Peter Miller and the younger Heckerlein. We had a warm discussion. They maintained the following: There is always a church of Christ on earth, that they are the said church, that the humanity of Christ was to be found with them alone, that Christ had given it to them. They claimed they were the church to whom the new covenant was entrusted and asked us to come and see whether we could not in truth find God in their midst.

Wiegner does not say how long the brothers remained, but the following November he made this entry:

"Another *Siebertäger* was here."

The impression made by these visitors must have been rather deep, for in a few days we read that Wiegner and Spangenberg discussed the advisability of writing to the brotherhood direct, to ask whether they endorsed what the two visitors had proclaimed. Whether the letter was written I am unable to say.

The following July five members of the same brotherhood called. These insisted very strongly on their own theories and totally rejected the life and work at the Wiegner home. To our diarist they said that his life did not harmonize at all with the teaching of Jesus; that he would first have to sell all, give to the poor and come to them at Ephrata to be baptized, maintaining even that no one could be saved who did not obtain his faith thro' them. It seems natural to read that the two schools got farther apart as a consequence of such affirmations. Unfortunately these were not the only good people in the world who thought they could place in the hollow of their hands God's power to save the world, or grasp with their limited outlook the mystery of salvation.

In the early part of 1739 a party left Wiegner's on a visiting tour lasting two weeks. On this trip the brethren in

"Canestock" were called upon, causing our diarist to make this entry: "*Wir kamen aus einander*," as much as to say: We had a fallout. It was a few months after this visit that Wiegner had his sick spell and soul-anguish, partly on account of the views of these brethren to which reference has been made.

To supplement along this line we will quote from Vol. I of *Memoirs of the Moravian Church* as follows:

The Wiegner home was interesting as having been the home of the first Moravians in Pennsylvania, and also as the headquarters of the Associated Brethren of the Skippack, who met there for the worship of God and for religious edification. Among these worthies were Henry Frey, John Kookan, George Merkel, Christian Weber, John Bonn, Jacob Bonn, Jacob Wenzel, Jost Schmidt, William Bossen and Jost Becker, of Skippack; Henry Antes, William Frey, George Stiefel, Henry Holstein and Andrew Frey, of Frederick township; Matthias Gmelen and Abraham Wagner, of Matetsche; John Bertolet, Francis Ritter and William Potts, of Oley; John Bechtel, John Adam Gruber, Blasius Mackinet and George Benzel, of Germantown.

As another item of interest it may be noted in this connection that May 5, according to our diarist, Nitschman came to his home, that May 7 three *Sieben-täger* came, and that May 8 Spangenberg and Nitschman went to "Cainstock," as Wiegner puts it. Turning to Dr. Hark's Translation of the *Chronicon Ephratense* we find the following interesting note:

In the year 1739 two delegates of their (Moravian) denomination, namely, Spangenberg and Nitschman, arrived in Pennsylvania, who met with great success, and might have proved of great edification to many, had they had more experience and not been novices themselves. After the Brethren had heard of them, three went down the country and visited them at Wiegner's, a venerable family, descendants of the Schwenkfelders; and because at that time the fire of first love was still burning, their spirits united into one, so that they returned with them. When telling of their institutions at Herrnhut, the Brethren became so perceptibly moved by it that little was wanting and some would have accompanied them thither. Having tarried a few days in the settlement, and also been present at a love-feast, they were dismissed with the kiss of peace, as became the messengers of such a renowned people. (145.)

Data About the Moravians

But we must not linger longer with our interesting monastic brotherhood on the Cocalico, and so hasten to pick up a few of the data furnished by our diarist relating to the Moravians, without attempting to furnish the historic connections. We have already noted the strong friendship between Spangenberg and Wiegner and the commission given to Spangenberg to accompany a band of immigrants to the Carolinas and Georgia. After he had performed this mission he started north to take up his work in Pennsylvania. Wiegner says in his notes of March 25, 1736: "I had a great longing for Spangenberg, and on this account said to the brethren that it was time for him to come." April 3 he was engaged in plowing and came home in the evening tired, and yet he said, if he knew that Spangenberg was in the city, he would go that very night to meet him twenty miles away. The next day at dinner he had such a yearning that he said to Bönisch he must come, and while they were talking in stepped Spangenberg to their agreeable surprise. Two days later the two started off together to visit the brethren in German-town. A month later Nitschman arrived to stay three weeks, during which time the trip to Ephrata before referred to was made.

June 20 of the same year we see Wiegner, Spangenberg and Bönisch going across the fields to attend divine services at Melchior Kriebel's. Spangenberg addresses the meeting and Bönisch offers prayer. Offence must have been given, for during the coming week the Schwenkfelder minister came and told Wiegner and his collaborators that they were a disturbance in the Schwenkfelder services and should leave them alone, it being better for each party to go its own way. Weiss told them plainly that it would be useless to try to make Moravians out of the Schwenkfelders. The diarist himself seems to have been spoken against most strongly. Wiegner was not trusted by Weiss, altho' Spangenberg was received very kindly by him.

July 10 Spangenberg started for St. Thomas, to return November 27. April 9, 1737, George Neisser came to the home of Wiegner. He had been sent by the brethren in Georgia to report their distress to Spangenberg and urge him to go to London to lay their grievances before the "Trustees for the Colony of Georgia." He had probably called before this, as the question of Spangenberg's going had been discussed a month earlier. The Schwenkfelders seem to have advised him to make the trip to Georgia. Spangenberg accordingly goes to Germantown, where his friends strongly oppose his leaving. Wiegner reports that Spangenberg and Eckstein sailed for Georgia May 11, and that Spangenberg returned to his house September 7, 1737. A few weeks later Gruber and Eckstein called and brought the news that the latter had written a very hard letter against the Moravians, to which, however, the company seemingly could not agree.

December 5, 1737, Wiegner and Spangenberg made a trip to Philadelphia. On the way they seem to have had quite a warm discussion. Spangenberg wished to introduce special regulations respecting clothing, eating and sleeping, according to Wiegner. Spangenberg finally promised to let the matter rest, upon which they loved each other and rejoiced together. The latter part of the following January they together visited the single brethren in Germantown, but they could not extend the brotherly hand according to Paul. A casual reference shows also that the brethren on the Skipack were considering the feasibility of establishing an orphanage.

To supplement these incohesive references to Spangenberg we may be permitted to quote a few words from the Moravian historian, Reichel. He says:

Here (at Wiegner's) he remained for a considerable time and from occasional remarks in his letters to the Brethren in Germany, as well as from other sources, it is evident that the learned professor of theology took many practical lessons in ploughing, threshing and other agricultural labors, by which he became well qualified for future usefulness in the economies of Bethlehem and Nazareth. When Peter

Böhler came to Pennsylvania, in 1740, he found that Spangenberg was well known everywhere and often heard it said that "he had come to Pennsylvania a very wise man; but had returned from the high school much wiser."

Data About the Schwenkfelders

This exhibit will not be quite adequate without some reference to the Schwenkfelders. As a background to the few selected references in the diary it is in place to say succinctly, that Zinzendorf termed himself the appointee of Jesus as reformer of the Schwenkfelder religion; that Wiegner was a liberal-hearted Schwenkfelder who was not always subservient to the prevailing sentiment of the Schwenkfelder community; that Baus, Bönisch, Neisser, Spangenberg found at least one purpose in their coming to Pennsylvania in the assigned duty to try to convert the Schwenkfelders to the Moravian faith, and that George Weiss, the pastor among the Schwenkfelders, knew of the designs of Zinzendorf and his deputies.

In October, 1735, Wiegner and Bönisch made a trip to Goshenhoppen, the home of quite a number of Schwenkfelders. In the evening Wiegner and George Weiss, the minister among the Schwenkfelders, had a long and warm discussion, but could not agree. A few weeks later Weiss addressed a letter to the Schwenkfelders and called upon them to elect a minister and deacons. November 9, 1735, an election was therefore held by nine Schwenkfelders, of whom Wiegner was one, with the result that Weiss was chosen as *Vorsteher*, or minister, and Balzer Hoffman and David Seipt were chosen as *eltesten*, or deacons.

January 1, 1736, Bönisch attended services and was permitted to address the meeting, a matter sufficiently out of the usual course of events to make it worthy of record. A few days later Wiegner wrote a letter to Weiss, seemingly important enough to bring Weiss to his house about a week later. The letter was discussed and Weiss spoke quite firmly to Wiegner, moderating, however, so as to give Wiegner the privilege to attend services. Before parting

Weiss begged him to come, and Wiegner gave his consent. For some time the Wiegner people seem to have attended the Schwenkfelder services quite regularly. Weiss called upon them in July, and showed himself very agreeable. He and Spangenberg in particular seemed to understand each other quite well. Wiegner was also accorded the right to speak and ask questions in meeting. But Wiegner was continually getting into hot water. Thus we find that in February, 1737, Weiss called upon him and wanted to know what he had said against Weiss and his methods. He replied to Weiss in an humble and contrite spirit with the result that they became reconciled again. Weiss expressed himself strongly against the formation of a church, it seems. Within a month Weiss called on Wiegner again, and they seem to have had a blessed time. Wiegner was moved to jot down the thought that God's grace was really beginning to manifest itself among the Schwenkfelders. A few months later he makes the remark that Weiss gave a very powerful address, the like of which he had never heard from him. That matters did not appear very encouraging to Wiegner is shown, however, by his expressed longing that day might soon break forth among the Schwenkfelders. About the same time he records the observation that George Neisser, who had been living with him but a few months, could not reconcile himself to their dealings with the Schwenkfelders.

July 28 there was to be a general meeting of the Schwenkfelders in Skippack, probably now Lower Salford. Weiss had become sick in Goshenhoppen, so that he could not attend. Hoffman, his assistant, took his place and spoke quite freely. He strongly opposed the formation of a sect or separate organization among the Schwenkfelders.

January 19, 1738, Wiegner made the following entry in his diary:

Attended services at Kriebel's. George Weiss said the Bible was a sealed book and was only for the saints ("*Heilig-recommandirte*")—hence his 1500 hymns and other literature. This affected me so much that I made a loud exclamation, and Brother Spangenberg did the

same, which stirred up considerable uproar. George Weiss wrote a letter, to which we replied again.

This stormy meeting meant much. An extensive correspondence followed. The following April Wiegner wrote: "George Weiss rejects us," and Spangenberg wrote:

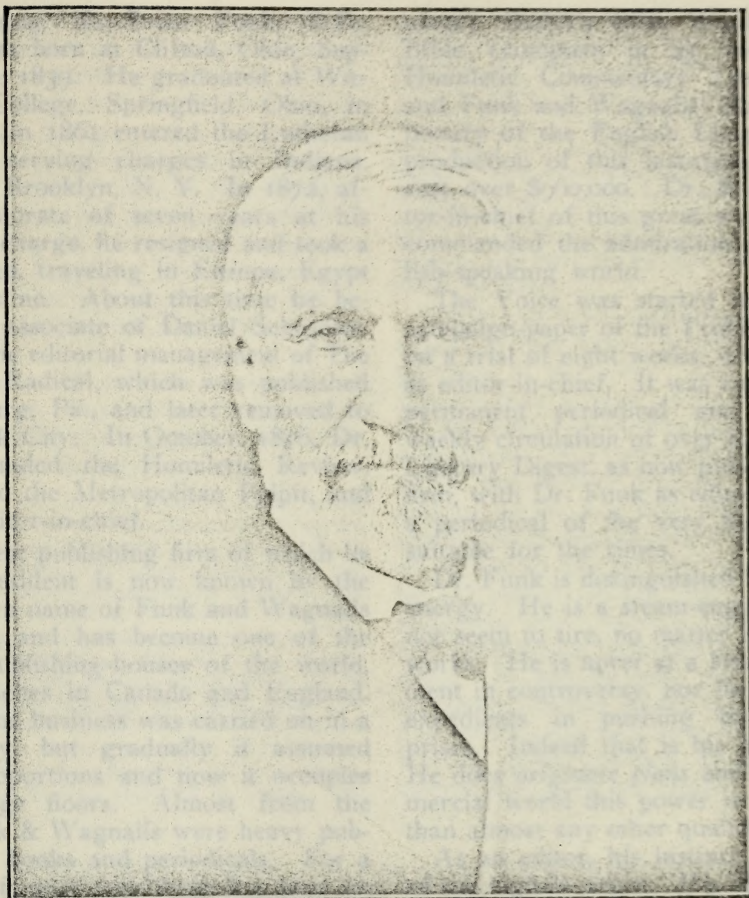
The Schwenkfelders form themselves wholly into a sect and completely close themselves against all others who do not approve of their cause, whereby consciences are bound and the spirit of Christ is quenched. We do not say much, but have expressed ourselves orally and in writing.

Reichel says:

In 1738, when visiting the Schwenkfelders for the third time, he (Spangenberg) complained of their exclusive sectarian spirit, by which the consciences are burdened; but it is still more likely that Spangenberg is "too learned to be an apostle," and lacking experience did not always meet them and especially their minister, George Weiss, with that Christian candor and liberality which alone awakens confidence, and which in later years was the brightest ornament in Spangenberg's career.

But I must not linger longer in this interesting field lest the suspicion be aroused that I have picked up sod, briars, thorns, roots and all instead of plucking a few bouquets here and there to show you. In passing I wish, however, to call attention to a kind of stone of stumbling found all through this interesting manuscript—a kind of strange and tantalizing hieroglyphics, seemingly not Greek, tho' Greek in appearance, and Greek altogether to the writer. Our diarist has the habit of jotting down his thoughts in German, leading you along with his words up to some enchanting view and then disappearing and smashing your mental imagery behind a line of curious and oddly shaped characters.

By way of further digression it would be interesting, would time permit, to take glimpses of the life at Wiegner Economy, after the diary fails to speak to us, to study prominent lives in the Moravian annals, as Antes, Zinzendorf, Whitefield, Zeisberger, Eschbach, Ann Nitschman, observing them as they come and go at the home of the Associated Brethren of the Skippack.



Rev. Isaac K. Funk, D.D., LL.D.

THE great representative family of Funk, so numerous throughout the United States and Canada, descends from many pioneer emigrants of the name, and is said to be either of Holland-Dutch or German extraction. Among the early settlers of Lancaster county, Pa., were Henry and John Funck, Mennonites, who emigrated from Europe in 1709. From one of these brothers descended Rudolph Funck, who was born about 1753 and was married to Catharine Krebile about 1776. They were farmers and resided in Manor township, Lancaster county. They had the following children: Maria, wife of Abraham Herr; Henry; Magdalena, wife of Ulrich Ellenberger; Catharine and Eliz-

abeth. The only son, Henry, who was born September 7, 1781, and died about 1819, married Barbara Herr. They were also farmers in Manor township, and were the parents of John Funk, father of the subject of this sketch.

John Funk was born September 12, 1808, and died June 25, 1888, at Springfield, Ohio, to which State he removed in 1833. He was a prominent businessman and accumulated a fortune of about \$200,000, much of which he lost by giving security. He was first married to Martha Kauffman, and their children were: Martha, Barbara, Henry, Catharine, Isaac, Christian, John, Martha and Benjamin. His second wife was Elizabeth Stoner, with whom he had one child, Lovetta.

Rev. Isaac Kauffman Funk, D.D., LL.D., was born at Clifton, Ohio, September 10, 1839. He graduated at Wittenberg College, Springfield, Ohio, in 1860, and in 1861 entered the Lutheran ministry, serving charges in Indiana, Ohio and Brooklyn, N. Y. In 1872, after a pastorate of seven years at his Brooklyn charge, he resigned and took a trip abroad, traveling in Europe, Egypt and Palestine. About this time he became the associate of Daniel Schindler, D.D., in the editorial management of *The Christian Radical*, which was published at Pittsburg, Pa., and later removed to New York City. In October, 1876, Dr. Funk founded the *Homiletic Review*, then called the *Metropolitan Pulpit*, and was its editor-in-chief.

The great publishing firm of which he is the president is now known by the well known name of Funk and Wagnalls Company, and has become one of the leading publishing-houses of the world, with branches in Canada and England. In 1877 the business was carried on in a small way, but gradually it assumed larger proportions and now it occupies seven large floors. Almost from the start Funk & Wagnalls were heavy publishers of books and periodicals. For a number of years their issue has been on an average about 500,000 volumes a year. Among these volumes are such standard books as Knight's *History of England*, Young's *Analytical Concordance*, the Schaff-Herzog *Encyclopedia of Religious Knowledge*, the Hoyt-Ward *Encyclopedia of Practical Quotations*, Meyer's *Commentary* (complete in 11 vol-

umes), *Butler's Bible Works*, *Parker's Bible* (complete in 25 volumes), the *Homiletic Commentary* (30 volumes), and Funk and Wagnalls' *Standard Dictionary of the English Language*. The production of this last-mentioned work cost over \$960,000. Dr. Funk was editor-in-chief of this great work, that has commanded the admiration of the English-speaking world.

The *Voice* was started in 1884 as a campaign-paper of the Prohibition party, on a trial of eight weeks, with Dr. Funk as editor-in-chief. It was continued as a permanent periodical and reached a weekly circulation of over 120,000. The *Literary Digest*, as now published by the firm, with Dr. Funk as editor-in-chief, is a periodical of the very highest order, suitable for the times.

Dr. Funk is distinguished for his great energy. He is a steam-engine and does not seem to tire, no matter how hard he works. He is never at a loss as to argument in controversy, nor for resourceful expedients in pushing business-enterprises. Indeed that is his great power. He does *originate plans* and in the commercial world this power is worth more than almost any other quality.

As an editor, his instinct for news is of the highest order. His ideal of a paper is ever far beyond realization, not because it is utopian (for such it is not), but because of the difficulty of organizing a staff of competent practical editors, having business-partners commensurate with his energy and breadth of ideas. In 1896 the degree of LL.D. was conferred on him by his alma mater.

The Robber-Chieftain of Koepenick

ON the sixteenth of October last a deed was done in Köpenick, Germany, that has made all Europe gasp in astonishment. Köpenick is a municipality of about 20,000 inhabitants, not far from Berlin. On the day named an ex-convict named Wilhelm Voigt entered the town in a captain's uniform, took command of a squad of soldiers whom he found in the street, marched

them to the town-hall, ordered the burgo-master and the councilors in the name of the Emperor to hand him the key to the municipal coffers and deliberately took possession of the 4000 marks (about \$1000) which he found there. Then, sending his Honor the mayor off to Berlin under guard, he "skidooed." The bold captain turned out to be a shoemaker, anything but military in appearance,

who had bought his uniform—which, by the way, was not of the proper kind—at a second-hand clothing store. His victim, Dr. Langerhans, has become the laughing-stock of Europe and of the world. All the newspapers and comic actors have been making fun of the incident, and *köpenicken* has become as much a part of colloquial German as *to fake* is of colloquial English. That German soldiers and a German magistrate could be thus taken in, would never have been dreamed of.

Rev. Elmer E. Johnson, a reader of this magazine, who is now in Germany, wrote us about the incident under date of October 27 as follows:

I suppose you too in America have heard the latest joke on the German army—how the *Bürgermeister* of Köpenick was arrested by a man who posed as "*der Herr Hauptmann aus dem Ersten Garde-Regiment in Berlin*," and who said he was sent by the Kaiser. The captain got away with four thousand marks. It turned out later that it was all a big fraud; yet the man knew how to command a lot of soldiers to help him get the cash, while the soldiers of course thought they were doing the Kaiser a vastly important service. Herr Hauptmann kept the police guessing for two weeks, but yesterday he was captured in Berlin. He

is a man of a jail-record of twenty-seven years. He created the biggest sensation of a really amusing character of the season. Everywhere on the stage, on the street, etc., all over the empire and beyond, men say: "*Wenn der Herr Hauptmann kommt*." Articles and songs have been written about it, even sheet music entitled "*Der Herr Hauptmann von Köpenick*" is now on sale. Every one laughs and calls it a good joke on the army. The fellow did the thing so well that many hoped he would escape capture; but there the German police were too much for him.

Voigt was tried, found guilty and sentenced to four years' imprisonment with payment of the costs. The punishment appears mild in view of his daring deed, yet the public seemed to regret even his conviction. His successful exploit secured him hosts of friends. A rich woman of Berlin, it is said, admires him so much that she has signified her intention of providing an annuity for him when he has served out his term. Voigt was altogether self-possessed during his trial and received his sentence calmly with a smile. It was brought out that as an ex-convict he had found it impossible to find either a fixed abode or regular work. Various good positions have now been offered him upon his release.



CAPTAIN VON KOEPENICK'S EXPLOIT, AS PICTURED ON A GERMAN POST-CARD

Rev. Johnson has sent us an illustrated post-card, on which the story of the bold captain of Köpenick is told in the following lines, which we translate below:

Der Koepernick'r Raeuberhauptmann

Die Wache kommt, ein Hauptmann tritt
Herzu, befiehlt: "Jetzt kommt mal mit!"
"Wohin?" "Wer fragt? Es ist nicht weit.
Zu fragen ist jetzt keine Zeit."

In Köp'nick zieht die Garde ein
Und fängt das Bürgermeisterlein.
Dem Hauptmann kommt zu Hülfe herbei
Des Städtchens stramme Polizei.

"Vom Weibe Abschied? Brauchst du nicht.
Nimm sie getrost mit ins Gericht.
Frau Bürgermeister, leid tut's mir;
Es macht mir wahrlich kein Pläsier."

Der Wagen fährt; der Hauptmann lenkt
Den Schritt zur Kasse, zählt und denkt:
Die Hauptsach' sind Rendant und Geld.
Er nimmt's und geht. Es staunt die Welt.

Man wundert sehr sich in Berlin:
Wo ist denn nun der Hauptmann hin?
Des Gauners Kleidung fand man schon;
Es fehlt nur eins noch: die Person.

The Robber-Chieftain of Koepenick

Before the guard a captain slim
Appears and bids it follow him.
"Whither?" "Not far, but what's the use
Of asking? We've no time to lose."

The guard advances double-quick
To seize the mayor of Köpenick,
While the policemen stout and staid
Rush nimbly to the captain's aid.

"Bid wife good-bye? What would you do?
Just take her into court with you.
Your pardon, madam, I must ask;
This is indeed no pleasant task."

The cab drives off. The captain now
Turns to the safe with wrinkled brow.
He counts and takes the cash—no doubt
'Tis what he came for—then skips out.

Berlin's dumbfounded. People say:
"How could the captain get away?"
His togs were found quite readily,
But he is still at liberty.

After all this, who will dare say again
that the Germans are too slow to do
things and are lacking in humor?

News Clippings

Is Preaching Now in a Theater

Dr. Madison C. Peters, the popular pulpit orator, lately connected with a Baptist church in Philadelphia, has returned to New York, where he has become a "pastor to the public," using the Majestic Theater as his church. He is reported as saying: "I do not aim to build up an independent congregation, but I intend to reach a vast floating population, as well as that large number who will not go to a church, but will go to a theater. . . . In a church-pulpit a minister feels more or less restrained, while in such a place as a theater I can say what I believe and think. . . . I am tired of the churches that cater only to the wealthy, that are closed to the man in shabby clothes." Dr. Peters is a Lehigh county "Dutchman," having been born at or near Fogelsville.

Handel's "Messiah" Sung Again.

Under the direction of Prof. Samuel L. Herrmann, of Philadelphia, the Perkiomen Oratorio presented Handel's "Messiah" the second time in Perkiomen Seminary, on Dec. 19. A year's additional training enabled the society to excel the performance of last winter. Mrs. Eleanor P. Weirich, teacher of vocal music at the seminary, rendered the solo parts.

Early State-History in Pictures

The paintings of William P. Vanhagen, the young Philadelphia artist, in the south corridor of the new Capitol at Harrisburg, are illustrative of the racial and religious elements of Pennsylvania. The subjects are: Palatine emigrants arriving on the Sara Maria; Friends in meeting; the feet-washing of the Mennonites; a Rosicrucian monk; a Moravian sister preaching to the Indians; an Ephrata brother transcribing the Declaration of Independence for Congress; an open-air baptism of the Dunkers; Gloria Dei, or Old Swedes Church; Ephrata sisters spinning and carding; bonfires lighted by early settlers on Christmas eve; Moravian trombone choir at Bethlehem on Easter Sunday; the Scotch-Irish teaching theology in "Log College" (out of which grew Princeton University); Pastorius and the first colonial petition for the abolition of slavery.

Tablet to a Drummer Boy.

A tablet in memory of Thaddeus Thompson, a drummer boy in Washington's army during the Revolution, was unveiled in Washington Memorial Chapel, at Valley Forge, Dec. 18, by the G. A. R. It was given by Miss Rhoda Thompson, of Connecticut, who is 102 years old, and the daughter of a Revolutionary soldier.

Myles Loring:

A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER I.

The "Eagle's Head"

ON a certain Saturday afternoon, early in the month of August, the brilliant sunbeams that penetrated the leafy shade of the "Eagle's Head" fell upon the figure of a man toiling up its northern slope, and scrambling over the numerous outcroppings of rock that successfully defied a lodgment by the otherwise omnipresent laurel. Carrying his coat upon one arm, opposing the shoulder of the other to the oak and chestnut saplings and smaller undergrowth that also obstructed his pathless ascent, and involuntarily closing his eyes to escape the scarifying that threatened them, he pressed on until, after a full hour's labor, panting with the heat and his unwonted exertion, he reached the summit. Then he cast himself upon a large flat rock, tilted at an inviting angle, to recover his breath before attempting to survey the scenery of the valley below, as yet merely suggested by a dim, blue vista filtered by the treetops.

The solitudes of the "Eagle's Head" are rarely invaded by the human form. A century and a half ago the gray, lichen-covered boulders strewn so lavishly over its steep, wooded flanks served as rude stepping-stones to its commanding summit for hostile Indian scouts, intent upon a reconnoissance of tell-tale columns of smoke ascending from the cabins of pioneers in the rich, arable vale at its base. In more recent years a few devotees of nature, who have made the invaluable discovery that distance from one's native land is not imperatively necessary to "lend enchantment to the view," have braved the rugged ascent to glimpse the terrestrial paradise it reveals.

The very existence of this elevation is probably unknown to the great majority of those favored residents of the City of Brotherly Love who annually cross the Atlantic to gather inspiration from the

snow-clad mountains and storied rivers of the Old World; yet a two hours' railway-ride from the heart of the Quaker metropolis would transport them almost to its foot!

The traveler by the old Reading route, which closely follows the banks of the silvery Schuylkill, ascends along that winding stream in a northwest direction. After skirting many a noble bluff and shadowy glen, sweeping by the historic hills of Valley Forge, traversing the weird recesses of rocky subterranean avenues and threading the deep defiles of the Neversink mountains, he approaches the city of Reading, which nestles cozily at the foot of Mount Penn and wears with appropriate dignity the full insignia of her rank as the chief city of *Alt-Berks*, as the county is ever affectionately termed by its loyal sons and daughters. Then, turning to the west, he traverses the southern edge of the vale of Lebanon, which serenely stretches to the margin of the voluptuous Susquehanna, upon whose banks stands the capital of the Keystone State. The christening of this region is not derived from either of the minor rivers, or creeks, which flow through its smiling landscape—the Tulpehocken to the east, the Swatara to the west—but from the flourishing county-seat bearing the same name, lying midway between Reading and Harrisburg.

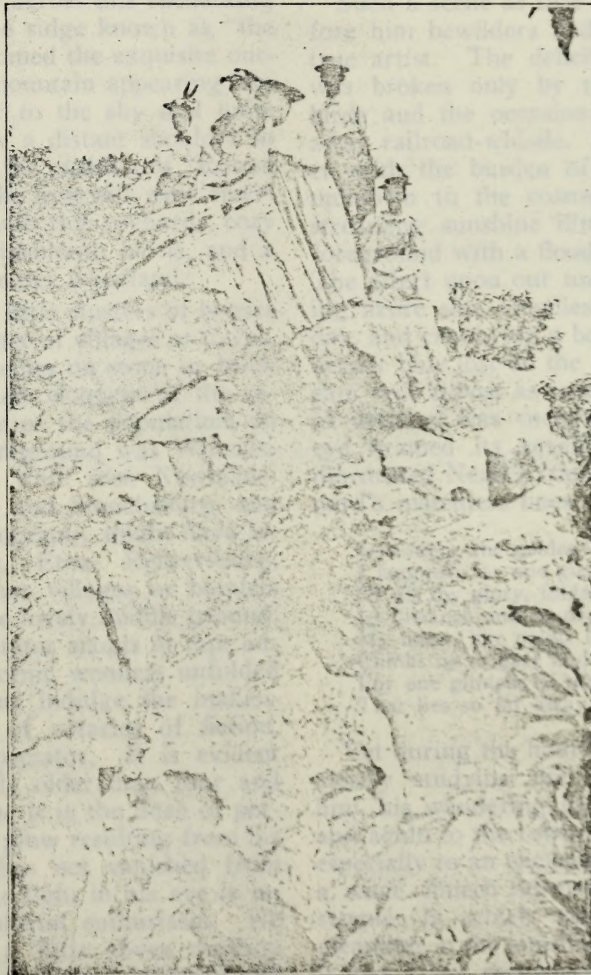
The Lebanon valley, which is in truth a part of the eastern sweep of the famed Cumberland vale, is bordered on the north by the Blue Mountains or, as it was euphoniously named by the Indians, *Kau-ta-tin-chunk*, "the endless range." The opposite enclosing wall is entitled the South Mountain, whose southern extension in Maryland supplied the theater of the sharp contest preliminary to the sanguinary and momentous battle of Antietam, fought by the Union

and Confederate armies in 1862. The "Eagle's Head"—a literal translation of its German appellation, *der Adlerskopf*—is one of the highest culminations of this beautiful range of hills, reaching an altitude of some twelve hundred feet above the sea-level; and the spacious floor of the valley, some fifty or sixty miles in length and varying in width from ten to twenty miles—partly limestone soil and partly slate—is widely celebrated for its fertility.

After a due season of rest our pedestrian arose and advanced to a small clearing, whence an unobstructed view of the lowland could be obtained. On the south-

ern edge of the crest he found a number of great boulders loosely piled up by nature to a height of nearly one hundred feet. Scattered about the crown of these large, white sandstone rocks, which constitutes the true "Eagle's Head," were some feathers of that majestic bird which serves as the emblem of the American Union.

Looking eastward over the stacks of the Robesonia furnaces, the cheering spires of Reading were distinguishable, as was also the "white spot" of Mount Penn in the background. Toward the south fold after fold of rounded mountain-ridges, strikingly resembling the



Courtesy of Rev. W. F. More, Supt. Bethany Orphans' Home.
THE "EAGLE'S HEAD" NEAR WOMELSDORF, PA.

green billows of the restless ocean, rolled away to the horizon. In the distance a few well tilled fields bespoke the presence of man and relieved the scene from the wildness of unbroken forest; but so far as his eye could determine the spectator was alone. How hallowing are the influences of such moments, and how desirable that the dwellers in stifling city-attics, and the hard pressed children of indoor toil everywhere, should come within the charmed realm of their mystic sway!

On the northern side, viewed from the clearing, or from a vast parapet of rock a few hundred feet to the eastward, the fairy-land of the Lebanon valley was fully exposed. Far across this enchanting vale, beyond a fine ridge known as "the Summer-Hill," loomed the exquisite outline of the Blue mountain appearing like a cerulean border to the sky and quite unbroken, save by a distant shoulder to the west marking the position of "Round Head"; while in the intervals were emerald fields dotted with rich orchards, cozy homesteads and mammoth barns, and a vast acreage of denser woodland.

Here and there little clusters of houses evinced the existence of villages or towns, and tall white steeples on stone or brick edifices were mutely eloquent of the religious proclivities of the population. In the immediate foreground was Womelsdorf; to the left were seen Newmans-town, Myerstown and Stouchsburg, and one skilled in topography might have located Host, Mt. Etna, Rehrersburg, Bernville and other villages or hamlets which sprinkle the lovely middle ground.

While our spectator stands in rapt admiration of the scenic wonders unfolded before him, let us indulge the inalienable prerogative of votaries of fiction, and study the spectator. It is evident that he is scarcely older than four and twenty and that he is in the flush of perfect health. The glow resulting from his vigorous ascent has not vanished from his cheek, and the light in his eye is indicative of a healthful enthusiasm. He is well formed, a little above medium height, with an intellectual forehead and a clear, blue eye. His hair is brown and

plentiful, and he wears a moustache. It is not yet the day of eye-glasses (which certainly invest some very mediocre persons with an air of importance), but he does not stand in need of either their visual aid or their aristocratic suggestiveness. His hands and feet are not those of a dude (a term quite unwelcome to the literary sense, yet exactly descriptive of a more unwelcome type), but are both capacious and shapely. He is dressed tastefully in black, a little too well for mountain-climbing, yet not at all too well for the sort of service with which one would naturally associate him. In short, his habit and manner are those of a theologian, or incipient clergyman.

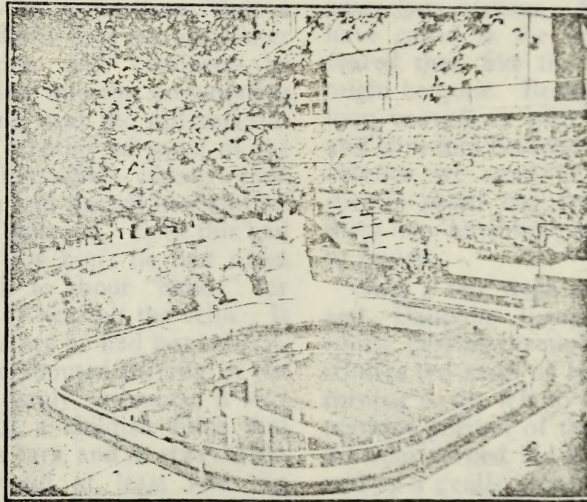
Such a scene as that which spread before him bewilders and overwhelms the true artist. The delicious rural silence was broken only by the twittering of birds and the occasional echo of a far away railroad-whistle. The air was laden with the burden of subtle perfumes unknown to the cosmetic art, and the streaming sunshine illumined the entire foreground with a flood of golden glory. The effect upon our tourist of the bending azure sky, cloudless on this perfect day, and canopying a boundless sweep of deeper blue lost on the horizon in a delicate veil, almost as tenuous as the fabric of dreams, was such that his delighted eye beamed its revelings and his lips murmured Neale's translation of St. Bernard's matchless lines:

Jerusalem, the golden!
I languish for one gleam
Of all thy glory, folden
In distance and in dream.
My heart, like palms in exile,
Climbs up to gaze and pray
For one glimpse of that dear country
That lies so far away.

Yet during the hour which he spent in closely studying the open map before him, his wandering gaze returned again and again to the town in the foreground, especially to an enclosure connected with a stone church surmounted by a white steeple, in which many white objects gleaming in the sunshine gave proof that it was a last resting-place of our crumbling mortality.

When his long reverie was ended, our traveler reluctantly tore himself away from the inspiring scene, and began to retrace his steps down the mountain-side. The celerity of the movement brought a smile to his face; and as he bounded from rock to rock or slid upon the smoother slopes, he repeated with gusto a familiar line older far than St. Bernard, "*Facilis descensus Averni*." Another quarter of an hour found him by the side of a crystal spring at the foot of the sharp acclivity, where he drank as one that sips nectar. Yet it was not merely pure, cool water

simple cakes which at that early day were accounted quite luxurious fare for adolescents, and which were generously supplemented with glasses of lemonade—ice-cream being yet a wonder and a rarity. And indeed, no subsequent picnics transcended the joy of these celebrations. The harmonies of the band, which played at intervals, the gorgeous uniforms of the musicians, the pretty silk banner of the school, the holiday-dresses of the children, decorated in those years of intense patriotism with rosettes of the national colors—above all, the imposing flag of



Courtesy of Rev. W. F. More, Supt. Bethany Orphans' Home.
BETHANY SPRING AT WOMELSDORF, PA.

that he quaffed, but exceedingly precious memories. Hither when a child he had come on the occasions of the annual "celebration" of the Union Sunday-school—the term "picnic" had not then come into vogue, not at least as respects Sunday-schools. The Womelsdorf band led the procession from the little brick church with such stirring airs as "The Red, White and Blue," "Hail, Columbia, Happy Land," and some other strains which strongly provoked even Sunday-school feet to a responsive movement. Close to the spring narrow boards, like quilting-frames, were laid upon tressels; upon these were disposed in long array the

the Union, borne aloft amid the rich green of the woods, combined to make impressions not likely to be effaced by either the abounding joys or disheartening sorrows of maturity. Such is the sacred heritage of happy childhood.

Now, however, an orphans' home stood on the brink of the spring. The sparkling waters bubbled up through the sand as of yore, but how changed was all else! A large space had been cleared of trees to accommodate the various buildings, and the necessary public avenues had preempted more of the forest soil. It was infinitely better that the noble charity should supplant the secluded retreat

and that a home of health-giving surroundings had been furnished for the fatherless and motherless, than that a mere sentiment should be cherished. And our traveler was correspondingly glad and grateful; yet we need not wonder that he keenly felt the changes of time.

The attendants at the Home, noticing his interested survey, courteously suggested that the superintendent was in his office and would be pleased to receive him; but he politely declined the civility, for his thoughts were upon the past rather than upon the present.

Perceiving that he was the cynosure of many eyes—for it must playfully be confessed, even by a partisan, that a stranger in *Alt-Berks* does not altogether escape observation and comment—he vanished from view into the surrounding woods. Emerging near the railroad-station, he, after a scrutiny of some of the dwellings in its immediate vicinity, took the road to town and passed beneath the brick arch of the railroad. Even this had a glad welcome for him; he had often paused beneath it to shout "hallo!" for the gratification of hearing the echo. It was many years since he had last tried it, yet now when he shouted merrily in the deeper tones of manly utterance, it was the older echo of a childish voice that came softly to his ears, and he was thankful that one friend at least had not changed.

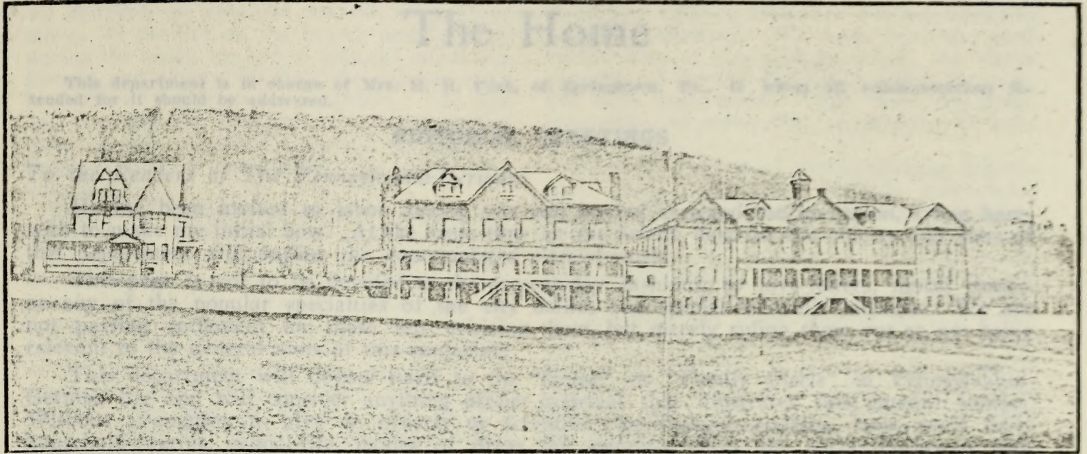
He paused to taste the water-cress growing in a streamlet by the side of the road; there was an abundance of it in a field just opposite the station and down the railroad-bank, where another fine spring gushed from the earth. While thus engaged, an omnibus passed him—Womelsdorf people do not speak of "stages"—and two or three somewhat familiar faces quizzed him, but none recognized him. He walked on, feasting upon the pleasing country and examining every building by the roadside in an effort to revive imperfect memories. Now a turn in the road to the left, and soon another to the right, past a barn; and speedily appeared, again on the right, a brick mansion which figured in the enjoyable mental panorama he was striving

to unroll. Confidently he recalled his having sat upon that same portico, even the names of some of the family still lingered in his recollection, but alas! their faces refused to appear at his bidding. A wide place in the road affected him pleasantly—a brook that supplied a nearby grist-mill with motive power and here afforded a watering-place for horses. Here he had once stood upon a little bridge and fished for shiners with a pin attached to a string.

Certainly he loitered by the same fascinating brook, but the little bridge had disappeared. Yet he tried to locate the very spot where he had caught his unsuspecting victims. He would fain too have called at the brick house; but he feared that, like the bridge, its tenants might be gone. Besides, fifteen years are long enough to turn girls into matrons and boys into bearded men. After a long absence we need to ask very circumspectly about our friends, for some of them may have been spirited away, never to return.

Only a few steps more and the Berks and Dauphin turnpike was reached, which, passing through Womelsdorf, constitutes the main or High street. Before turning to the left to enter the more pretentious portion of the borough, our pedestrian turned his gaze down the pike and up a gentle ascent, wistfully thinking of a dear companion of his earliest childhood, "little Oscar," upon whose fair white face, with eyelids closed forever in a long, sweet sleep, he had last looked with solemn awe and tearful grief.

And now a left wheel for Womelsdorf. It is up-grade all the way to the western limits of the town. Onward, over brick and flag pavements with curbs between, over which the feet must be well lifted. Onward, straight ahead, except at the next corner, where there is a "square" or widening of both streets. Now, instead of pursuing High street to the business-section and the hotels, he turns to the right, past some old houses which ought never to be destroyed to make room for newer styles, to a rubble house on the first left-hand corner, with a rounded stone at the angle of the pavement.



BETHANY ORPHANS' HOME AT WOMELSDORF, PA.

Then our traveler turned down Franklin street, for he wished to procure the key of the cemetery-gate, and he recollected that the sexton formerly resided on the north side of the way and that few Womelsdorf families change their residences. His intuition was right, for the sexton's daughter, once a playmate, but now the mother of several children, opened the door and furnished the cemetery-key—perhaps from the same nail on which he had last seen it replaced. But her still pretty face showed no sign of recognition, and her caller, ascending a hill to the north by the same street on which he had left the pike, and passing a fine brick church, approached the stone structure on the crest of the elevation, and let himself into the cemetery known as "the new ground." It was the same enclosure upon which he had gazed from his viewpoint on the "Eagle's Head" and which had so strangely fascinated him.

At the very moment of his entrance the omnibus which had rumbled by him near the railroad-arch, having delivered its passengers at their respective homes, was discharging a trunk unaccompanied by a passenger at the Center Hotel. The landlord, who was his own clerk, wrestled courageously with the initials "M. L." which were stamped on one end of the baggage, but for once success did not crown his efforts. Nor was he any the

wiser when at dusk the owner of the trunk, having carefully returned the cemetery-key, appeared for supper; for somehow the new guest evaded the registry of his name and went early to bed.

Before extinguishing his light our traveler felt for his watch, that he might wind it and leave it open within reach, for consultation in the morning; but to his mystification and consternation it was missing. A thorough search of his garments failed to disclose it, and he was compelled to believe that either it had been torn from its fob in the encounter with the underbrush of the mountain, or else it had been filched from him by a pickpocket during his railroad journey. Upon due reflection he remembered being jostled by a man in the railway station at Reading, also the singular expression of the stranger's face. At that time no suspicion had been awakened; now he was fain to believe that that person had relieved him of his much prized time-keeper. He was vexed with the occurrence, and it somewhat disturbed his drowsiness, but a philosophical habit of mind overcame the intrusion and he resigned himself to oblivion. First, however, he took care to place his pocket-book under his pillow, lest some foreign prowler in the peaceful precincts of Womelsdorf might also dispossess him of his ready means of travel.

(To be continued.)

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

EDITORIAL GREETINGS

To the Readers of The Pennsylvania-German:

Having been invited to labor among you and having accepted the invitation, I beg herewith to make my initial bow. At the same time let me briefly describe the objects and aims of this department and outline the contemplated plan of work.

This page is not to be devoted to the present-day fashions, to love-letters, moral essays, or any of the popular specialties of the city dailies and special woman's journals. We are not passing judgment on these nor criticizing them, but merely ruling them out as not being relevant to the general aims of this magazine.

This department will devote itself to the "Home" or "Family Circle" in Pennsylvania-German life and will consider anything proper material that illustrates this general subject. Without attempting to give an orderly or scientific classification—cooking, fancy-work, daily household-routine, school-life, modes of dress, the spinning-wheel, the corner-cupboard with its fancy china, household-remedies, pioneer hardships and kindred subjects shall from time to time appear.

Contributions and suggestions upon any or all of the foregoing will be heartily welcomed and will receive due consideration. The sole aim will be to instruct and to please at the same time, along the chosen line, without following the beaten paths of others, but always jealously endeavoring to guard and perpetuate the interests and welfare of the Pennsylvania-Germans.

Earnestly soliciting your hearty co-operation and hoping that our relations will be mutually pleasant, that cordiality and good fellowship will always prevail between us, I am yours for the common cause,

MRS. H. H. FUNK.

A Grandmother's Talk On the "Good Old Times."

Yes, my dear grandson, I believe in the good old times as much as you. But are we thinking of the same thing as we talk about this subject? Would you choose the "good old times" I myself experienced? Let me explain.

I am past eighty-two, was born and raised in a typical Pennsylvania-German community, in a well-to-do family living within fifty miles of Philadelphia. I have seen the time when all that I wore was home-made goods—home-grown or raised, home-spun and home-woven; when no muslin or calico could have been found in our house. My shoes were of heavy cowhide tied with leather thongs, store-shoes with fancy strings being unknown in the neighborhood. I early learned to knit my own stockings and gloves, the home-made kind being the only kind I wore in my young days. I have known what it means to bump the toes against stones, to make my footprints on the frosted boardwalks in the fall. I have gone to church barefooted as a girl all summer—not to Sunday-school, for these were not in operation. I went to a church without carpets on the floors, without cushions or backs to the seats, and have dangled my shoeless feet and limbs many an hour on such benches, swinging them in midair and tracing all kinds of circles and curves and figures while listening to sermons I did not understand.

In the home of my parents there were no carpets or oilcloths on the floor, nor oilcloths on the dining table. There were no curtains to the windows, no pictures or papering on the walls. The ceiling of the rooms was not plastered and papered, the unpainted floorboards and joists being exposed to full view. Our furniture was clumsy, heavy and home-made, upholstered chairs, rockers and lounges not being dreamed of for a farmer's home. Even the locks, hinges and keys of our doors were home-made, as were all the nails used in the erection of the building. The making of nails was one of father's pastimes during the winter.

We had no cuckoo alarm-clocks to rouse us from sleep in the morning as we lay reveling in sweet dreams in our warm beds of home-made goods—feathers and straw, without the factory-made brass beds, the woven springs and patented fandangle mattresses. The clocks we knew were the six-foot grandfather-clocks that reached almost from floor to ceiling. We had no "modern conveniences" in our home—no wind-engine had yet been devised to compel the restless wind to multiply the comforts of man. Our pump was a clumsy, heavy trunk of a tree with long, cold, curved handle that our elders tried to make us lick in zero weather in order that we might hear the tolling of the bells in "Hail Columbia." We had

no matches, no coal, no coal-oil, no cooking stove. If the fire on the hearth had died out during the night, we had to take the tallow-dip lantern and scurry through the driving snow to "borrow" fire from our neighbors. The flint and steel and the sun-glass were not unfailing helps on such occasions. Nor did we linger to think of putting on rubbers, for these were unknown.

There were no green-grocers to bring to our doors fruits from the four quarters of the globe, no butchers to serve us with Chicago dressed beef in summer; neither did the ubiquitous bakers of these latter days come past our house. Refrigerators were not dreamed of. Fruit jars and cans were not in use, drying in the sun with the accompanying swarms of pestiferous flies being our only way of preserving. We had no roller process XXXX flour to bake our bread, no granulated sugar to sweeten our home-made coffee or roasted rye—in fact sugar was used but rarely. The bread we were raised on was the coarse rye bread—wheat-bread or white bread being seen on the table only on special occasions like harvest, the holidays, or marriages and funerals. Hence the expression *Weissbrot-Frolic*, as applied to funerals by thoughtless youngsters. Speaking of funerals reminds me of the death and burial of my young brother. In the funeral procession from our house to the church and cemetery there was no hearse. The rude coffin made by a neighboring carpenter, filled with the mortal remains, was placed on a large farm-wagon, surrounded by bundles of straw on which the family sat, and thus they conveyed the body to its last resting-place. In our family we knew nothing of caustic soda, baking-soda or baking-powder, nor did we have the predigested, concentrated, omnipresent breakfast-foods. Sweet potatoes and tomatoes were unknown, so were patent medicines offering 100 doses for 100 cents. We managed to get along with less china and queensware than is needed now. How clearly does memory bring back to mind Mother's big mush-bowl, placed on the middle of the dining-table, with hungry youngsters seated around! She used to improvise a little lake of rich, sweet milk in the yellow field of tempting mush, and we all applied our spoons, dipping from the common pond and blazing the way to our hungry mouths with drops of milk and mush. We did not iron our linen, for ironing was not in vogue. We had no wash-boards,

much less washing-machines. Sewing-machines were undiscovered. We were, however, used to the hum of the spinning-wheel, the sharp snapping of the reel the whole winter through, five days each week. There were no milk-separators, no creameries, no shipping of milk to the "city."

We knew nothing of seed catalogues, department stores, illustrated monthly magazines, lead-pencils, photographs, telegraphs, phonographs, with preserved music, oratory, sense and nonsense, or bicycles, or automobiles, or telephones enabling the whole community to learn at once when the baby got its first tooth, or daguerrotypes even—shadow-pictures being the fad and rage of the times—or daily newspapers, or railroads. It seems we did not have anything worth living for. Our nearest store was six miles away, the post-office fourteen, the family physician twelve miles.

There was no public-school system, hence of course no superintendent to come around and cheer us in our studies. The teacher had to set the copy-books for the pupils, printed forms being unknown. The teacher also had to manufacture the quill pens, steel pens not being in use. We had to rule our own paper and did not learn very much. In the four months' term we girls did not vex our heads with geography, grammar, physiology, history, algebra, geometry, etymology—a little reading and writing and less arithmetic being all the requirements for a young ladies' course. If a girl studied more than the ordinary amount of arithmetic, it was said she expected to marry a merchant; if English, it was a settled fact that she was hoping to become a minister's wife.

Many of the pleasures of to-day were unknown. Pianos and organs were few and far between, the fashionable county-fair with its attractions and detractions was not known. If we wanted to take a business or pleasure trip to Philadelphia, we could take our place on one of the lumbering wagons in the long stream of Conestogas threading their slow and weary way to the metropolis, oft in mud axle-deep, for turnpikes had not been built. Thus we got four days of jolting, bumping, thumping for the pleasure of seeing the sights and buying a few things. Returning we formed part of the promiscuous load of plaster, salt or shad, etc. I believe in the good old times, but I would not want to live my childhood days over.

RECIPE FOR "KUGELHOPF."

A reader in York, Pa., requests directions for making "Koogle-ooop, a most palatable old-time dish of the eastern counties (of Pennsylvania) that was baked in a pan and eaten with milk."

Kugelhopp, Gugelhoppfen or *Kugelhippe* is a genuine fatherland dish. It is baked in a mold and takes its name from its rounded form, somewhat like a *Kugel*, or ball. Mrs. Otto Meyer, of Allentown, Pa., a native of

Baden, has kindly furnished the following recipe for making it:

Mix thoroly in a pan over the fire a pint of milk, half a pound of butter and eight eggs. When fully warmed, add a pound of flour and knead the dough, adding a yeast-cake, a pinch of salt and a tablespoonful of fine sugar. Have the mold well greased with butter and let the dough rise until the mold is well filled, then put the cake in the stove and bake slowly about an hour. Fruits—raisins, citron, etc.—may be added to improve the taste.—Ed.

Literary Gems

FOR THE NEW YEAR

BY HENRY VAN DYKE.

These are the gifts I ask
Of thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And, for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of woods and comfort of the grass,
Music of birds, murmur of little rills,
Shadow of clouds that swiftly pass,
And after showers the smell of flowers
And of the good brown earth;
And, best of all, along the way, friendship and
mirth.

'M "SOLLY HULSBUCK" SEI NEIJOHRS WUNSCH

Ich wünsch eich en glicklich un herrlich Nei-
johr

Vum Haus bis naus ans Scheierdohr,
Mit Schtäll voll Geil un Millichkih,
Un Kälwer, Sei un anner Vieh;
Die Welschkornkrip g'schofft bie sie bost,
Un zwanzig Kinner in der Koscht,
Mit jährlich eens meh ui 'm Hof,
Un plenty Woll un Knottelschof.

Ich wünsch eich all en Bauerei,
Mit Lots vun "spot cash" newabei;
Paar "city blocks" mit Heiser druf,
Un "private air-ships" in der Luft,
As fliega wie en wilde Gans,
Mit "gas-propellers" fescht am Schwanz.
Un alles was mer winscha will
Mag jeders hawa, Hill un Fill.

Ich wünsch en Amt mit guter Pay
For Leit zu faul zu schaffa meh.
Also der siwajährig Kretz
For all die Loafers wünsch ich jetz;
Un alta Bachelors, schei un bleed,
Wünsch ich Proposals vun da Meed,
Dass jeder Mann, so wie 's is bescht,
Daheim bleibt in seim eegna Nescht.

Ich bin am Winscha sechzig Johr,
Un hab en gute Hand davor.
Wann jeders krigt was ich 'm wünsch,
Hen all die Leit gewiss en "cinch."
So schreiw ich nau des Neijohrschtick,
Un wünsch eich liewa Leit viel Glick.
Ich hoff ihr lebt en hunnert Johr,
Wünsch jedem Mann en Frah—odder paar.

Ich wünsch eich Krefte wie en Ochs.
Un sound wie'n alter Eechaklotz;
Un wann ihr ufschteht morgets frih
En kleiner Jiggerkeffer-Brih

ZUM NEUEN JAHR

ÜBERSETZUNG VON H. A. S.

Dies bitte ich von Dir,
Unwandelbarer Geist:
Gieb Kraft zum Tagwerk mir,
Mut, dass ich ohne Zagen
Kann geh'n den Weg, die Wanderlast kann
tragen.
Gieb, dass in Stunden, die der Ruh' ich weihe,
Was ich gehört, gesch'n, mich innerlich erfreue.
Dies wünsch' ich mir zumeist
Als wahres Glück beschieden:
Des Himmels Licht und Glanz,
Der stillen Hügel Frieden,
Des Waldes Dach, des Grases weiches Grün,
Der Vögel Sang, der Bächlein Wellentanz,
Schatten der Wolken, die im Flug vorüber-
zieh'n;
Und nach dem Regen duftenden Segen
Von Blumen aus der guten braunen Erd'.
Sei Freundschaft, Frohsinn mir stets zum Ge-
leit beschert.

(Des is for Schlofkep as zum Hals
"Eye-openers" nemma missa als).
Ich hoff dass all die Leit sin g'sund,
Un flink un schprei wie'n Hasahund.

Of course, es gebt als Dokterbills;
Mer werd ebmols blo um die "gills."
Awer Krankheet treibt mer glei aweg
Mit Zwiwlathee un Deiwelsdreck.
So wünsch ich jeders Lots vun Schpank,
Mit plenty Deiwelsdreck im Schank.
Sel halt em g'sund in alla Wetter,
Un "tough" wie Hemlock-Sohlaledder.

Ich wünsch eich Geld uf alla Händ,
Un Dividends un elf per cent,
Mit "full control," so jeders is
En "millionaire monopolist."
Ich hoff die Leit hen all en Trust,
Noh sin sie glei all rum gebost,
Un wann en Mann for Office laaft,
Dann mit seim Geld hot er's glei kaaft.

Ich wünsch eich alles plenty, yes.
Sel macht's Neijohr en gross Success.
Ich wünsch eich all Greenbacks bei'm Roll;
Ich wünsch da Bahlkep plenty Woll.
Die Schepnäs, wünsch ich, werra grad,
Ich hoff der Knecht krigt unser Maad.
Ich wünsch da Buwa plenty Schläg,
Un plenty Fitzeel for die Meed.

Ich will gern alla winscha Glick;
Doch weess kens was 's Neijohr schickt.
Awer viel depend uf jeder Mann,
Was er zum Neijohr bringa kann.
Gut Glick depend uf gute Muscle
Un harte Erwet, Schwitz un "hustle";
Sel zamma g'schafft un recht gelebt,
Macht's Neijohr herrlich all der Weg.

DES HANN MER NOHT BALD

POEM IN THE PALATINE DIALECT, BY E. CROISSANT

"O mei," sagt der Michel,
 "Guck, Rösle, geb Acht!
 Ich han dir schun zweemol
 De Vorschlag gemacht:
 Was wär jezt des schee,
 Wann mir zwee mitnand
 Uns könnten vertrage,
 Uns geben die Hand!"

Mer dächten e Stübche
 Recht sauer und nett
 Uns einrichte, prächtig
 Mit Schränkche un Bett,
 Un mit eme Oefche,
 Wo's Feuer drin kracht,
 Wann Winters der Sturm heult
 Un 's Schnee runner macht.
 Bald dächt ich dir singe,
 Bald kregschte en Schmatz—
 O mei, wärs nit himmlisch?
 Jest redd emol, Schatz!"

"Ja ja," meent die Rösle,
 "Des g'fiel mer ganz gut,
 Das Singe und Pfeife,
 Wann's schwer mer zumuth.
 Und noth erscht das Stübche
 Mit Schränkche und Bett,
 Des dächt mer erscht g'falle—
 Ja, Michel, 's wär nett!
 Und schliesslich des Oefche
 Im Stübelche drinn,
 Das hotzelt und brotzelt,
 Des wär nach mei'm Sinn!
 Nur eenes, das will mir
 Ins Köppche nit geh':
 Dass *dich* ich sollt nemme—
 Du g'fallscht mir nit, nä!"

"O mei," sagt der Michel,
 "Wann alles dir g'fällt—
 Des is noht 's geringschte,
 Des hann mer noht bald!"

EN PAAR NEIJOHRSGEDANKA

POEM IN THE PALATINE DIALECT, BY E. CROISSANT

Des Jahr geht nau schtark zum End, un bal
 werd en neies do sei. Die Chrischtdag sin vor
 der Dühr, un wann selle vorbei sin, is ganz bis-
 sel vum alta Jahr meh iwrig.

Wann's Neijohr kummt, no gebt's als grosser
 Jubel un Lärm. Sel wisst ihr in der Schtadt
 viel besser as mir do hunna im Busch. Awer
 mir heera ah als die Schtiempfeif brilla in
 Ellstaun, un iwerall rum heert mer's als knalla,
 wu's Neijohr a'geschossa werd. Viel Leit meena,
 sie kennta's Johr net besser a'fanga as mit gut
 Essa un Trinka, mit Danza un uf B'such geh
 un allerhand Plessier. Annera die neimma's
 viel ernschter; sie gehn owets in die Kerch
 un singa un beta, bis 's nei Johr do is. Un deel
 die gehn in's Bett un schlofa wie schunscht ah,
 un froga net eb's alt heesst odder nei. Doch
 is 's Neijohr en arg wichtige Zeit, wann mer's
 recht bedenkt.

Mer heert oft saga 's gäbt nix Neies unnig
 der Sun. Sel Wart schteht in der Biwel; der
 Preddiger Salomo hot's en ganz Dutzend mol
 nunner g'schriwa. No sagt mer als widder,
 's gebt alla Dag eppes Neies. Nau, wel is
 wuohr? Ich glaab allabeed, wann mer's recht
 unnersucht.

Do is die nadirlich Welt, wu mer drin lewa.
 Deel meena, sie wär erscht abaut sechs dausent
 Johr do; viel g'schitdirta Leit awer behaapta,
 sie wär schun viel hunnert Milliona Johr alt.
 Sel mag sei wie's will, 's is immer die seem
 Welt. 's Schtofft, wu sie davon gemacht is,
 werd net meh un net wenniger. 's dut sich
 immerfart rumschaffa in neie Forms, awer's
 geht ken Krimmelha verlora. Wann mer Eis
 schmelzt, gebt's Wasser; wann mer's Wasser
 kocht, gebt's Schtiem. Der verfliegt in die

Luit, dass mer'n nimme sehnt, awer's Wasser
 is als noch do un's kummt widder owarunner
 in Rega odder Schnee. Un so is's mit alla
 annera Elementa. 's alt Schtofft bleibt, awer's
 gebt alsfart neia Forms.

So is's ah mit da Menscha. Wann en Bewi
 gebora werd, sagt mer, 's is en neier Mensch.
 Sel is wuohr, awer juscht so wek as 's die Seel
 a'geht. Dem Bewi sei Kerper is ah nei, awer
 er is aus'm seema al'a Schtofft gemacht—
 Fleesch un Blut un Knocha—wu die aller-
 erschta Menscha raus gemacht wara. En Bewi
 is also eegentlich nix Neies unnig der Sun,
 wann's schun alla Sekund ergets uf der Welt
 en neies gebt.

Wie mit da Menscha so is's ah mit da Diera
 un da Planza un da Schtee, mit alles was uf
 der Erd wachst odder in der Erd schteckt. So
 is 's ah mit Heiser un Bricka un Kercha, mit
 Hausrot, Wäga un Maschina, mit all da daus-
 ent Dinga, wu die Menscha baua un macha.
 's is immer 's seem alt Schtofft in ra neia
 Shape; nix Neies un doch nei.

Wie is 's dann mit der Zeit—werd die net
 nei? Die Zeit is ken Schtofft; sie is juscht en
 Idea—en Begriff, wie mer uf Hochdeitsch sagt
 —wu entschanna is aus da Motions vum der
 Sun, vum Mond un da Schterna. Sel kann
 mer schun in erschta Kapitel vum der Biwel
 lesa. Die Zeit is so alt wie die Welt selwer,
 un en Johr is juscht en Schtick davun—so lang
 as 's nemmt bis unser Erdkugel ihr Round um
 die Sun rum gemacht hot. 's is awer doch en
 nei Schtick Zeit, as mer nau widder a'fanga
 wolla.

Ja, die Welt is alt—so alt, dass mer gar net
 ausrechla odder ausdenka kenna wann sie

a'gfang a hot—un doch werd sie immerfart nei. Grad so is 's mit der Zeit: alla Dag, alla Schtun, ja, alla Sekund werd sie nei. Un's Allerbescht dabei for uns is, dass mer alla Dag un alla Schtun en neier A'fang macha kenna, wann mer wolla—en A'fang for besser zu werra un besser zu duh. Die Zeit is ken Schtofft wie des, wu die Welt raus gemacht is; mer kann sie net sehna, net heera, net fiehla, net schmacka, net riecha. Un doch hot der alt Ben Franklin ganz Recht g'hat, wie er g'saat hot, die Zeit wär's Schtofft wu unser Lewa raus gemacht is. In der Zeit schteht unser Lewa, un grad so wie mer die Zeit a'wenna for Gutes duh odder Schlechtes, so werd sich unser Lewa g'schalta un unser Schicksal in der annera Welt.

Ich hab schun Felder g'sehna, die wara ganz iwerwuchert mit Hecka un Unkraut. 's het ken Gilderi druf lewa kenna un's war Gift genunk druf, for'n ganz County doot zu macha. En braver, schaffiger Mann hot's Land kauft,

hot's gebutzt, geplugt un ei'gsät, un bis sechs Monet rum wara, is die schenscht Frucht dart gewachsa. 's war der seem alt Grund, awer's war eppes Neies un iweraus Gutes druf. Eem brava Mann sei Willa un sei Erwet hot da Change gemacht.

Des is en Fact, awer's basst ah first-rate for'n Gleichniss. Em Mensch sei Seel is en Feld wu gute Frucht trächt odder Darna un Gift, grad nachdem as sie ei'gsät odder gebauert werd. Sie is en Feld, wu jeder for sich selwer baura un ah ernsta muss. Un's Neijohr is en apartig gute Zeit for a'fanga des Feld recht zu baura.

Do, Mr. Editor, haw ich nau en paar Gedanka nunner g'schriwa for dich. 's is ah juschit alt Schtofft in ra neia Form, awer du bischt willkumm dazu wann du's juhsa wit. Ich wünsch dir un all da Leser en recht glickseliges neies Johr.

HANJERG.

EN TSCHENTELMANN UF DER JURY

An Extract from "Boonastiel"

Die anner Woch war ich in der Schtadt un hab uf der Jury g'hockt. Es is mer so halwer vorkumma as wann ich nau a'g'sehna wär as eens vun da Haapt-Männer im County, noch gar as en Tschentelmann; for des is was der Lawyer eemol iwer's annermol behaupt hot, wie er sei Speech gemacht hot. "Tschentelmann uf der Jury," hot er mehner as en Dutzend mol g'saat, un allemol hot er mir grad in's Gsicht nei geguckt. Sel pruift's dass er mich selwer kunsiddert hot as der Haapt-Tschentelmann.

Un wann ich's ah selwer saga muss—wann mer des Ding recht kunsiddert, bin ich g'inteitelt zum Nama Tschentelmann. Was is en Tschentelmann ennihou? Ei, en Mann as weess wie mer sei Lewa macha kann ohne zu schaffa. Eener as schaffit wie der arm Johnny Hanneberger is juschit en commoner Daglehner. Der Hollerheck is en Wert, awer ken Tschentelmann. Der Billy Biffelmoyer dut alla Sarta Bisness a'treiwa—Geil handla, Hinkel peddla un anner Sach, un sellentwega is er ah ken Tschentelmann. Wie's mit unserm Parra is, weess ich schier net; er muss ewa zu seiner Kerchabisness tenda for en Lewa macha, un es dinkt mich, er is juschit eens vun da Wochadags-Tschentelmänner un Sundags-Daglehner, weil er sei Lewa verdient Sundags, wann annera Leit in die Kerch gehna.

Awer ich bin der eenzigscht Mann as nix schafft for sei Lewa verdiena. Die Polly eegent's Haus un die Kuh un drei Acker Land, un hot all's Erbschaftsgeld uf Intrassa, was sie vun ihrem Dadi kriegt hot. Sie geht oftmols uf da Marrik un verkaaft Butter, Eier, Schnitz, Schtinkkäs, Buhna un schier eenig eppes as sie reesa kann. Sellaweg macht sie unser Lewa, un ich hab gar ken Baddereschon wega Schaffa odder Bisness. Ich hab plenty Zeit for an's Hollerhecks uf der Bortsch hocka un

warta bis als eens vun da Politicians aus der Schtadt raus kummt un setzt die Tschickers uf. Darum bin ich der Tschentelmann vum Berg. Ken Wunner dass sie mich uf die Jury geduh hen, un ken Wunner, dass seller Lawyer mir als grad in die Aaga nei geguckt hot allemol as er "Tschentelmann uf der Jury" gsaat hot.

Sel war ah en artliche gute Case, was sie geprowirt hen letscht Woch. So wie ich's verschtanna hab, war der Defender en Kerl vun Dudeltaun, un sie hen en g'indeit g'hat for en Paar schtreefge Hossa zu schtehla. Der Schteet-Lawyer hot en Speech gemacht un drei Zeiga uferufa, eener noch 'm annera; jeder hot en Biweeled schweera missa dass er die Wohret sagt, un jeder hot g'schwora dass er es g'sehna het wie der Defender die Hossa g'schtohla hot.

Well, darnoh hot der anner Lawyer ah en Speech gemacht, un er hot vier Zeiga uferufa, un jeders hot g'schwora, dass er da Defender net g'sehna hot die Hossa schtehla. Dann hen die Lawyer widder Speeches gemacht un hen oitmols da Tschentelmann uf der Jury genennt. Noh hot der Judge ah sei Sach g'saat un hot net da Tschentelmann uf der Jury vergessa, un hot uns zu verschreh gewa, dass mer des Ding diseida sotta according zum Gewicht vum Evidence.

Well, wie mir beinanner warn, war die Question, wie mer des Ding diseida wolla. Drei Zeiga hen g'schwora dass sie da Defender sehna hen die Hossa schtehla, un viera hen g'schwora dass sie gar nix so g'sehna hen; un weil vier Zeiga besser sin as drei, hen mir diseid according zum Gewicht vum Evidence. Mer hen agried uf "not guilty" un dass der Dudeltauner Kunschawler die Unkoschta un ah die Hossa bezahla muss. Un des pruift dass mer sich ah uf en Jury verlossa kann, wann ennihou eens davun en Tschentelmann is.

EDITORIAL DEPARTMENT

A New Year and a New Volume

WHEN this writing reaches our readers' eyes the turning of the year will have been made. 1906 will be gone and 1907 will be here. May the new year be happy and prosperous to our readers and friends, each and all.

We fear this wish will come somewhat late, too late to be in strictly "good form." But the tardiness of its coming will not detract from its sincerity. We are sorry indeed that our monthly issues still continue to fall behind time, but we beg our readers not to put all the blame on the publisher and editor. The final making of the magazine is done in the printer's shop, and there often delay is apt to occur. For our part we will renew our promise to try to do better in this respect.

With this issue THE PENNSYLVANIA-GERMAN is beginning a new volume, the eighth. What it did and endeavored to do in the past year was briefly reviewed on this page in our December number. What it proposes to do in the new year has been so fully set forth in our bulletins and announcements that we deem it needless to enlarge upon it here and now. We believe in doing things rather than in repeating continually what we are going to do. We shall content ourselves with calling attention briefly to a few new features of the present issue.

A New Symposium

The first of these is a new symposium. In the great Teutonic race the migratory instinct has always been strongly developed. Julius Caesar already bore witness to the restless roving of the Germans and Helvetians and their love of war. Those tribes have long ago settled down to peaceful pursuits in well fixed habitations, but their *Wandertrieb* has continued to manifest itself until this day. Often indeed it was an impulse from without rather than from within. Thousands of them were forced to wander away from their old homes by cruel and unrelenting persecution on account of their religious belief, to seek in what was

then a but slightly explored wilderness that freedom of worship for which their souls longed, which was dearer to them than every other blessing of life. Happily those times of fanaticism, intolerance and tyranny are gone by; but since then millions of Germans have been lured to the great western republic beyond the sea by the hope of bettering their material fortunes, of finding privileges and enjoyments denied them in the fatherland. They have come and spread over all these United States until there is no community of any considerable extent to-day where their name is not known and their influence is not felt.

These later migrations, especially those from our own State westward and in other directions, form the general subject of the symposium begun in this number. It is vast and multifarious and can not be fully treated in a single issue. We have engaged quite a number of competent writers to describe its various phases, and we present now as many of their contributions as our space will admit. The rest will follow in due time.

A New Department

We have repeatedly noted the suggestion made to us of having a department of this magazine devoted to the home and the special interests of our lady readers. As a matter of course, such a department should be in charge of a lady. We are glad to announce to-day that our efforts to find a suitable editor have been crowned with success. The new "home department" will be under the supervision of Mrs. H. H. Funk, whose personal introductory appears on another page in its proper place. Mrs. Funk has been born and reared as a Pennsylvania-German; she understands our people thoroly in their domestic life as well as in other relations, and knows what they need and want. She has taught school for a number of terms and has had charge of the editorial department of the Springtown (Pa.) Times, a weekly paper published by her husband. She has from time to

time prepared articles on biographical and other subjects for various occasions and purposes. She comes well prepared to her new place, to which, we feel confident, our readers, especially the ladies, will gladly welcome her.

The scope of this new department is so well defined by Mrs. Funk in her editorial greetings that we will simply refer to these. "The Home" is intended to supply a well recognized need, and we trust its editor's request for contributions and suggestions will meet with a prompt and generous response.

A New Departure

Another new feature, which may well be called a new departure, is a series of biographical sketches of representative Pennsylvania-Germans of to-day. Hitherto we have confined these sketches to men and women of the past whose achievements entitle them to such recognition. But the interest of the reading public is often more with the living than with the dead, and it seems fitting that persons of Pennsylvania-German stock and parentage who have achieved honorable distinction in any field of human endeavor and are still living among us should be admitted to the circle of our worthies. Such sketches will be supplied by writers well qualified, whose aim will be to present facts rather than to offer comment or bestow praise. We hope this

new line of our work will also meet with general approval and support.

A New Serial Story

Still another new thing that deserves a word of mention is the new serial story which begins in this number and will probably run thro'out the year. It is a story so thoroly Pennsylvania-German in locality and characters that we are fain to believe all our readers will peruse it with genuine pleasure. The author, Rev. A. W. Quimby, has written several stories that have been well received and shows much skill in weaving his plots and delineating his characters. There is no exaggeration and variety enough in scene and incident to keep up the interest to the end. "Myles Loring" will be illustrated with a goodly number of pictures made from photographic views of the scenes described in the course of the story.

Not Resting on Our Oars

What we have said will suffice to show that we are not resting on our oars, that we are steadily at work, determined to perform the task set before us to the best of our ability. We trust our readers and friends will give us credit for honest endeavor and generously come to our aid, helping us to widen our influence and enlarge our subscription-list. The result will redound to their own benefit in a larger, brighter and better magazine.

Clippings from Current News

Reinterred in his Home City

The remains of James Wilson, signer of the Declaration of Independence, member of the Constitutional Convention of 1787 and first Associate Justice of the United States Supreme Court, were transported from their resting place in Edenton, N. C., to Philadelphia, his home city, and reinterred in Christ church there with great ceremony, November 22. After the reinterment a memorial tablet was unveiled and addresses were made by Gov. Pennypacker, Dr. S. Weir Mitchell, Andrew Carnegie, Attorney General Moody, and several other prominent men. James Wilson was born in Scotland in 1742, and died in 1798.

A Nestor of the German-American Press

William Rosenthal, of Reading, Pa., editor of the daily *Reading Post* and the weekly *Deutsche Eiche*, recently celebrated his eighty-

third birthday in good health and surrounded by a large circle of friends. A suitable address was made by Judge James Ermentrout, of the Berks county court. Mr. Rosenthal came from Nordhausen, Saxony, some time before 1848, and has all along been engaged in newspaper work. He founded the *Reading Post* forty years ago.

A Revolutionary Landmark Doomed

The Bayard House in Germantown, which has stood since the days of the Revolution, is to be torn down. It is situated on the east side of Germantown avenue, below Pleasant street. Tradition says that a cellar had been dug there before the battle of Germantown, and that this excavation was used after the battle as a common grave for a large number of the slain. A stone in the building bears the date 1777.

Old Statehouse Clock to be Restored

The city fathers of Philadelphia have authorized the erection on the west end of Independence Hall of a dummy clock to represent that which had its place there between 1781 and 1838. In the latter year Councils appropriated \$12,000 for a new steeple, including a new clock that cost \$2,000 and proved an excellent time-keeper. The old clock was then removed, but is now to be replaced, not as an actual time-piece, but as a reminder of old Philadelphia.

New Building for Historical Society

The Historical Society of New York City recently celebrated its hundred and second anniversary by dedicating its new building. This building, which the Society owes chiefly to the munificence of Henry Derer, who contributed \$250,000 toward its construction, is made of granite, three stories high, and expected to be quite finished within six months.

A Monument to President Buchanan

Through the transfer of a tract of land near Mercersburg, Pa., the trustees of the estate of Harriet Lane Johnson, a former mistress of the White House, are enabled to carry out the provisions of her will for the erection of the first monument to President James Buchanan. Mr. Buchanan was born at Stony Batter, Franklin county, Pa., April 22, 1791, and died at Lancaster, June 1, 1868. He was born in a log cabin since removed to Mercersburg and now occupied by negroes. The monument is to mark the spot where that cabin stood and to be turned over, when completed, to the State authorities.

Tablet to Wyoming Heroine

Frances Slocum, the heroine of the Wyoming massacre in 1778, is to be honored by a bronze tablet to be placed on the North Street school building in Wilkes-Barre. The building stands on the spot where the Indians captured Miss Slocum after she tried to escape. The tablet is eighteen inches wide, two feet long, and inscribed thus:

"Frances Slocum (Ma-Con-A-Quah) was captured near this spot by the Delaware Indians, November 2, 1778."

Flag and Hair for Memorial Chapel

Miss Sarah M. Wilson, of Philadelphia, a great-granddaughter of Betsy Ross, has made a silk flag for the Washington Memorial Chapel at Valley Forge. On the staff outside the chapel is this inscription: "This flag and staff are a memorial of Betsy Ross, a member of Christ Church, Philadelphia, who made the first flag of our nation. Presented by All Saints' Sunday-school, Norristown, Pa."

Mrs. Margaret Pechin, of Philadelphia, has presented to the chapel a 'lock of Washington's hair, which was given her in 1872 by James A. Hamilton, a son of Alexander Hamilton.

Goes as Missionary to India

Devoting her life to the cause of foreign missions, Miss Anna Funk, a daughter of James B. Funk and member of the Mennonite church at Bally, Berks county, has set sail from New York for India. She goes to Champa, where three missionaries and their wives are already at work. The journey will require almost two months.

Old Church Altar on Exhibition

The ancient altar table of St. Paul's Lutheran church, near Pennsburg, Montgomery county, now owned by H. P. Beerer, a Norristown hotelkeeper, is being exhibited in the window of a Norristown store. It is 156 years old, and for 53 years, from 1750 to 1803, did service in the old Goshenhoppen and other Lutheran churches in that locality. The table is extremely simple in construction. It could be taken apart, carried to another church and easily be put together again for use. Mr. Beerer bought it for fifty cents at a sale of the effects of the late Peter Hartranft, at Klinesville. The table was taken in charge by the Hartranft family when the old log Goshenhoppen church was replaced by the Six-Cornered church in 1803.

An Ancient Heirloom

Mrs. L. Kohlhaas, proprietor of a store in Allentown, owns a hand-embroidered satin crib-cover made in 1428, which was first owned by the family of Von Salis, of Farnsburg, Switzerland, and has been transmitted to her along the line of her maternal ancestry. It was originally white, but is now yellow with age. The embroidery on it is superb.

Monument to a German Clockmaker

The city of Nuremberg, in conjunction with the Society of German Clockmakers, recently erected a monument to Peter Henlein, who four hundred years ago substituted springs for weights in clocks and thus prepared the way for the watch.

Adopted a Chinese Girl

Miss Carrie J. Dreibelbis, of Lehighton, a missionary of the Reformed Church in Yochow, Hunan, China, has formally adopted the little Chinese girl that was left at the door of the mission house in Kiu Kiang, China, Nov. 6, 1902, when eight days old. Miss Dreibelbis, who recently returned to her work after a vacation spent at home, has ever since been a mother to the child, which has been christened Mary Elizabeth Dreibelbis.

German Immigrants Wanted in Texas

A society has been formed at Houston, Texas, with a view to promoting German immigration to that part of the State. Some of the delegates came from a distance of six hundred miles. The Anglo-American press strongly favors the movement.

A Tablet on the Taylor House

The old historic building at Fourth and Ferry streets, Easton, was marked November 20th with a bronze tablet inscribed as follows: "This house was built in 1757 by William Parsons, Surveyor General of Pennsylvania, and was the home of George Taylor, signer of the Declaration of Independence. Maintained by the George Taylor Chapter, Daughters of the American Revolution, as an historic memorial."

In Memory of the Continental Congress

A bronze tablet marking the Colonial courthouse, at York, in which the Continental Congress convened during the occupancy of Philadelphia by the British in 1777-'78, was unveiled November 27th by members of Yorktown chapter, Daughters of the American Revolution. It was placed on the wall of a building facing the spot where the old courthouse stood. George S. Schmidt, a member of the York county bar, presented the tablet to the city, in whose name Mayor James St. Clair McCall accepted the gift.

OBITUARIES

REV. JOHN ADOLPHUS HARTMAN, Moravian missionary to the Delaware Indians in Ontario, Canada, for twenty-four years, died November 20th in Bethlehem, Pa., aged 74 years. He was born in Surinam, Dutch Guiana, and educated in Germany.

JOHN R. JURGEN, one of the oldest German citizens of Pittsburgh, and one of the founders of Zion's Lutheran church in that city, died Nov. 23. He was born in Germany in 1817 and came to Pittsburgh in 1850.

DR. CHARLES L. HOFFMAN, a well known physician, died at Lebanon, November 27. He was born at Bath, Northampton county, June 22, 1847, graduated from Jefferson Medical College in 1870, and practiced many years in Carbon and Schuylkill counties.

AUGUST BAUMAN, a noted penman, died in the Lehigh county almshouse, Nov. 29. He was a native of Hungary and widely known among the people of southeastern Pennsylvania, where he used to make periodical visits for the purpose of writing baptismal and confirmation certificates, family records and other documents. He was a veteran of the Civil War.

PROF. AUGUSTUS A. BLOOMBURGH, PH.D., teacher of modern languages in Lafayette College, Easton, from 1867 until 1905, died at Vevy Vand, Switzerland, Nov. 28. He was born at Ussenheim, Bavaria, and came to this country about 1856.

DR. WILLIAM HERBST, a well known physician, died at Trexlertown, Lehigh county, Dec. 22. He was born, Sept. 24, 1833, as a son of Frederic W. Herbst, who had immigrated from Saxony. Dr. Herbst was a recognized authority on botany, having taught the science for seven years in Muhlenberg College and written a number of treatises on botanical subjects. Lately he gave special attention to cryptogams.

Chat with Correspondents

Criticism on Children's Rhymes

In a very complimentary notice of our November number Rev. R. Dubs, editor of the *Evangelische Zeitschrift*, an organ of the United Evangelical Church published at Harrisburg, says he found the *Kinderlieder aus dem Elsassthal* specially attractive, but offers a correction of the rhymes beginning "Hoss, hoss, trill! der Bauer hot en Fill." The author, he says, has left out a line, and the whole stanza should read thus:

"Tross, Tross, trill!

Der Bauer hot en Fill.

Fillche will nit laafe,

Der Bauer will's verkaafe;

Schpringt's Fillche weg,

Plumps liegt der Bauer im Dreck."

Rev. Dubs says this verse was often repeated to him by his mother in the fatherland, when he was a child. He also used to repeat, on going to bed, the stanza beginning "Z' nachts, wenn ich schlofe geh," the last two lines of which, however, were given in this form:

"Zwei, die mich weise

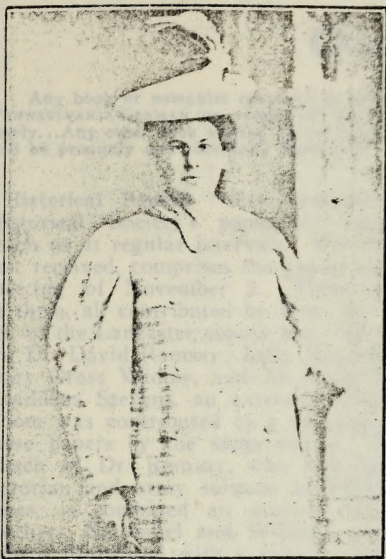
Zum himmlischen Paradise."

A Penna.-German Girl in North Dakota

An Allentown lady reader contributes the following sketch and picture of a gritty Pennsylvania-German girl, who has achieved distinguished success in the far Northwest:

Lucy Bowen Seiple was born at Safe Harbor, Lancaster county, Pa., as the oldest daughter of Theodore and Esther Seiple. Her mother was a daughter of John Perkins and his wife Susan, nee Bowen. Miss Seiple graduated from the State Normal School at Millersville about 1900. After teaching school some time she made her way to Rugby, N. D., where an aunt of hers, the wife of District Attorney Byron Shuman, formerly of Millintown, Pa., was living.

In Pierce county, N. D., Miss Seiple purchased a farm for a mere song, and superintended the cultivation of her 160 acres of wheat, while at the same time she undertook to cultivate the minds of the youthful population, "teaching the young idea how to shoot." For five years she successfully cultivated wheat on the farm



LUCY BOWEN SEIPLE

and intellect in the schoolroom. After residing in North Dakota five years she was offered ten times the price she had paid for the farm, and the honor was almost thrust upon her of becoming a candidate for the office of superintendent of public

schools, a position connected with a salary of \$1800 a year. Her competitor was a worthy bachelor, but she was elected with a majority of two hundred votes.

Miss Seiple is now visiting her mother at Safe Harbor, Pa., but will return to North Dakota in the course of a few weeks, accompanied by her sister, Miss Ossee Seiple, as stenographer, to take charge of her new duties. She is a charming personality, endowed with good common sense, energy and perseverance, and to these qualities she owes her unusual success.

Is a Lancaster County "Dutchman"

Dr. F. A. Long, of Madison, Neb., who has contributed an interesting article on the Pennsylvania-Germans in that State to our present symposium, offers this supplementary notice in a letter:

Mr. A. L. Mohler, of Omaha, vice-president and general manager of the Union Pacific Railroad, is a native of Lititz, Pa., and got his first experience of railroading as a brakeman in his native county.

Who Can Tell?

The following questions have been asked by a correspondent. Who can answer them?

When and where did Heinrich Kentzhomer make grandfather's clocks and Kimber & Sharpless print family Bibles?

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates.

X.

What of Fischer and Schuler Families?

I have devoted several years to tracing my family's history and have been very successful in finding the Fischer family living in York county as far back as 1767. From this date I have each succeeding generation complete, with very few exceptions, down to the present day. I am anxious to trace the family back still further, but it appears I have reached the end of my research.

My paternal ancestor was Gottlieb Fischer, who was of German descent, as the name indicates. The other side of my family is of Dutch descent. Adam Schuler emigrated from Amsterdam in 1735 and settled in Bucks county. Later he removed to York county, where many of his descendants are still living. This branch of the family I have almost as complete as the Fischer family. If you have anything bearing

on the Fischer or Schuler families, I would be exceedingly glad to hear from you.

W. S. FISHER.

1001 Capitol St., Harrisburg, Pa.

XI.

Another Inquiry About the Reeds

Since writing you in September last I have become convinced that my husband's people were not connected with the Reeds of Montgomery county, Pa. My husband's grandfather, Philip Reed, and his brother, David Reed, who died as a young man, were born in Berks county, after the Revolution. Their father served during the entire war and afterwards settled in Berks county, where he ran a sawmill on the Schuylkill river. I think his name was David also. I am anxious to trace my husband's family to its German ancestor, but have not succeeded yet.

Greeley, Col.

EVA A. REED.

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Manager of THE PENNSYLVANIA-GERMAN on receipt of the publisher's price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

Historical Papers. The Lancaster County Historical Society's pamphlets continue to reach us at regular intervals. Vol. X, No. 10, just received, comprises the papers read at the meeting of November 2. There are three of them, all contributed by Hon. W. U. Hensel, of the Lancaster county bar. The subjects are Dr. David Ramsay; Sally Hastings, a Literary Grass Widow, and An Early Letter by Thaddeus Stevens, an extended biography of whom was contributed to a previous issue of these papers by the same author. With the sketch of Dr. Ramsay, who won fame as a historian and army surgeon in Revolutionary times, is combined an account of his two brothers, Nathaniel and William, and the article is illustrated with a picture of the Ramsay home and two views of the Riot House.

The Youth's Companion is probably the oldest publication of its class in this country and certainly one of the best. The more we read it, the more we come to appreciate its genuine merit. During the past year it has been publishing a series of American History Stories that should be of absorbing interest to every American boy and girl. Besides these there are many other stories, of travel, adventure, hunting and the like, such as young people love to read. But it is much more than a mere story-paper. It contains regular articles by prominent contributors on subjects relating to education, government, finances and other matters of general interest, and the pages devoted to Current Topics, Current Events, Nature and Science, furnish abundance of information useful to young and old. The Youth's Companion is published weekly by the Perry Mason Company at Boston, Mass., at \$1.75 a year.

Der Jugendfreund. This monthly publication, established in the interest of German Sunday-schools by the long deceased Rev. Samuel K. Brobst, of Allentown, and now edited by Rev. Dr. W. Wackernagel, of Muhlenberg College, has completed its sixtieth year with the December number. This issue contains a number of interesting articles describing the celebration of Christmas in various mission-fields of China, Borneo and India, also in Italy and New Orleans. Besides these it offers other matter appropriate to the holiday-season. The motto of the *Jugendfreund* is very beautiful:

"Aus dem Haus in die Schule, aus der Schule in die Kirche, aus der Kirche in den Himmel." (From home to school, from school to church, from church to heaven.) The present publisher is Miss Sarah L. Brobst, 956 Walnut St., Allentown, Pa.

The Woman's Home Companion for January, 1907, is out bright and early, with several features of special interest. One of these is an official statement by President Roosevelt declaring his position on the question of child-labor. John D. Rockefeller, "the world's most hated and least known man," is described in another richly illustrated article by a correspondent who has succeeded in gaining his confidence and has played golf with him. Dr. Edward Everett Hale sends a New Year's message to his friends on his editorial page. Homer Davenport, the cartoonist, tells how he managed not only to see the Sultan of Turkey, but to draw a picture of him, and to smuggle this picture out of the country in a bundle of hay. This picture of Abdul Hamid, the only true one in existence, is reproduced among the illustrations of Mr. Davenport's article.

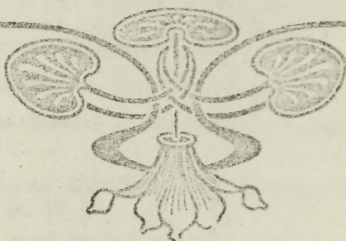
The Travel Magazine for January is primarily a California number, though ample space is given to articles on other parts of the world. The cover design is a beautiful picture of the San Gabriel Mission, and there are articles on California's Challenge, The Desert of Southern California's Challenge, The Desert of Southern New, and Winter Bathing in the Pacific. The number is profusely illustrated, containing nearly a hundred pictures from halftone engravings.

The China Methodist Forum. Published quarterly, in the interests of China Methodism. Methodist Publishing House, Shanghai, China. The October-December (1906) number of this publication, which is edited by Rev. Franklin Ohlinger, has reached us. It contains a portrait of Rev. W. H. Lacy, D.D., who has labored in China for eighteen years, and a number of articles relating to mission work in that country. The advertisements are of special interest, many of them being bordered with Chinese characters, which are evidently intended for the special benefit of converts unable to read English.

The Pennsylvania-German

A POPULAR MAGAZINE OF

BIOGRAPHY, HISTORY, GENEALOGY,
FOLKLORE, LITERATURE, ETC.



THIS NUMBER CONTAINS

The Second Part of Our Symposium:

GERMAN MIGRATIONS IN THE UNITED STATES AND CANADA

ALSO

REV. JOHN G. MORRIS, D.D., LL.D. (Illustrated Biographical Sketch)

THE YORK RIFLEMEN (Illustrated Historical Sketch)
Continued

A HISTORICAL SKETCH OF SCHAEFFERSTOWN (with Illustrations), Part First.

HON. PETER S. GROSSCUP, Judge of U. S. Court of Appeals (with Portrait)

MYLES LORING: A TALE OF THE TULPEHOCKEN (Illustrated Serial Story), Chapters II and III.

LITERARY GEMS, EDITORIAL COMMENT, NEWS CLIPPINGS, CORRESPONDENTS' CHAT, ETC., ETC.

Full Table of Contents on back of Frontispiece.

Business Announcements on second page of Cover.

The Pennsylvania-German

FEBRUARY, 1907

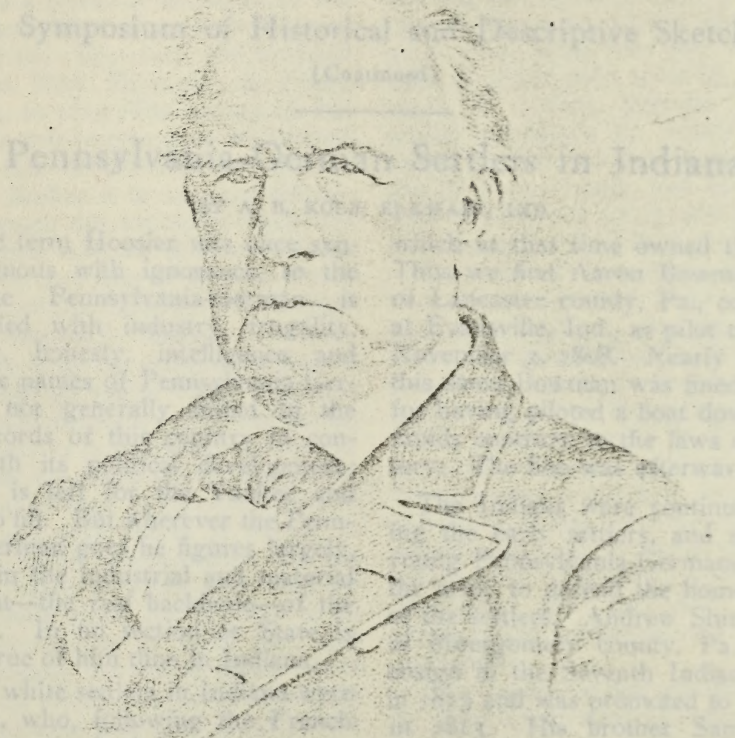
TABLE OF CONTENTS

	PAGE
Frontispiece—Portrait and Autograph of Dr. John G. Morris.....	50
GERMAN MIGRATIONS IN THE UNITED STATES AND CANADA—A Symposium of Historical and Descriptive Sketches (Continued):	
Pennsylvania-German Settlers in Indiana—By A. B. Kolb.....	51
The Pennsylvania-German in the Far West—By Frederic D. Yeakel	53
The Pennsylvania-German in the Elkhorn Valley—By Francis A. Long, M. D.	55
German Influence on Our State and Nation—By Col. Thos. C. Zimmerman, L. H. D.	57
Rev. John G. Morris, D.D., LL.D.—By Rev. P. C. Croll, D.D.	59
The York Riflemen (Continued)—By Dr. I. H. Betz.....	62
A Historical Sketch of Schaefferstown—By A. S. Brendle, Esq.....	68
Historic Buildings of the Lehigh Valley—By Charles R. Roberts.....	
III. The Traxel or Steckel House.....	72
Hon. Peter Stenger Grosscup, Judge of the U. S. Court of Appeals in Chicago—By E. C. Maxwell.....	74
Myles Loring: A Tale of the Tulpehocken—By Rev. Alden W. Quimby	77
Der Harning—By "Old Schoolmaster Hanjerg".....	86
THE HOME:	
Grandmother's February	87
Botschaft an mein Schätzkel—Message to my Sweetheart.....	87
LITERARY GEMS:	
Das Erkennen—Recognition	88
Die siwa Alter vum Mensch—By "Hiram Hollerheck".....	89
'm Jimmy Doll sei Schnäpschtuhl—A Boy's Story.....	89
En Valentine un der Anser—By "Solly Hulsbuck".....	90
EDITORIAL DEPARTMENT	91
Clippings from Current News	92
Chat with Correspondents	93
Genealogical Notes and Queries	96

German Migrations in the United States
and Canada

A Symposium on Historical and Descriptive Sketches

Pennsylvania Settled by Indians



Yours Truly
Jno. G. Morris

The Pennsylvania-German

Vol. VIII

FEBRUARY, 1907

No. 2

German Migrations in the United States and Canada

A Symposium of Historical and Descriptive Sketches

(Continued)

Pennsylvania-German Settlers in Indiana

BY A. B. KOLB, ELKHART, IND.

AS the term Hoosier was once synonymous with ignorance, so the name Pennsylvania-German is closely allied with industry, frugality, domesticity, honesty, intelligence and thrift. The names of Pennsylvania-Germans are not generally found in the printed records of this country in connection with its political development; that space is left for the Yankee and Irishman to fill. But wherever the Pennsylvania-German goes he figures largely, as a rule, in the industrial and material development—the real backbone—of the community. In no section or State is this more true of him than in Indiana.

The first white settlers in Indiana were the French, who, following the French Jesuit missionaries in their travels among the Miami and other Indian tribes, settled along the well known route from "New France" to Louisiana. This was about the year 1675. Naturally the love of adventure led the majority of the first settlers into these regions. This also was no doubt the magnet which drew the first Pennsylvania-Germans away from the older settlements, about the beginning of the last century, through the dense forests, down the Ohio or across Lake Erie and thence over the Maumee and Wabash route into the heart of the wilderness inhabited by the none too friendly Miami, Kickapoos, Pottawatomies and other tribes of Indians

which at that time owned the territory. Thus we find Aaron Bowman, a native of Lancaster county, Pa., commissioned at Evansville, Ind., as pilot on the Ohio, November 3, 1808. Nearly a year later this same Bowman was fined ten dollars for having piloted a boat down the Ohio rapids contrary to the laws of the territory. The fine was afterwards remitted.

The Indians were continually harassing the early settlers, and some of the young Pennsylvania-Germans enlisted in the army to defend the homes and lives of the settlers. Andrew Shirk, formerly of Montgomery county, Pa., served as ensign in the Seventh Indiana regiment in 1813 and was promoted to a captaincy in 1815. His brother Samuel was a lieutenant in the same company. In 1815 Jacob Shoemaker, formerly of Montgomery county, Pa., was ensign in a company of the Ninth regiment. Samuel Snyder, from Snyder county, Pa., was a justice of the peace in Warrick county in 1814. In 1808 John Coffman (Kauffman), a Pennsylvania-German, was shot in Knox county, Ind., by one of a party of English adventurers, and the court directed that the persons of those who had "shot and murdered" the settler be turned over to Jacob Coffman, probably a brother of the murdered man. Summary vengeance was the law in such cases at that time.

But these are isolated instances of pioneers, and rovers, and we turn to places and cases where the real settler and home-builder came in. Prominent among the early settlers must be considered the Lutheran communist body that, headed by George Rapp, had left their Württemberg fatherland in 1803 and founded the town of Harmony in Butler county, Pa. Hoping to better their conditions, they selected a place on the banks of the Wabash, about fifty miles above its confluence with the Ohio river, and founded the town of New Harmony, in Posey county, Ind., in 1815. The history of this people is so well known that the limited space for this article will not justify repetition. Suffice it to say that the Indiana enterprise did not fulfill their expectations; they sold out to a Scotchman, Robert Owen, and moved back to Pennsylvania, where the founder, John George Rapp, died August 7, 1847.

From this time on settlers flocked to Indiana from all parts. The Pennsylvania-Germans furnished their full quota, settling mostly in the northern portion of the State on the lands which the Pottawatomies by at least twenty-two treaties had ceded and sold, parcel by parcel, to the United States government. By the last treaty, made in 1826, they sold all their remaining lands for \$32,000, to be paid in merchandise of some sort, and \$15,000 annually for twelve years. It is said that this money has never been paid in full. This land was then placed on the market at \$1.25 per acre. The news of the fertility of the soil, the great variety of game and the abundance of good water soon became known in Pennsylvania, and a steady stream of sturdy pioneers began to move westward. From Bucks, Berks, Lehigh, Chester, Montgomery, Lebanon, Juniata, Snyder, Somerset, Mifflin, Indiana, Blair, Cambria, Adams, Huntingdon and other counties came the Pennsylvania-German settlers to possess the land, and between 1830 and 1840 several thousand settled in Indiana, principally in what are now known as St. Joseph, Elkhart, Laporte, Steuben, Marshall, Lagrange, Jasper, Allen, DeKalb, Howard, Miami and Noble counties.

Most of this country was covered with magnificent forests of maple, beech, bass, elm, walnut, ash, pine and poplar, dotted here and there with clearings where the Indians had planted their corn, and with small sections of prairie-land. One of these sections north of Ligonier, Ind., known as the "Hawpatch," from the abundance of black haws found there, has been called the garden spot of Indiana and was settled exclusively by Pennsylvania-Germans, who evidently knew a good thing when they saw it. Another tract of about 5000 acres of prairie-land south of Goshen, likewise fertile, was settled principally by Amish Mennonite people from Somerset and adjacent counties in Pennsylvania, and land that was sold in 1835 for \$1.25 per acre is now sold for as much as \$125 per acre.

That the Pennsylvania-German settlers are not ashamed of their record, and that they have, in late years at least, made a practical effort to keep alive the neighborly spirit, is shown by the organization of a Pennsylvania Society, which meets annually in Elkhart, Ind., on which occasion "settlers" come from far and near to listen to excellent Pennsylvania-German addresses, to renew acquaintances and to enjoy the day in a social way. *Latwerg*, *Schmierkäs* and *Eppelsäss* are inevitable accompaniments to the luncheons provided on these occasions.

The record of the successes achieved by these hardy sons of Pennsylvania and their posterity are written indelibly upon the communities where they live, and in the prosperous towns which their industry has been largely instrumental in building. Nevertheless mention must be made of a few conspicuous examples.

In Adams county, Pa., lived a hard-working wagon-maker, John Studebaker. He was pious and industrious, and was respected by all. To him were born several sons, one of whom, Clement, came to South Bend in 1852 with two dollars in cash and a large fund of grit. He and his brother Henry opened a little blacksmith and wagon shop in the town, and by their industry soon built up a large local business that compelled them

to increase their capacity. Soon the name and fame of the "Studebaker wagon" went abroad. Their business grew by leaps and bounds. Their brothers, J. M. and Peter E., were taken in as equal partners, and the quartet thus formed was able to play the tune of the dollars in a remarkably successful way. To-day the name Studebaker Brothers stands for the largest wagon-manufacturing establishment in the world.

Another case along a different line of work. John F. Funk, a native of Bucks county, Pa., and a Pennsylvania-German to the core, left his home in 1857 to seek his fortune in the West. He first went to Chicago, where in the course of a few years he established a large and very lucrative business in lumber. Seeing the great need of a paper published in the interests of the church of his choice (the Mennonite), he set his energies to work in this direction, and established church-papers in both the English and German languages. Finding that the work of publishing a paper and conducting an ex-

tensive lumber-business was more than he could do, he cheerfully gave up the lumber-business which had promised to speedily set him upon the much sought pinnacle of wealth, and devoted all his energies to the publication of church-literature. Though the work has not brought him great wealth, it has brought him the consciousness of a life spent for the benefit of his fellowmen. He moved to Elkhart, Ind., in 1867 and established what in time became known as the Mennonite Publishing House, the largest printing establishment of the Mennonite church in the world, and one of the largest printing-houses in the State of Indiana.

Pennsylvania need not be ashamed of her Pennsylvania-Germans; she need not be ashamed of her sons who have gone forth and founded cities and wealthy communities, nor need these be ashamed of their mother-tongue or of their achievements. Show me a class that, man for man, has accomplished more.

The Pennsylvania-German in the Far West

BY FREDERIC D. YEAKEL, DENVER, COL.

EVERY now and then you come in touch with a representative of the Pennsylvania-German stock in this, the far-western part of this wide country. He is usually found near the head of affairs in the community in which he now lives, as well as a constant credit to the State of his nativity.

It is a familiar boast among these western people of eastern birth that the more ambitious, the brightest, even the best of their generation are those in whom was to be found the essential courage and the inherent unrest that sooner or later cause a man to leave his parental roof and the surroundings of his boyhood days for the wider opportunities awaiting him in the lands toward the setting sun. This saying, in view of the fact that a preponderant majority of persons out here are of eastern birth, smacks of self-praise, which trait, it were likewise useless to gainsay, is not one of the least prominent characteristics of your West-erner.

Therefore, after our arrival here, we lose but little time in discarding every vestige of that which betrays the "tenderfoot." We promptly summon our mother-wit to our aid and strike for the main chance of advancement open to us. It is a contest in which keen, travel-broadened minds from all the corners of the earth are pitted against one another for the mastery.

Such handicaps as old traditions, former habits and many similar superfluities of mind or manner of the earlier days fall aside as useless and a hindrance. The very personality is eventually largely altered in this eager, relentless striving for advantages, position or preferments of whatever sort the goal may represent.

Thus it comes to pass that the man of the West is somewhat noted for a quick comprehension, a prompt aggressiveness in his business-transactions, that compels success to wait upon him and fortune to favor him, while the originality and rapidity of his mental processes and subse-

quent actions tend to confound his more sedate and conventional brethren of the East.

It does not necessarily follow that the purposes pursued and the ends attained by the average enterprising Westerner are always or altogether to the writer's liking, or in line with his ideals of the best meanings of life. They are too often far from commendable, and greatly to be deplored. The whole country has for some decades been hot upon a most unworthy chase, a mad, unheeding, most ungodly scramble for the sort of wealth so easily recognized by its familiar brand, the dollar-mark.

In recent months there has been a general awakening to this national disgrace. We are realizing with dismay and profound shame what a fearful sacrifice of truth, integrity and common justice mortals, even Americans, may ruthlessly make when they persistently foster selfish methods to gain most sordid ends.

In this lamentable pursuit western men, the Pennsylvania-German in common with them all, have been second to none in eagerness or in ultimate success. The hoarding of worldly possessions is an instinct not exactly foreign to the Pennsylvania-German disposition, if our own early experiences and some fiction published several years ago respecting a certain "Mennonite Maid" tell the truth.

It is however more to the purpose of this paper to discover something peculiarly distinct as well as distinctly good for the reader in the character of the Pennsylvania-German abiding many leagues west of his old stamping-grounds.

He has proven himself to be, first of all, a splendid assimilator. His adaptability to all sorts and conditions of men seems to be quite unparalleled, for he is of a new race, the product of the mingling of many nationalities widely different in the several phases of national life and individual temperament. Whether he comes to deal with the foreign-born German, the Swede, the French or the English, in his daily life in the cosmopolitan cities of the West, it is second nature with our hero to fathom instantly and with marked facility the most hidden mo-

tives of that man. He knows him "like a book," for were not his own forefathers many generations back of some of these? Your blunt Britisher is a mere toy in the hands of a circumspect Pennsylvania-Dutchman "out west," while the stolid, matter-of-fact fatherland-German can never divest himself sufficiently of his sober; innate assurance, so as to cope successfully with the more comprehensive mind of his New World cousin.

Quite remarkable also is the difficulty with which we discover the native Pennsylvania-German among others, judging him by his outward circumstances alone, or seeking for him by standards which reputation ascribes to his kind. It is only when he chooses to make himself known that his origin may be positively ascertained even by his most intimate associates. His peculiar *patois*, noted for its conglomerate nature and the utter absence of the fundamental principles of languages, soon passes out of his own memory in consequence of the constant use of English spoken the world over. It is likewise possible for him, in a more extended time, to overcome even the more tenacious breadth and awkwardness of his former accentuation.

Thus the Pennsylvania-"Dutchman," as he is familiarly and not at all unkindly known everywhere (by reputation chiefly), is well equipped to go out into the West, or for that matter, into all the world, to try his fine strength upon all peoples, to cope with any situation and to conquer.

With glad pride it may be said that in the main he makes for righteousness and peace when he is placed into offices of honor and trust, as is so often the case in his new western home. It is then that the stern and strait moral and religious training of a puritanical ancestry begins to bear its most useful fruit. Not in vain were his forefathers compelled to undergo hardships of religious persecution and of exile, with the toil and poverty incident to a pioneer existence in the New World.

Courage, self-reliance, determination, patriotism and thrift are thus bred in mankind. To-day the sons of these same colonists and patriots are holding forth

in new domains with grace and sturdy strength, their minds being limitless sources of great public good and constant national advancement. They are true pillars of the Republic. In his new western constituency the Pennsylvania-German custodian of the public welfare finds his general worth largely enhanced, because he is not burdened by such limitations of character as the humorless egotism of the Englishman, the stolid obtuseness of the German, the parsimoniousness of the poverty-bred Scandinavian or Swiss, nor yet the unsentimental sordidness of the Dutch or the volatility of the French. He has happily left to his veins those better traits that are the antitheses of the faults just recited, as found in persons abounding in national peculiarities of character.

Therefore, from his English lineage he derives a sober self-respect, reverence for the law, farminedness; from the German he has inherited firmness, due caution, a calm, sound judgment, much assiduity; from Scandinavian ancestry sociability, thrift; due business enterprise from the Dutch, as well as great financial shrewdness. While from the French Huguenot descent there springs an invaluable optimism, with a mellowing sense of humor that rounds life's sharp, ungainly angles, softening all his graces, smoothing the pathways on all sides for our hero, so that he is the best of company for himself in his own soul, unconsciously commanding the fidelity and love of his own home—and altogether tolerable in the sight of his associates of the market-place.

The Pennsylvania-German in the Elkhorn Valley

BY FRANCIS A. LONG, M.D., PRESIDENT OF THE NEBRASKA STATE MEDICAL ASSOCIATION.

EASTERN Nebraska is far from eastern Pennsylvania, but the Pennsylvania-German has been a factor in Nebraska for fifty years. In 1856, Uriah Bruner (born 1830), of Hellertown, Northampton county, Pa., then a young attorney, came to Omaha and hung out his shingle. The next year, accompanied by a brother and others, he went up the Elkhorn, the largest river and valley in northern Nebraska, in search of land and a suitable place for a town-site. About a hundred miles northwest of Omaha the party took up land, located a town and, true to the instinctive pride in the metropolis of their native State, called it Philadelphia. The name, however, was soon after changed to West Point, a more appropriate name for a frontier town. John D. Neligh (Nalich?) (born 1831), of Allen township, and James Crawford (born 1836), of Mount Bethel township, Northampton county, Pa., arrived in Omaha in 1857 and the following spring became a part of the colony at West Point. From that early date until their deaths, which occurred within recent years, Uriah Bruner, John D. Neligh and James Crawford were

prominent factors in the upbuilding of West Point, Cuming county, Neb., and the Elkhorn valley.

West Point became the county-seat of Cuming county, and at an early day was the location of the United States land-office for northern Nebraska. It is to-day one of the largest and most prosperous cities in the interior of the State.

Uriah Bruner was receiver of the West Point land-office from 1869 to 1873, and in more recent years held a prominent position in the land-office in Washington, D. C. He was an ardent Republican, was at different times mentioned for judge of the district and supreme courts and at one time was a candidate for governor, but never held any State office. He had banking and landed interests about West Point and continued the practice of law until shortly before his death, which occurred at West Point about a year ago. He was a close student and a typical Pennsylvania-German of the educated type, whom it was always a pleasure to meet. Several of his brothers have been prominent business-men in Omaha for many years. One, James B. Bruner, was for years superintendent of schools of

Omaha. His eldest son, Lawrence Bruner, is professor of entomology in the Nebraska State University and is a noted expert and authority on grasshoppers. Several years ago he was commissioned by the Argentine government to spend a year in the study of the grasshopper-plague in that South American republic.

John D. Neligh became known as "the father of West Point," for it was he who acquired and exploited the town-site—Uriah Bruner having retained his residence and business in Omaha for some years—and by his energy developed the water-power which made possible the West Point of to-day. Neligh and Bruner built the first dam across the Elkhorn river and built and operated the first grist-mill in northern Nebraska. Neligh became a contractor and builder and took an active part in every enterprise connected with the early history of the town. At different times in the early history of West Point and Cuming county he was register of deeds, probate judge and county clerk; he served in the territorial and afterward in the State legislature, was a member of the constitutional convention, a delegate to the convention which nominated President Grant for the second term, and mayor of West Point at different times, six terms in all. He located the town-site of Neligh about seventy-five miles northwest of West Point in 1872, and this town which bears his name is now the county-seat of Antelope county. He died about ten years ago. Two of his brothers, David and Valentine Neligh, also came to West Point at an early day, and the family-name is a conspicuous feature in the population of the place to-day.

James Crawford was wholly a self-made man. He came to West Point without money, but with an abiding faith in the future of the Elkhorn valley; engaged in chopping wood and burning brick, and took a homestead. He read law and was admitted to the bar in 1861. He became a famous lawyer, politician and man of affairs. He was the first postmaster of West Point, the first treasurer of Cuming county, was once a member of the Nebraska house of representatives and twice of the senate, and was

judge of the district court from 1883 to 1887. In 1872 he was a delegate to the convention that nominated Horace Greeley, and in 1888 to the one that nominated Grover Cleveland for the Presidency. He was prominent in banking and other financial affairs. He had one of the finest law-libraries in the country. He died about two years ago.

It follows naturally that such men as Neligh, Bruner and Crawford would have some home-folks follow them to the new West, and it need not surprise readers of THE PENNSYLVANIA-GERMAN to learn that names like the following, transplanted from Pennsylvania-Germandom, abound in and about West Point and the Elkhorn valley: Artman, Albright, Blumer, Bruner, Brobst, Crawford, Dodendorf, Deily, Derr, Elliott, Esch, Eckert, Frey, Franse, Fenstermacher, Fetzner, Fraser, Geist, Graver, Hartline, High (Hoch), Jarrett, Kuntz, Losch, Lauver, Ludwig, Long, Mack, Neligh, Peiffer, Person, Radler, Readinger, Reigle, Reinhard, Romig, Seip, Shearer, Smith, Thompson, Wetzler, Wetzler, Young, Yoder, Zellers.

Stephen Person, superintendent of schools of Cuming county in 1880-'81, came from Moore township, Northampton county, Pa., in 1874, settling on a farm near West Point, where he now resides. He was later followed by his three brothers: Dr. Sylvanus Person, practicing physician and capitalist at Stanton, in Stanton county, where he located in 1883; Dr. William Person, of Stanton, physician and druggist, and Dr. Edwin Person, retired, of Lincoln.

David High came from Schuylkill county, Pa., in 1873 with his family, engaged in farming, was at one time a member of the board of county-commissioners and is now living in retirement in West Point.

Dr. Thomas D. Thompson came to West Point from Reading, Pa., newly married and recently graduated from the medical department, University of Pennsylvania, in 1876. He has now been engaged in the practice of his profession there thirty years, and for years enjoyed the distinction of being the busiest physician in the Elkhorn valley. With his

brother, John, he formed the firm of Thompson Brothers, which does an extensive drug-business.

Henry D. Readinger, of Reading, Pa., came to West Point in the early seventies, engaged in teaching, and was superintendent of schools of Cuming county for several terms.

Henry D. Deily came to West Point from Allentown in 1876, a young man without means. He soon became a deputy in the county-clerk's office, studied law, was admitted to the bar, engaged in practice, and later became cashier of a bank at Wisner. He is now president of the bank, a capitalist and man of affairs.

Thomas M. Franse, a prominent attorney of West Point, and once a member of the legislature, came from Schuylkill county, Pa., in 1876; J. Frank Losch, another attorney and capitalist, born and reared in Allentown, struck West Point in 1878; James Elliott, attorney, present postmaster of West Point, and editor of the West Point Republican, came from Schuylkill county in 1889.

James W. Shearer came from Reading to West Point in 1877. He has been county-clerk of Cuming county, and has been for some years cashier of the West Point National Bank.

Samuel Miller, for many years a familiar figure, came to West Point from Allentown, where he had been in the mercantile business, in 1878. He is now retired.

Robert Long, of Kreidersville, Northampton county, Pa., came to Cuming county in 1879 and engaged in farming. He died in West Point in 1904. He was preceded to Nebraska by nearly a year by his eldest son, then twenty years old, the writer of this article, now and for twenty-four years a practicing physician and

surgeon of Madison, Madison county, Neb.

James M. Smith came to Madison from Allentown in 1876 and has been engaged in various enterprises. His eldest son, Clinton S. Smith, a dealer in real estate, is now serving his third term as mayor of Madison.

Following the panic of '73 and the unfortunate affair of the savings-bank at Allentown popularly known as "Blumer's bank," William Blumer and family, accompanied by some married sons and daughters, came to Cuming county in the late seventies, and settled on some of the finest farm-lands in the State. Near this land has sprung up since then the town of Beemer, where the widow and some of the married children still reside.

Over a hundred families of Pennsylvania-Germans now reside in Cuming county, and the Pennsylvania-German dialect can be heard on the streets of West Point any hour of any day. (A brand of sausage known as "Pennsylvania sausage" is made and sold by the butchers of West Point. It seems to have the correct formula!) Moreover they are scattered up and down the Elkhorn valley for a hundred miles, engaged in all lines of business, as bankers, grain-dealers, merchants, carpenters, painters, bricklayers, lawyers, doctors, hotel-keepers and farmers, noblest and most independent of them all! Some of their children have intermarried, so that the dialect bids fair to live in Nebraska for a hundred years. The women are the same good cooks and careful housekeepers, and the men are possessed of the same characteristics as their ancestors back in the valleys of the Delaware, Lehigh and Schuylkill.

German Influence on Our State and Nation

BY COL. THOS. C. ZIMMERMAN, L.H.D.

Extract from an Address delivered before the Pennsylvania-German Society at Allentown, Pa., November 2, 1906.

ALTHOUGH the preponderance of Germans in the early settlement of this State is generally known and acknowledged, it is only recently that the extent of the influence which those of that race have exerted in the develop-

ment and progress of the State is becoming appreciated. For this knowledge credit is largely due to the Pennsylvania-German Society.

It was the fashion not so many years ago—happily gradually passing away

since the Pennsylvania-German Society has written its pages of historic literature in dignified and imperishable form, concerning our people—that the “free lances” who wrote for the metropolitan dailies studiously failed to acknowledge the worthy Pennsylvania-German as citizens. They never recognized the monuments of their industry, never noted the success of their years of toil, would even detract from the patriotism and valor of her soldiery, but aimed at them, unsparingly, shafts of ridicule and satire. The “dumb Dutch,” as they were sneeringly called then, of eastern Pennsylvania, seemed to be the alpha and omega of their knowledge of them, and more they did not care to know.

It has not been so long ago that an Episcopal clergyman of this State referred to the early Pennsylvania-Germans as taking little interest in religious matters. It has not been so long ago that Theodore Roosevelt himself, at a meeting of the Holland Society in New York, said that the Pennsylvania-German was neither fish nor flesh. It has not been so long ago that another Episcopal clergyman in the West declared that the Pennsylvania-Germans cared little for education. These opinions go to show how little it is known that the Pennsylvania-Germans led all the other colonists of America in the establishment of Sunday-schools, in the Abolition movement, in the printing of Bibles; in fact that every Pennsylvania-German town had its printing-press, and that the product of the early presses of each of the German towns of Reading, Lancaster, Ephrata, Skippack, Sunnyside, and Frederick, Md., was as great, perhaps, as the number of books printed in Boston in the colonial period, while technically the advantage was in favor of the Pennsylvania-German printers.

It cannot be gainsaid that German blood and German brain and brawn have made a deep impression on this country. In the arts and sciences; in philosophy and romance; in music, painting, sculpture and architecture; in manufactures and agriculture; aye, turn your eye in almost any direction, and you will find that a thread of German culture is woven

in the warp and woof of the highest civilization of America.

We must also bear this in mind—that the eastern counties of Pennsylvania have been a hive from which, since the Revolution, year after year swarms of Pennsylvania-Germans with plow and axe and wagon have penetrated into every county in the State, in some instances actually captivating by arts of peace, as Hengist and Horsa, their Saxon ancestors, did by arms from the Britons, the lands from the descendants of the original settlers; for instance, Franklin county, settled, I believe, by Scotch-Irish. They have migrated east, west, north and south; so that it is not possible for one to go to any section of the country, even to the remotest, without being certain to find a Pennsylvania-German or his descendants. So, too, with the countrymen of his ancestors, so that, were any one to undertake to write or speak all that might be said, he would be writing the greater part of our country's prosperity and history.

As early as 1725 there were over 200,000 German settlers in Penn's province. They were not tramps, nor hoodlums, nor coolies, nor escaped convicts; not base, sordid, cruel mercenaries, bent only upon rapine and bloodshed, but they represented the best blood of Germany. Among them were scholars, poets, preachers and schoolmasters; Lutherans and Calvinists, Mennonites, sect-people from the Swiss valleys, from the Palatinate, from Swabia and from Saxony. They planted the church and the school-house side by side; they leveled the forests and made the wilderness blossom as the rose, turning Lancaster, Berks, Lebanon, Lehigh and all southeastern Pennsylvania into what it now is, the garden of the world. While all this is true, “there came a darker day for our ancestors” (I quote from an address delivered a few years ago by Dr. J. S. Stahr, president of Franklin and Marshall College). “The influx of educated men like Schlatter and Muhlenberg ceased, and the German colony was thrown upon its own resources intellectually. No provision had been made for such a state, and no higher institutions of education had been es-

tablished. They fell behind. They retrograded for a time. It was not until after the Declaration of Independence was formulated that German names appeared in the record of politics. But thereafter appear the names of the Hiesters, the Ritners, the Snyders and the Shunks, and a better era came for them. They now send schoolmasters to the South, to the West, and even to the land of the Yankees."

This is also true: that in this composite nation the people of Germany and their descendants are a fundamental element, and that it is as useless to try to eliminate them from American history as it would be to ignore the New Englander or the Virginian. Hence the appropriateness of the days which have been set apart by the Pennsylvania-German Society needs no apology nor explanation.

It was the Germans who in the course of time ridded the tree of mankind of

its withered foliage and revived the lethargized nations of Celtic and Latin races; who were often discomfited, yet never annihilated, and who, ever again recuperating, are the umpire of Europe to-day.

In these days of modern extravagance and profligacy, we would do well to practice those virtues of moderation, frugality and industry that have made our State so prosperous. If we would restore and maintain the individual and noted prosperity of former days, we must progress backward from this cursed modern extravagance, undue desire to get rich and live without working, to German housekeeping, German integrity, and to the purity of the early German administrations of the State.

Industrious in the daily pursuits of life, brave upon the field of battle, wise in counsel, energetic in action, no race has done more to make State and country great, powerful and prosperous.

Rev. John G. Morris, D.D., LL.D.

BY REV. P. C. CROLL, D.D.

(See Frontispiece Portrait and Autograph.)

A BRIGHT star of the literary, scientific and religious firmament set when, October 10, 1895, this distinguished servant of God, after a very brief illness, fell asleep in Christ in his country-residence at Lutherville, Md. He was then the oldest and possibly the most widely known minister of the Lutheran church in America. He had long been one of Baltimore's most conspicuous characters, and there is probably no name in the nineteenth-century annals of the American Lutheran church whose bearer stood higher in recognized worth and attainment than this man, whose physical and intellectual strength seemed unabated when, nearly two years before, he completed his fourscore years and ten. He was the Caleb of the General Synod of his church, privileged to set out with the fathers toward the promised land of denominational recognition and influence, to occupy the long sought country with sons and grandsons and to help in his old age to beat back vigorously the Anakim of error and prejudice.

If one were to represent the Lutheran church in this country by a relief map, such names as these would stand for the mountain-ranges: Muhlenberg, Hartwick, Schaeffer, Helmuth, Kurtz, Kunze, Stoeve, Schmidt, Schmucker, Krauth, Stork, Demme, Keller, Jacobs, Baugher, Reynolds, Sprecher, Mann, Henkel, Brown, Seiss, Walther, Bittle, Valentine and the like, while the towering peaks would be represented by such men as Henry Melchior Muhlenberg, John C. Kunze, Samuel S. Schmucker, Charles Porterfield Krauth, Carl Ferdinand Wilhelm Walther and John Gottlieb Morris. Of all these the last named, because of longevity aiding to impress his varied and conspicuous services upon the church's consciousness, has probably cast the longest shadow into the vale beneath. Surely the reader will welcome a brief sketch of so eminent a career.

Dr. Morris was the youngest of a family of seven children. His father, who bore the same Christian name, emigrated to this country when the struggle for in-

dependence began. He came from the village of Rinteln, in the German duchy of Brunswick. He was a surgeon and at once offered his services to the American cause, joining himself to Colonel Armand's partisan legion. At the close of the war, after the disbanding of this legion in 1783, he settled in York, Pa. Here he married a fair and pious German lady named Barbara Myers, and here he reared his family. Among the Revolutionary relics which his son so highly treasured was his surgeon's commission bearing the signature of Washington and his diploma of membership in the Society of the Cincinnati.

The subject of this sketch was born November 14, 1803, and laid the foundations of his mental attainments in the parochial school connected with the first Lutheran church of his native town. This good old "mother-church" carefully nursed his childish mind and he always held it in high esteem. Into the lap of its ancient burial-ground, after many years of labor, his remains were laid to rest.

At the locally famous York County Academy he prepared for college, entering the sophomore class at Princeton in 1820, before his own church had a classical school of rank in this country. But he took his senior year in Dickinson at Carlisle, where he graduated with honor in 1823.

Part of his theological training he received from that father of the General Synod schools who later came to Gettysburg, Dr. S. S. Schmucker, the pastor at New Market, Va. When the latter had been called to supervise the organization of the Theological Seminary at Gettysburg, young Morris pursued his studies at Nazareth, Pa., and at Princeton, where he graduated in 1826. The Lutheran Seminary having now been opened at Gettysburg, he was enrolled in its first class, studied a year longer and in 1827 received his diploma from this institution also.

The previous year he had been licensed to preach by the Maryland Synod, and while at Gettysburg he accepted the invitation of a small body of English-speaking Lutherans in Baltimore to or-

ganize the first English Lutheran church in that city. This church he served thirty-three years, until 1860. During his ministry it enjoyed more than average success, while the young pastor gained a place in the hearts and minds of the people of his adopted city which, by dint of many and conspicuous services, he maintained to his dying day. He made Baltimore his permanent residence and was intimately associated with its leading citizens; among these was George Peabody, who made him a trustee of his celebrated Institute. He lived to see Lutheranism unfold marvelously in Baltimore. Later he made his summer-quarters at Luther-ville, a sort of suburb.

On resigning the pastorate of the First church he accepted the position of librarian of the Peabody Institute, and in his three years of service here made all Baltimore his debtor by developing one of the finest reference-libraries in the country. From 1864 to 1873 Dr. Morris was pastor of the Third English Lutheran church of Baltimore, and the following year supplied the pulpit of St. Mark's while its regular pastor, the late Dr. C. A. Stork, was on a trip abroad. He also had charge of the congregation at Luther-ville from 1879 to 1885, when he abandoned regular pastoral work. The closing decade of his life was given to the pursuit of his favorite scientific studies and to wielding his pen in the interest of learning and religion. Scarcely a week elapsed in which one or the other of the many church-periodicals did not have an article over the familiar initials J. G. M. The very day of his death *The Lutheran World* contained a contribution from him on the practical question: "Do our seminaries turn out better preachers now than twenty-five years ago?" the concluding sentence of which should cause the professors and students of all our seminaries to think seriously. It is this:

I will not be rash enough to decide the main question, but I will venture an assertion "without the fear of successful contradiction," as you so often hear from verbose declaimers. Our seminary-graduates would be much better, that is more instructive, impressive and useful preachers, if they gave more attention to reading and using the Scriptures.

The brilliant services which Dr. Morris rendered the church and the cause of higher learning, besides his pastoral work, were so manifold that our space will allow only the mere recital of some of the most noteworthy. Certainly no one lived within the pale of his denomination during the last century whose research had a wider range of interests. And it was doubtless this marvelous activity of mind that kept him young at ninety-one.

Perhaps he might be put down as the best and most conspicuous type of the American, yet truly conservative, spirit of the Lutheran church in this country, as represented by its General Synod branch, with whose life and development he had so much to do. When the General Synod was organized in 1820, he was already a sophomore in college and sufficiently interested, we presume, to appreciate the currents of church-life then prevalent, especially since his pastor, Dr. J. G. Schmucker, was a delegate to that convention. In June, 1895, seventy-five years later, when this body met in the same city (Hagerstown, Md.) and the same church-building to hold its thirty-seventh biennial convention, Dr. Morris was a delegate who took part in a number of services and whose voice was often heard in debate. At a reception and supper given the Synod by the young people of the congregation, no better speech was made than that of Dr. Morris, who responded to the toast "The Old Lutherans" and for about twenty minutes entertained the audience with a remarkable flow of reminiscence and humor.

Few sessions were held of this general church-body during the first three quarter-centuries of its life at which Dr. Morris was not present as a delegate or whose deliberations he did not influence indirectly. He was its secretary in 1839 and twice, in 1843 and 1883, filled the presiding officer's chair.

He was the founder and first editor of the oldest English organ of his church, *The Lutheran Observer*, seventy-five years ago. One can safely say that no other contributor's name appears oftener in its columns. He has also aided in the establishment of other church-periodicals

and given them the support of his pen and purse.

He has likewise seen and helped the establishment of the literary and theological institutions of his church. When he was a youth, his own church had no school in this country to give him the training he desired, and he was obliged to gain it elsewhere. But he lived long enough to see Lutheran colleges and seminaries spring up in all parts of the land, until they number scores. He was an original incorporator and a trustee of the oldest of these institutions, as well as a director of the seminary at Gettysburg for scores of years. In the former he gave an annual course of lectures on Natural History since 1843; in the latter he gave every class that left the school for twenty years instructions on pulpit oratory and a course of lectures on the relations of Science and Revelation. The college also received from him invaluable services in contributions and the personal supervision of the classification of its conchological and zoological cabinets. Largely thro' the doctor's influence his brother, the late Charles A. Morris, of York, Pa., became a steadfast friend of the College and endowed it liberally, besides building an astronomical observatory for it. By the help of the same brother Dr. Morris established at Lutherville, Md., the second-oldest female seminary of his church, which has gained quite an enviable reputation.

But his labors were not confined to his church. He was in the forefront of every movement for the promotion of learning and the advancement of Evangelical Christianity. He aided in establishing the Evangelical Alliance and attended its first session in London in 1846, as well as later conventions. He did much for the advancement of the Maryland Bible Society and the Maryland Historical Society, and was long the honored president of both. To gather the scattered elements of his church he originated the scheme of Lutheran church-diets, over the first of which, held at Philadelphia in December, 1877, he presided.

Many distinguished honors were deservedly bestowed upon him from without. The titles he bore came from the

institutions he was fostering so well. The Smithsonian Institute repeatedly invited him as a lecturer and published two volumes of his "Described Lepidoptera of the United States and North America." His attainments were acknowledged by his election to membership in the Royal Ante-Columbian Society of Northern Antiquaries, of Copenhagen, the Royal Historical Society of London and the *Naturhistorische Gesellschaft zu Nürnberg*, in Bavaria. Besides, he enjoyed for years the distinction of active membership in half a dozen learned bodies of America, serving long as chairman of the entomological subsection of the American Association for the Advancement of Science.

Moreover, Dr. Morris made for himself a distinct reputation as an author. His works have a wide scope, embracing theology, science, history and bibliography. His formal volumes must number well-nigh two score, while the addresses, reviews and magazine-articles that dropped from his pen during seventy years without interruption can scarcely be enumerated. About 1876 he published a voluminous account of his "Fifty Years in the Lutheran Ministry," but lived long enough to see even this book become somewhat ancient history.

Dr. Morris had a somewhat prepossessing appearance, being tall and robust. His face was large and open, with features prominent and rigid. While his well set lips gave a serious cast to his countenance, his light-blue eyes bespoke geniality and warmth. Tho' somewhat

blunt in manner, he did not repel any student of truth or friend of the good. He was easy of approach and a most interesting companion, full of valuable information on the widest possible range of subjects. As a preacher he excelled in descriptive eloquence and touching appeal. As a student of entomology and microscopy, the scientific world had few superiors. As a historian of his church he stood high, and in knowledge and admiration of Luther he was unexcelled. The minutest trifles in the life of this greatest of Reformers fascinated his mind. There is perhaps no private library in America to-day that contains a better collection of books on Luther-lore than that of Dr. Morris. When he passed away, the church and the cause of learning lost a great man, whose principal traits were strength of character, fearlessness and conviction, transparent honesty, buoyancy of spirit, an inborn humor, remarkable tenderness and devotion to truth and God.

His domestic life was most attractive. Here he was at his best and almost idolized. His wife, who had been Miss Eliza Hay, journeyed with him until 1875, then died, leaving him with three daughters—Mrs. Trowbridge, Mrs. Leisenring and Miss M. Hay Morris—who kept up the comfort and congeniality of his well furnished home to the end. His remains rest beside those of his life-companion in Prospect Hill cemetery at York, Pa., and their graves are marked by appropriate stones.

The York Riflemen

BY DR. I. H. BETZ, YORK, PA.

II. THE YORK RIFLEMEN OF THE CIVIL WAR

(Continued)

The Spirit of Baltimore and Maryland

TO enable the reader to enter more fully into the spirit which prevailed in Baltimore and Maryland at the outbreak of the Civil War, we will by way of anticipation quote a few expressions made at the time by prominent men.

After the riot of April 19, 1861, the particulars of which we are about to relate, Mayor Brown, of Baltimore, telegraphed to the Governor of Massachusetts:

Our people viewed the passage of armed troops of another State through the streets as an invasion of our soil and could not be restrained.

Governor Hicks, of Maryland, "an ardent Union man," said in a speech in Baltimore on the evening after the riot and after the President's call for troops had been made:

I am a Marylander. I love my State and I love the Union; but I will suffer my right arm to be torn from my body before I will raise it to strike a sister State!

He had already assured the people that no troops should be sent from Maryland, unless it might be for the defense of the national capital.

Mr. S. Teakle Wallis, a noted Baltimore attorney, said: "If the blood of citizens on the stones in the streets does not speak, it is useless for men to speak." He said his heart was with the South, and he was ready to defend Baltimore.

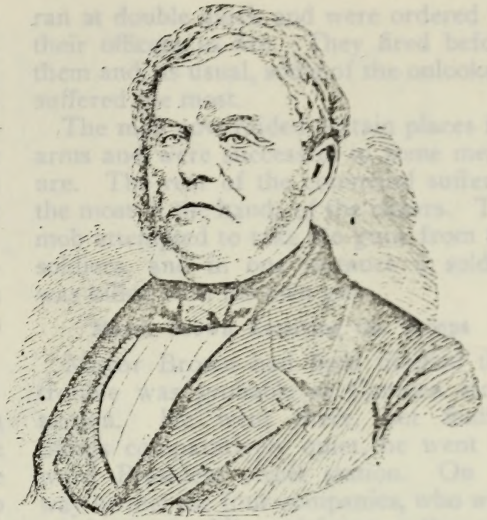
These utterances will give some idea of public sentiment in the Border States in those days, when a sovereign State counted for much more and the Federal Government for much less than they do to-day. At least the Nation is more emphasized in many directions to-day than it was then.

Advance of Massachusetts Troops

On Friday, April 19, 1861, the anniversary of the fights of Lexington and Concord, the Sixth Massachusetts regiment came by way of Philadelphia through Baltimore on its way to Washington. This regiment was the first body of troops fully equipped and organized to respond to the President's call. It had also a full band and a regimental staff.

It was mustered into the United States service at Lowell, Mass., on the morning of Tuesday, April 16. Four companies were from that city. Four more were added from other cities, and when the regiment reached Boston about mid-day a company from that city was added, bringing the strength of the regiment up to seven hundred men.

They were drawn up before the Governor of Massachusetts, who addressed them, and when they left for the South their whole journey as far as Philadelphia was an ovation. On Thursday, April 18, the regiment marched down Broadway, New York, from the railroad-station in the upper part of the city to



THOMAS H. HICKS,
Governor of Maryland in 1861

the Jersey City ferry. At or near Philadelphia an unarmed and ununiformed Pennsylvania body of troops was added to the force, bringing the total number of men up to 1700. They occupied thirty-five cars.

Preparations for Trouble

After leaving Philadelphia the cheering ceased, and it was evident that they were approaching the enemy's country. In fact they were notified of possible trouble when they reached Baltimore. Thereupon the colonel of the regiment caused ammunition to be distributed and the arms to be loaded. He went through the train and issued an order as follows:

The regiment will march through Baltimore in columns of sections, arms at will. You will undoubtedly be insulted, abused and perhaps assaulted, to which you must pay no attention whatever, but march with your faces square to the front and pay no attention to the mob, even if it throw stones, bricks and other missiles. But if you are fired upon and any of you are hit, your officers will order you to fire. Do not fire into any promiscuous crowds, but select any man you see aiming at you, and be sure to drop him.

If this order had been obeyed and the troops marched through Baltimore in a body, the trouble might not have occurred.

At that time the only railroad to Washington was the Baltimore and Ohio.

Trains coming from the east for Washington were hauled, one car at a time, from President street station up to Pratt, along Pratt to Howard and thence to Camden street station. Instead of disembarking and marching in a body, the usual method was attempted, and this gave the mob an opportunity to attack the troops in detail.

The train arrived at 11 a. m. at President street station. Six carloads of men drawn rapidly by horses reached Camden street station.

The First Onset of the Mob

The first carload was received with jeers. The last car was thrown from the track and delayed. The windows were broken with paving-stones, which also struck some of the men.

Colonel Jones, who commanded the Sixth Massachusetts regiment, was in one of the cars which got through. After the stoning of the last car the riot began in earnest. Some of the active rioters were said to have been among the substantial citizens—"gentlemen of property and standing."

As carload after carload passed by, the excitement increased. The passage of nine cars was obstructed by a carload of sand which was dumped on the track by merchants and clerks. Anchors and other heavy obstructions were used farther on and piled up to a great height.

At a certain point of the route pavers had been at work and a large pile of stones—cobble-stones, such as were then used—furnished the mob with weapons. Policemen tried to remove them, but with indifferent success. The cars which encountered these obstructions were hurriedly taken back by their drivers, but were stoned notwithstanding.

Four Companies Running the Gauntlet

Four companies of Massachusetts men remained at President street station and now began their famous march through the city to Camden street station.

The din increased and missiles of all descriptions were flying thick and fast. Heavy pieces of iron were thrown from roofs and windows on the troops, killing and injuring some of them. The soldiers

ran at double quick and were ordered by their officers to fire. They fired before them and, as usual, some of the onlookers suffered the most.

The mob now raided certain places for arms and were successful in some measure. The rear of the command suffered the most at the hands of the rioters. The mob attempted to take the guns from the soldiers, and in one instance a soldier was killed with his own gun.

Mayor Brown Escorting the Troops

Mayor Brown had been notified that trouble was probable at Camden street station. He went there, but finding things comparatively quiet, he went toward President street station. On his way he met the four companies, who were coming on rapidly and firing as they ran.

The mob recognized him and cried: "Here comes the mayor!" He shook hands with an officer of the troops and objected to the double-quick movement, which was then abandoned. The mayor accompanied the troops. His presence quieted the rioters for a moment, but very speedily the tumult began as before and continued until Camden street station was reached.

The mayor had placed himself in great personal danger by coming thus into the presence of the combatants. The Massachusetts officers at the time spoke in high terms of the mayor and Marshal Kane. The latter with great effort assisted the troops in embarking and getting the train started for Washington, where it arrived at nine o'clock in the evening.

In the attack four soldiers were killed and thirty-six were wounded. One hundred and thirty were missing. Twelve citizens were killed; the number of wounded on their side remained unknown.

Predicament of the Pennsylvanians

In the meantime the Pennsylvania troops under Colonel Small, who were entirely unarmed, were left at the President street station in a deplorable condition. The Massachusetts troops having left, the mob turned its attention to the Pennsylvanians. The fight became savage and hand-to-hand. It lasted nearly



Reproduced from Harpers' Pictorial History of the Great Rebellion.
THE BALTIMORE RIOT, APRIL 19, 1861

two hours. Then Marshal Kane appeared and, as a result of his great influence with the secessionists, the troops again took the cars and were taken back to Philadelphia that night. Some of them were scattered over the city and even into the country. Some begged for admission into the station-houses and the jails. Ten or twelve of these troops were seriously injured and one or two killed.

The mayor made a report and a quarter of a century afterwards published a book giving a pretty full account of the affair. Of course, other accounts of the affray have also been handed down.

Communication with Washington Cut Off

By four p. m., the Union troops being all out of the city, a large meeting was held in Monument Square and voiced sentiments the tenor of which has already been quoted. That night, with the full consent of Mayor Brown and Governor Hicks and with the assistance of Marshal Kane, the telegraph-wires were cut and the bridges were burnt. Washington was thus cut off from all communication, the railroads even to the South having been

destroyed by the Virginians. Those to the north and northeast of Baltimore were destroyed by the Marylanders. To the west of Baltimore they were kept intact for their own purposes.

On the day of the riot Marshal Kane telegraphed to Bradley Johnson, of Frederick, Md.:

Further hordes will be down upon us tomorrow. We will fight them and whip them or die.

Say what we will about these leaders being Union men, the term can only be allowed in a Pickwickian sense. Bradley Johnson brought the first company of troops from Frederick to Baltimore, but he was also speedily found in the Confederate army. So, it is estimated, were twenty thousand others from Maryland; when the State could not or would not secede.

The president of the Philadelphia, Baltimore and Wilmington Road telegraphed that he would haul no more troops until he had consulted the authorities of Baltimore and Maryland. The president of the Baltimore and Ohio Railroad gave

similar assurances to the authorities of Maryland. On Friday as well as on Saturday the mayor of Baltimore sent committees to President Lincoln, which were also endorsed by Governor Hicks, who professed to be "an ardent Union man." (?) The mayor's dispatch said among other things:

It is my solemn duty to inform you that it is not possible for more soldiers to pass through Baltimore, unless they fight their way at every step.

The President assured those committees that no more troops would be sent through Baltimore, "if in a military point of view, without opposition, they can be marched around Baltimore."

Warlike Activity in Baltimore

The condition of this city on Saturday, April 20, was one of warlike spirit. Armed men were moving in all directions. The Confederate flag floated everywhere. The works of Messrs. Winans were making pikes and casting balls for use in defense of the city. The authorities bought a "centrifugal steam-gun" for the public defense, which of course was meant to be used against Northern troops, if they passed through the city for the defense of the Nation's capital.

Meetings were called and 15,000 citizens were enrolled. The city council appropriated \$500,000 to be used by direction of the mayor to put the city in a state of defense, presumably not against her own citizens nor the seceded Southern States, but presumably against Northern troops which attempted to pass through for the defense of the capital and the maintenance of the laws and the Constitution. Johns Hopkins and others came forward, offering to advance the sum required.

Conference with President and Cabinet

On Sunday morning, April 21, at three o'clock President Lincoln sent a dispatch to Mayor Brown and Governor Hicks, asking them to come to Washington. Governor Hicks not being in the city, the mayor took three friends with him. A conference was held, the Cabinet and General Scott being present.

The President declared that he appre-

ciated the excited condition of Baltimore, but urged the necessity of a transit through the State for troops to defend Washington. This defense, he asserted, was the sole object and none of the troops were intended for aggressive action against the State of Maryland or the South. He maintained that, since he was unable to bring them up the Potomac, he must either bring them through Maryland or abandon the capital!

The conclusion arrived at was that no more troops should pass through Baltimore, but around it, unless that was interfered with.

Secretary Cameron made reference to the destruction of bridges, but the mayor explained that it was done officially by his orders, sanctioned by Governor Hicks under the sudden emergency, to prevent bloodshed, and not as an act of hostility to the general Government. He added that the people of Maryland had always been attached to the Union, but that they, including the citizens of Baltimore, regarded the proclamation calling out 75,000 troops as an act of war against the South and a violation of its constitutional rights; that it was not surprising that a high-spirited people holding such opinions should resent the passage of Northern troops through their city for such a purpose (!)

This was very pointed language, but was tolerated under the existing condition of affairs. Mr. Lincoln was moved by deep feeling and maintained his position very earnestly.

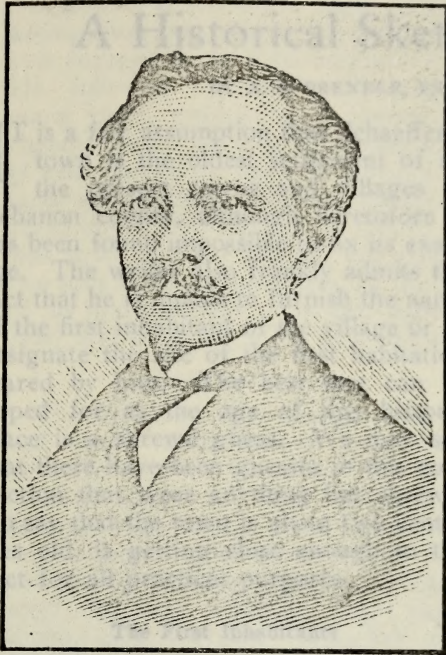
Baltimore "Menaced" Anew

The committee returned to the station to take the train for Baltimore. There Mayor Brown received a message from John W. Garrett, president of the Baltimore and Ohio Railroad. It read as follows:

Three thousand Northern troops are at Cockeysville, it is reported. Intense excitement prevails. Churches are dismissed, and the people are arming *en masse*. To prevent terrific bloodshed, the result of your interview and arrangement is awaited.

The mayor replied:

Be calm. Do nothing until you hear from me again.



GEORGE WILLIAM BROWN,
Mayor of Baltimore in 1861

Having sent this dispatch, the mayor and his friends returned to the President and exhibited Mr. Garrett's message, which gave Mr. Lincoln great surprise. Cameron and Scott were summoned again. The President urged the recall of the troops, saying he had no idea they would be there.

Lest there should be the slightest suspicion of bad faith on his part in summoning the mayor of Baltimore to the conference and allowing the troops to march on the city in his absence, he desired that, if practicable, the troops should be recalled and sent back to York. Scott adopted this view and sent an officer with the committee to investigate and report. The troops in question were found to be the York Rifles and the Worth Infantry from York, Pa.; they had preceded the First, Second and Third regiments of Pennsylvania troops, which came down on Sunday, April 21.

The York troops, being uniformed and having improved arms, were reported to be regulars, and it was believed that a large force was supporting them. This

was apparently confirmed to the Baltimoreans on Sunday upon the arrival of the First, Second and Third regiments of Pennsylvania troops. The latter were armed and carried each from nine to nineteen rounds of ammunition. They were sent down by the State authorities of Pennsylvania without the knowledge of the President or of the War Department. The fact that communications with Washington were destroyed will account for this contradictory state of affairs.

It was during the absence of Mayor Brown at Washington on Sunday, in conference with the President, that this fresh arrival of troops occurred. The belief that they would march through Baltimore caused the dismissal of church congregations and the rush to arms by the populace, to repel the "invaders." Ammunition was distributed for rifles and cannon. The militia proper and the ununiformed men had their leaders, which the chaotic mob of two days before had not had. However, it is hard to see where this opposition differed, whether organized or unorganized. It was illegal, to say the least.

Pennsylvania Men Sent Back to York

Had the troops attempted to pass through Baltimore at this time, they would undoubtedly have been attacked by the authorities of the city. The doctrine of State-Rights here seems to have been pushed to its logical conclusion, save that its champions had a very strong leaning toward the Southern Confederacy, which was but thinly veiled.

It was at this juncture that Mayor Brown's dispatch from Washington was received. His arrival later with a Union officer and the promise that the troops would be returned to York, allayed the excitement in Baltimore.

The troops were ordered back, but several days elapsed before these orders were carried out. However, the troops returned to York on Tuesday, April 23. They were quartered on the old Fair Grounds, which were named Camp Scott.

(To be concluded)

A Historical Sketch of Schaefferstown

BY A. S. BRENDLE, ESQ., SCHAEFFERSTOWN, PA.

IT is a fair assumption that Schaefferstown is the oldest settlement of all the present towns and villages of Lebanon county, although heretofore it has been found impossible to fix its exact age. The writer also frankly admits the fact that he is unable to furnish the name of the first inhabitant of the village or to designate the site of the first habitation reared by him. The best that can be hoped for as the age of this historic place is a shrewd guess. We may say that there have been guesses in this connection that were anything but shrewd. To say that the town is about two centuries old, is getting close enough to the fact for all practical purposes.

The First Inhabitants

The first settlers, it is agreed on all sides, were Germans, but were they Jews or Gentiles (Christians)? That is a question involved in considerable difficulty. Tradition has it that they were Jews, and most, if not all, historical writers hitherto have been content to accept that as an authenticated fact. The writer frankly admits that it is not proven. The earliest records show that there were both Jews and Christians there, leaving the question of the priority of arrival unsettled. The inference is reasonable that, if the Jews were the first to establish homes here, they were Indian traders. At one time the Jews were here in considerable numbers. They had their own cemetery and it is stated, although the statement is unproven, that they conducted a synagogue here.

The Name of the Town

Its first name was Heidelberg, which it retained for almost a century. It was so named long before Alexander Schaeffer acquired title to the land on which it is located, and Schaeffer retained the name when he formally founded the town by parceling out the land in building-lots. A considerable territory, of which the new town was the business-center, bore

the name of Heidelberg, which in a manner accounts for the naming of the town. The name appeared in all the old title-deeds to town-properties, but the change to Schaefferstown came about gradually, until the present name was recognized by the United States Post-office Department.

Squatters as First Settlers

The first settlers of the town were squatters, which means that they had no legal title to the land on which they erected their dwellings. They erected their log huts with some regard to order in rows running east and west, north and south. In laying out the town in 1758 Alexander Schaeffer followed the lines thus rudely indicated in locating his principal streets. The fact that the first inhabitants were squatters does not involve any impeachment of their integrity or conscientiousness. Under the circumstances then existing it was impossible for the settlers at that time to acquire a legal title to the land which they occupied. Alexander Schaeffer himself was a squatter when in 1742 he erected the hotel now known as the Franklin House. That these squatters were willing to buy the land and pay for it is sufficiently attested by the fact that, as soon as the opportunity was given, they lost no time in acquiring title to their holdings.

Alexander Schaeffer

Alexander Schaeffer, with his wife and several children, came to this country from Germany, or Switzerland, in 1738, landing at the port of Philadelphia. The family were passengers in the ship Robert and Oliver. They made their first home on South Mountain, near Poplar Spring. While the location had its advantages in an abundance of good water, the soil was unproductive, and after a brief sojourn there the family moved down into the valley upon a farm near town. Schaeffer prospered in his farming operations, and soon commenced the erection of a hotel at the center of the town, which he named the King George.

The hotel was erected in 1742. It is not known, however, whether Schaeffer was ever engaged in the hotel-business or not. He followed mercantile pursuits for many years, conducting a general-merchandise store, but it is impossible to say in what part of the town his place of business was located. He was thrifty and accumulated considerable property. He was twice married and left six children, two sons and four daughters, all the issue of his first marriage. He died April 10, 1786, and is buried in the local cemetery.

Early Inhabitants

The following were among those who had made their homes here before Schaeffer laid out the town, with the respective dates of their immigration: Michael Capp, 1727; John Laudermilch, 1732; Casper Schweitzer, 1735; Durst and Martin Thomas, 1736; Jacob Schaub, 1737; Matthias Albrecht, 1737; George Stohler and Alexander Schaeffer, 1738; Jacob Umbenhend and Peter Riehm, 1739; Peter Sheetz and John Adam Fried (Fritz); Michael Weber, 1741;

Christopher Meyer, 1737; George Swengel, 1740; Michael Egolf, 1746; Kraft Kolb, 1747; Michael Roeger, William Besch, John Adam Hiltenbeitel, George Rau, Andreas Mohr and Casper Iba, 1749; John Smith, 1748; Ludwig and Andreas Wittenmeyer, 1750; Henry Peffer, John Ochsenman and Michael Drion, 1751; George Gramlich and Peter Druckenmiller, 1752; George Weyman, Magnus Conrad, Leonard Krumbein, John Knipe and Paul Gemberling, 1754. Many of these, with their descendants, were long prominently identified with the history of the town, the descendants of several being still among the residents.

Laying Out the Town

In 1758 Alexander Schaeffer became the legal owner of all the land on which the town stands, and at once proceeded to parcel it out in lots, which he conveyed to purchasers, subject to an annual ground-rent reserved in the title-deeds. He donated a lot to the town for a burial-ground, and another lot to the inhabitants of Market street, the main thoroughfare



OLD STONE DWELLING ON THE SCHAEFFER FARM

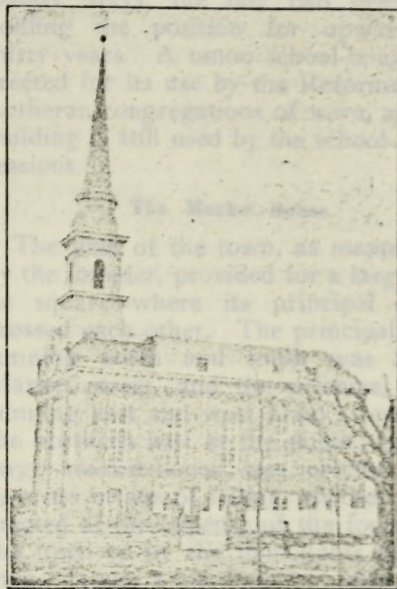
running north and south, with its leading spring as a source of their water-supply. He also added what were called "out-lots," being small tracts or pieces of land which the towns-people who felt so inclined could buy and devote to agriculture on a small scale. Many of the town-lots, as already stated, were occupied by squatters and their families, and these were glad thus to acquire permanent rights in the soil. The town-lots, with a few exceptions, were soon sold, and all was well with the young community.

Education and Religion

The early settlers who were members of the Reformed and Lutheran denominations erected a union church and a union school-house on a lot not far from the site of the present Reformed church, to be used jointly by the two congregations for public worship and the instruction of the young. The union lasted until 1765, when it was amicably dissolved, the Lutherans voluntarily selling their interest in the property to the Reformed people because they intended to erect their own church, which they lost no time in doing. The records show that the old school-house was in a dilapidated condition at that time, which goes to prove that it must have been erected a considerable time before that date. Revs. Conrad Templeman and Wm. H. Stoy served the Reformed congregation and Rev. John Casper Stoeber the Lutheran as pastors in those early days.

The Reformed Church

The old union church was a log building. The Reformed people, after their severance from the Lutherans, repaired the building and continued to worship in it until 1795, when they replaced it with a substantial stone edifice, which in 1858 gave way to the present brick structure. The school-house also was repaired from time to time, and the work of instructing the young continued there uninterruptedly up to the time of the adoption of the present system of public schools in the State. For a period of over half a century pupils had the option of studying either German or English, according to



ST. PAUL'S REFORMED CHURCH IN SCHAEFFERS-TOWN, PA.

their preference. Many eminent educators wielded the birch there, but of them all none left a more lasting impress for good on the minds of his pupils than Hon. Allen P. Hibshman, some of whose pupils still survive and hold his memory in reverent affection. After its separation from the Lutherans the Reformed congregation was served during the eighteenth century by the following pastors: Revs. J. B. Rieger, John Jacob Zufall, Dominicus Bartholomeus, William Runkle, William Handel, Sr. and Jr., and during the nineteenth century by Revs. William Hiester, Thomas H. Leinbach, Thomas C. Leinbach, Stephen Schweitzer, James A. Schultz, Aaron H. Leiss and Adam J. Bachman. The last-named gentleman is the present pastor and began his pastorate in 1878. The congregation has a flourishing Sunday-school connected with it, which was organized in 1867, and of which Daniel Brendle has been superintendent continuously since its organization.

The Lutheran Church

The Lutheran congregation erected a stone church in 1765, the walls of which are still standing, although the interior

of the building was remodeled and an addition of sixteen feet made to the length of the building in 1884. The neat and solid masonry of the old walls is much admired. Henry and Philip Pepper (Pfeffer) did the carpentering on the original building and there were many specimens of fine artistic work, the goblet-shaped pulpit and the sounding-board above it being models of neatness in finish and taste in design. The first pastor after the separation and the erection of the new church was Theophilus England. He served it but a short time and was followed by Rev. F. A. Muhlenberg, who resided in town and terminated his pastorate in 1773. Revs. Christopher Emmanuel Schultz and William Beates followed in the order of their names, together serving the congregation three quarters of a century. Revs. J. M. Dietzler, Uriah Graves, George J. Martz and Moses Fernsler served it to the close of the nineteenth century. The present pastor, Rev. M. F. Good, began his work in 1901. A large and flourishing Sunday-school is conducted under the auspices of the congregation.

United Brethren and Evangelical Churches

United Brethren and Evangelical congregations were organized in town about the middle of the nineteenth century, and each of these organizations erected a substantial building for its use in public worship, and both of these churches have been maintained ever since, various pastors ministering to the spiritual needs of the congregations according to the itinerant systems of the respective denominations. Neither congregation is numerically strong.

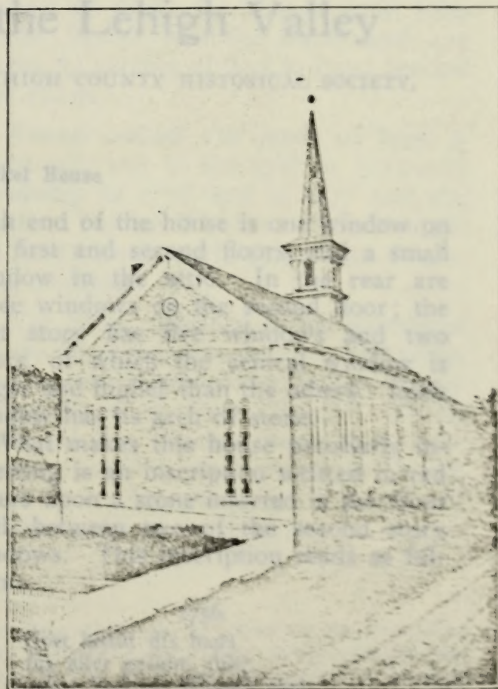
The First Sunday-School

The first Sunday-school in town was organized in 1837, and Dr. Jonathan Zerbe, William M. Weigley and William Rhoads were prominently identified with the movement which resulted in its organization. It was a union or interdenominational school, and was continued as such for about fifty years, when it became a Lutheran school. Its early superintendents were Benjamin Mays, Dr. Jonathan Zerbe, William Dissinger and

Daniel Mays, the last two gentlemen holding the position for upwards of thirty years. A union school-house was erected for its use by the Reformed and Lutheran congregations of town, and the building is still used by the school for its sessions.

The Market-House

The plan of the town, as mapped out by the founder, provided for a large public square where its principal streets crossed each other. The principal street running north and south was named Market street, and the principal street running east and west Main street. On the northern half of the public square a large market-house was erected. We have no means of telling whether it was erected at the expense of the founder of the town or by the inhabitants in common. It was a low building, open at the sides, its roof supported by brick pillars and its interior space conveniently divided into stalls, or booths, and passages. Whether it was ever used for its original



LUTHERAN CHURCH AT SCHAEFFERSTOWN, PA.
Erected in 1763

purpose or not, it is impossible for us, from the evidence at hand, to determine. We know that during the celebrated "Cherry-Fairs," for which the town was noted in the first half of the nineteenth century, the stalls of the old market-house were occupied by venders of fruit, cakes and confectionery. In the intervals between the fairs, the labyrinthine windings of its passages served the purposes of a good play-house for the young people of the neighborhood, and its shady nooks occasionally attracted men who were overcome with that "tired feeling," which is better imagined than described. The structure collapsed about a half century ago from general debility incident to old age, and the *débris* was removed.

The Stiegel Tower

No history of the town would be complete without some reference to the tower, or castle, erected by Baron Stiegel on the eminence now known as Tower Hill. Henry William Stiegel, known in local tradition as Baron Stiegel, bought sev-

eral town-lots from Alexander Schaeffer and about the year 1760 erected thereon his celebrated tower, which was a peculiar structure. It was pyramidal in shape, fifty feet square at the base and seventy-five feet in height, and was entirely constructed of wood from the foundations up. It was, in effect, a monument to the owner's hospitable instincts, though intended by him primarily as a convenient place for entertaining his friends and the inhabitants of the neighborhood generally. The tower, in fact, was a great banquet-hall, where the baron was wont, at stated times during the year, to entertain in princely style all the people of the vicinity who saw fit to honor his invitations. The tower fell into ruins many years ago, and at the present time not a vestige of it remains to tell its pristine grandeur. The lot on which it stood and rang to the applause of the merry banqueters is now the property of the Schaefferstown Water Company.

(To be continued)

Historic Buildings of the Lehigh Valley

BY CHARLES R. ROBERTS, SECRETARY OF THE LEHIGH COUNTY HISTORICAL SOCIETY.

III.

The Traxel or Steckel House

ONE of the most interesting of the old houses of Lehigh county is the house built by John Peter Traxel in 1756. It stands near the Coplay creek and the Ironton Railroad, a few hundred yards north of the covered bridge over the creek at the village of Egypt. The house is built of stone and is about fifty feet long and thirty-five feet wide, two stories and a half high, with walls two and one half feet thick. Between the first and second stories, at about the height of the second floor, a line of stone, horizontally placed, runs completely around the building, extending from the wall about three inches.

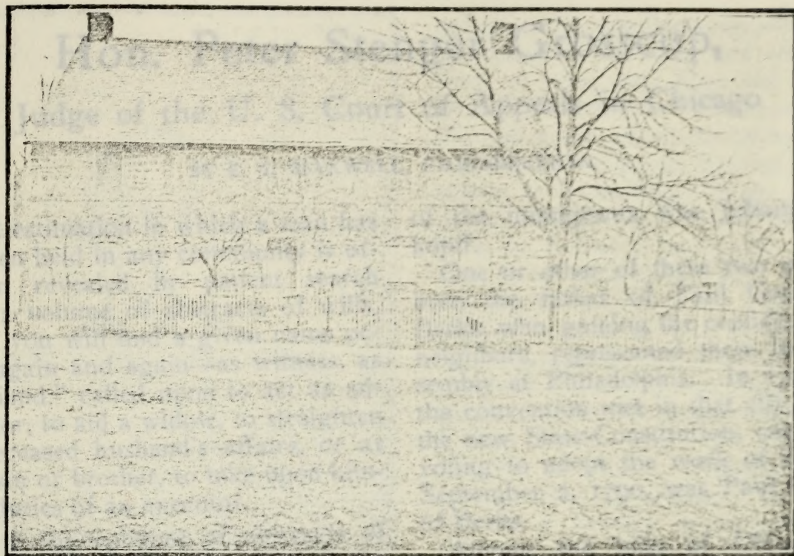
In the front of the house are two windows on each side of the wide door, and on the second floor are five windows. At

each end of the house is one window on the first and second floors, and a small window in the attic. In the rear are three windows on the second floor; the first story has five windows and two doors, of which the central window is larger and higher than the others. Each window has its arch of stone.

What makes this house peculiarly interesting is an inscription written in red letters upon a stone inserted in the front wall, between two of the second story windows. This inscription reads as follows:

1756.

Gott behüt dis haus
für aller gefähr, führ
unser Seel ins Himel's saal
Johan Peter Trachsel
und Maria Magdalena.



THE TRAXEL OR STECKEL HOUSE NEAR EGYPT, PA.

The house was built by John Peter Traxel, a native of Switzerland, where he was born in 1718. His father was John Traxel, who emigrated to America at the age of forty-seven years, and arrived at Philadelphia on August 20, 1737, with his wife Mary and his son John Peter, then nineteen years old. John Traxel took up land in Whitehall township, but died before fulfilling all the conditions necessary to secure it, and his son John Peter secured the greater part of the land with additional tracts. John Peter Traxel was naturalized on September 26, 1748. He built this house in 1756, and in 1758 built a stone barn, 85 by 37 feet, with walls two feet thick. The barn was torn down in 1874, when parts of the clay threshing-floor were found to be still in good condition.

In this house church-services were held by the Egypt Reformed congregation until they had erected a church-building.

John Peter Traxel removed to Gwynedd township, Philadelphia (now Montgomery) county, and Peter Steckel occupied the farm. On May 20, 1768, John Peter Traxel sold the house and 410 acres, 33 perches of land to Peter Steckel for £1420.

Traxel owned 170 acres of land, a grist-mill and a saw-mill in Gwynedd township in 1776, and in 1777 sold the mills to Samuel Wheeler. He is thought to have moved to Maryland from Gwynedd township.

The house remained in the possession of the Steckel family for over 120 years, and was the birthplace and home of many descendants of Peter Steckel, among them the late Thomas Steckel, of Allentown. Later it was owned by Josiah Steckel. A few years ago it passed out of the hands of the family.

Writing Many Berks Biographies

William J. Dietrich, of Reading, a well known teacher and writer, has for more than a year been associated with the publishing house of J. H. Beers & Co., as collector and writer of genealogical and biographical

sketches, which are to appear in the new History of Berks County, now being published by Beers & Co., under the supervision of Morton L. Montgomery. Mr. Dietrich is the founder and secretary of the Dietrich Family Association, the largest of its kind in Pennsylvania.

Hon. Peter Stenger Grosscup, Judge of the U. S. Court of Appeals in Chicago

BY E. C. MAXWELL, PHILADELPHIA.

THE estimation in which a man has been held in any community is often revealed by patient search through a volume of abstracts of wills, for there you will find a given name occurring again and again—as witness, as “tried friend,” called upon to act as administrator, to aid a widow, to straighten out a deceased husband’s affairs, or as son, cousin or brother, to take upon himself the duties of an executor.

Turn to the volumes of abstracts of wills and administration for Berks county, Pa., and you will find the name of Groscof, Grosskopp, Grosscup, many times. Twenty times Paul Grosscup, Esq., is a witness to wills; he is thrice called upon to act as administrator, and in addition to being appointed a co-executor in his mother-in-law’s will we find him acting twice more in the same capacity.

Further search may reveal to us the parentage of this trusted citizen of Berks. It was German, of course. Perhaps he was a descendant of the chief figure in some Teutonic crisis in his community—the *Grosse Kopf*, the Great Mind, the Genius, dowered with brain-power that raised him above his fellows, to be looked to when guidance and leadership were urgently sought.

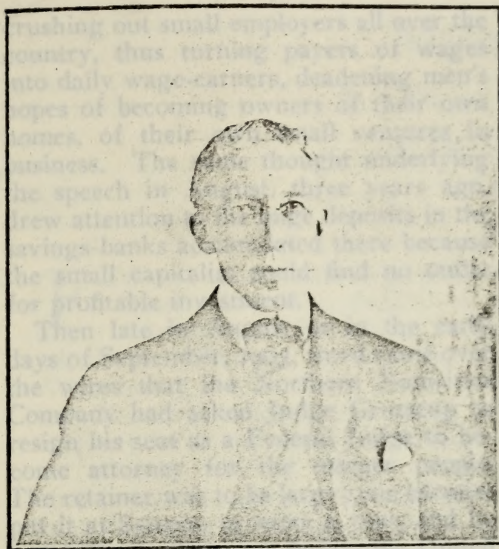
Twice the name is found in the Pennsylvania Archives. In the Second Series, Vol. XVII, page 237, we read that the ship *Loyal Judith*, James Cowrie, Master, arrived at Philadelphia from Rotterdam, qualified September 2, 1743, and that among the passengers was Jacob Grosskop. In the original list the spelling is give as *Grosskopff*. Farther on in the volume, page 330, we are told that the ship *Shirley*, Captain James Allen, came to port (Philadelphia) from Rotterdam, last from Orkney, Scotland, qualified September 5, 1751, and that one

of the immigrants was Johann Grosskopff.

One or other of these two may have been the father of Paul Grosscup of Berks, who, gaining the confidence of his neighbors, represented them in the Assembly at Philadelphia. In 1790, when the convention met in that city to frame the new State-Constitution, one of those voting to adopt the work of that body, September 2, 1790, was Paul Grosscup, of Berks.

Among the hills of Oley, in this county of the particularly derided “dumb Dutch,” was a family named Rothermel, headed by Christian and his wife Magdalena. The husband was one of a family consisting of a mother, a daughter and five sons; the children could look back upon three or four hundred years of Rothermels. Tradition saith that the first of the name won the appellation as follows: In the early German wars Johannes was foremost in battle and bathed his arm in the blood of his enemy. His valiant deeds gained for him the title of *Rothärmel* (Red Sleeve), and thus he became known as Johannes Rothärmel.

Coming to later times, John Rothermel, of Wachbach, or near by, married, about 1708, Sibylla Zimmerman, said to have been a sister to General Zimmerman of the Netherland army. Emigrating to America in 1730, with his wife and six children, his little household had the misfortune to lose the father, who was buried at sea. The widow and the children settled in Berks. In time this family gave some noted names to Pennsylvania, among them these three: Peter F. Rothermel, the artist, painter of the well known picture of the battle of Gettysburg; his son, Peter F. Rothermel, of Philadelphia, ex-district-attorney for that city, and Abraham H. Rothermel, ex-district-attorney of Reading, in Berks.



JUDGE PETER S. GROSSCUP

Christian Rothermel, of Oley township, had a daughter, Sibylla. This daughter became the wife of Paul Grosscup, who lived in Rockland township, her sister Magdalena marrying Conrad Stenger, of Richmond township, probably as his second wife. This Conrad Stenger was father of Conrad and grandfather of Peter Stenger, of Loudon, Franklin county, Pa.

Paul Grosscup's will, proved in Berks county April 7, 1812, mentions twelve children. One of these was Paul, Jr., who, removing to Franklin county, Pa., in early manhood, there married Rebecca Shearer; she had a younger sister, Christina, wife of the above-named Peter Stenger, of Loudon.

Benjamin Grosscup, a son of Paul, Jr., settled in Ohio in his early years. He married Susannah Bowermaster, either there or in Pennsylvania, and in the course of time, February 15, 1852, at Ashland, Ohio, a son came to them. It was soon thereafter that Peter Stenger and wife came on a visit from Loudon, Pa., to their Ohio kindred, whence the little son's name.

We can imagine the future justice as child, schoolboy and youth, with nothing to distinguish him, perhaps, in the eyes of careless observers, from any other lad,

except as he may have shown that "keen sensitiveness" to right and wrong which then, as now, may have led to the passionate declaration: "My blood boils over the oppression of weakness by strength."

Peter S. Grosscup, having finished his course at Wittenberg College in 1872 and at the Boston Law School in 1874, was back in Ashland, practicing his profession from 1874 until 1883, six years of that time as city-solicitor. Then Chicago offered a wider field of endeavor, where we may suppose him growing in earnestness and force with years and experience, so that when his appointment came as United States Judge for the Northern District of Illinois, December 12, 1892, strong, sure of himself, the post was merely a further preparation for the higher one of Judge of the United States Circuit Court of Appeals, Seventh Circuit, which appointment came to him in January, 1899.

Again and again his voice has drawn the attention of the country to the fact that there is a just, thoughtful statesman among us, not merely a routine jurist; one who can not be induced to cast lightly aside the opportunity and authority conferred upon him by his high office.

At Dixon, Illinois, in August, 1903, was delivered the warning against the stock-jobbers and promoters, whether dishonest or visionaries, whose schemes trap the people to their loss and ruin. A few weeks later came the ringing speech on Chicago Day, insisting upon the need of national supervision of the granting of charters to corporations, which in so many cases are incorporated dishonesty or incapacity: "These men and their works I hate. They bring nothing to humanity but suffering, and leave nothing to mankind but disgrace."

An early decision of Judge Grosscup, later sustained by the Circuit Court of Appeals, had been upon the Sunday closing of the World's Fair at Chicago in 1893. A few months before that he had outlawed the Beef Trust, restraining the packers from combining to destroy competitors. His speech at Ann Arbor, Mich., three or four years ago, drew attention to the danger to the nation of

crushing out small employers all over the country, thus turning payers of wages into daily wage-earners, deadening men's hopes of becoming owners of their own homes, of their own small ventures in business. The same thought underlying the speech in August, three years ago, drew attention to the huge deposits in the savings-banks accumulated there because the small capitalist could find no outlet for profitable investment.

Then late in August or in the early days of September, 1903, word came over the wires that the Northern Securities Company had asked Judge Grosscup to resign his seat as a Federal Judge to become attorney for the merger people. The retainer was to be large; one surmise put it at \$50,000 or more a year, and he was to argue their case before the United States Supreme Court. Does any one suppose they were not canny enough to think also of silencing these bitter denunciations of unrestrained combination among capitalists, of unholy partnerships between corporations and politicians, with which Judge Grosscup in his field, Roosevelt at Washington and Folk in Missouri were arousing the people to think? With Judge Grosscup once the paid servant of this company, there could be no more Ann Arbor speeches, no more decisions against trusts.

His friends, the papers told us, "say that he is almost certain to accept the offer"; but they did not know the man they were speaking of. He refused.

Of course, everybody will recognize the fact that this judge has acted nobly, and that his decision is in exact accord with the most exacting standard of judicial conduct. His refusal of the tempting offer becomes all the more admirable when an attempt is made to point out wherein his acceptance of the offer would have been culpable. A judge is human, has ambitions, must provide for a family and look to the future, like other men. . . . There

is nothing illegal or immoral in a man's desire to better his condition; it is the course of nature, the spring of progress, and yet, somehow, every one understands clearly that the moral positions of the Federal judiciary would suffer keenly, if judges should cast aside the robes of the United States Government and sell their services to the highest bidder. Where then would be the dignity of the judge? How could he be distinguished from the ordinary man in the market-place waiting to "hire out"? A man when he accepts a judgeship takes with it a sense of responsibility, which he may not cast off lightly. . . . Proprietaries hedge him round about; he should be an exemplar of patriotism; his life and conduct should be guides of action. If in the future the Republic shall escape serious ills, the most potent instrumentalities will be the judges of the land, who should be above suspicion and beyond reproach; and when a judge shows a fine sense of the propriety of his office in so conspicuous a way, he is a public benefactor in the highest sense.

The country can not spare such men as Judge Grosscup any more than it can spare such as Roosevelt and Folk, and with such on the bench, in the Senate at Washington, in the White House, when the need comes the leaders will appear, the corporation will be saved, regulation of multi-millionaire corporations or of single individuals will be insisted upon by the people.

This brief sketch can not be more fittingly closed than by giving the words of his Honor's rejection of the devil's temptation upon the mountain-top. Even as pessimists smiled, with tongue in cheek, the types printed the answer:

Personally I believe in combinations of capital. I believe they are here to stay and properly controlled, will help rather than hurt the public interests. But the time has come to insist upon it that corporations of every character be honestly organized and honestly managed and controlled. I think I have done something toward creating a public sentiment in that direction, and back of everything I have done, more than anything else, getting me the public ear has been the moral weight of my judgeship. To lay it aside now would seem like surrendering opportunity to dollars.

Advocates a Peace Holiday

Dr. N. C. Schaeffer, State Superintendent of Public Instruction, speaking at the Blair County Teachers' Institute recently, urged the annual observance of May 18 as a holiday to be known as Peace Day, to commemorate the

organization of the Hague Peace Conference, in 1899. The sentiment of his address was, that our school-histories generally give too much prominence to war and military events, to the detriment of the achievements and triumphs of peace.

Myles Loring

A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER II.

Womelsdorf.

FEW towns are more attractively situated than Womelsdorf, in the township of Heidelberg, county of Berks. Perhaps its founder, John Womelsdorf, whose name it very properly bears (although it was called Middletown for many years, on account of its position midway between Reading and Lebanon), selected the site because of a fancied resemblance to some cherished scene in the beloved Fatherland. It was in 1762 that he prepared the simple plan of the future borough and wisely chose a commanding knoll scarcely a mile north of the South mountain, affording not only a clear view of that splendid natural wall, but also a full sweep of vision of the dreamy and entrancing Blue mountain. In the early mornings of winter the town lingers in the long shadow of the stately Eagle's Head; in the afternoon its dwellings and public edifices, lighted by the western sun and viewed from the north, lend color to the foreground of that conspicuous landmark.

Quite a number of primitive structures are still to be seen, apparently in a wholesome state of preservation. Some of them seem ancient enough to have witnessed the early incursions of predatory bands of savages, thirsty for gore as well as for plunder. More modern dwellings of frame or brick, with white trimmings and restful porches, are found in every street. In not a few instances pumps with ponderous iron handles are encountered in the middle of the pavement, standing like grim sentinels along streets which, ever unlighted at night, are made even darker by a plentiful foliage.

Two streets which intersect the main thoroughfare, or turnpike, are of curious interest because of their nomenclature. One, turning southward at the east of the

town, is known as the *Schmalzgass*,* the interpretation of which must be left for some wise philologist of the future; the other, crossing the turnpike about the center of the town, bears the still less euphonious title of *Knochaschtross*, or Bone street.

Besides the stone church already noticed, which was erected in 1792 and used jointly by the Lutheran and German Reformed congregations (it had originally a floor of brick), and the brick church of the Evangelical Association near by, there are two other buildings which were projected as houses of worship. One of them—on the same acclivity as those mentioned, but lying to the westward—was dedicated as a Universalist church, but soon metamorphosed into a schoolhouse; the other is the Presbyterian church on the *Knochaschtross*, near the center of the town. The latter, which was built in 1834, figures prominently in our simple story.

Of hotels and stores there is a goodly number. All are supplied with hitching-posts and bars for the accommodation of rural customers who visit the town in their buggies or wagons; and woe to the unlucky horse that touches with his tongue the metal-covered bar or post in the dead of winter! A fine high school at the upper end of High street, where Smith's lane descends the knoll, occupies the site of the old Academy; and the cat-alpa, or "bean-tree," which once furnished urchins with a wretched substitute for forbidden cigars, may still be seen in the rear of the playground. Perchance the boys of the present entertain this tradition and are emulating their predecessors in the accomplishment of smoking!

*Probably corrupted from *schmal Gass*, narrow lane. The literal equivalent of *Schmalzgass* is lard-lane.—Ed.

A little west of the town is the ground upon which the menagerie of yore exhibited its canvas delights. To many of the former Academy boys, who are now fairly sedate members of society, the magical name of Van Amburgh is included in those immortal ones "which were not born to die." Who was the author of these classic lines is a query which may never be answered; but as they cause a thrill to every true Womelsdorfian, they shall be preserved in cold type:

And we'll go
To Van Amburgh's show,
To see the lion and the wild kangaroo;
And we'll all flock together,
And we'll go
Way down to Van Amburgh's show.

Once at least the "Father of his country" honored Womelsdorf with his presence. It was in the autumn of 1793, while he was making a tour of the valley; and the citizens, including some Revolutionary veterans, marshaled by Captain Samuel Dewees, serenaded the illustrious Washington. John Pliny made an address of welcome, presumably extending "the freedom of the city." The autobiography of the gallant captain narrates that, being unwilling that the affair should be destitute of music, himself played the fife to some well-worn continental airs, and that Washington in an appreciative response requested that no salute be fired.

Many of the sons of *Alt-Berks* had fired graver salutes on the hard fought fields of the Revolution. Nor was the county unrepresented in the war of 1812 and the Mexican war. But her stalwart sons turned out in large numbers during the dark days of our civil strife. What youth of that period will ever forget the martial sound of fife and drum, the universal display of bunting, the constant alarum, and the frequent transportation on the railroad of troops *en route* to Harrisburg and Camp Curtin?

To these troops Womelsdorf contributed its full quota. Among the very earliest responses to the call to arms was that of Captain John C. Shearer's Company E, of the Fourteenth regiment, Pennsylvania Volunteers. How the pa-

triotic pride of the wives and sweethearts of these heroes and their successors swelled in spite of scalding tears, when they marched away to the front in their uniforms of blue trimmed with red, lending witchery to the dusty streets of the quiet town! When they came home again—not all, for some sacrificed their lives for their country—a dinner was spread for them in an orchard, and the urchins of the town ecstatically feasted upon the "hard tack" found in their knapsacks, the nearest possible approach to the realization of their aspirations for a soldier's career.

If the sons of Womelsdorf who have long since left its peaceful limits were closely questioned concerning the attractions of the town, they would not fail to include the post-office, which found quarters in a variety-store where all sorts of merchandise tempting to youths were kept for sale. Inviting toys were disposed about the walls, glittering jewelry filled the show-cases, jars of confectionery confronted the children who inquired for mail; an odor of drugs filled the store and was perceptible even to passers-by on the pavement, when the door was open.

Perhaps the amiable proprietor and postmaster, Joseph Hoffa, little dreamed it, but the candied citron in the front window photographed itself indelibly upon the minds of more than one of his juvenile customers, while the social delights of the store, in the form of gossip evening-gatherings, still enter into their daydreams of the long ago of childhood.

Along the counter benches were ranged, and on these lounged a number of men and boys when the day's work was done. Both the atmosphere and the square, shallow enclosure, filled with sawdust, in which stood the stove, bore testimony to the free use of tobacco. The wit and humor evoked found hearty applause in boisterous laughter, and sometimes a practical joke was essayed. During the period of the Civil War the dominant topic was of course that vital contest; every evening the store was filled with an expectant crowd, anxious to hear the public read-

ing of a Philadelphia afternoon-paper containing the latest news relating to the one all-absorbing theme.

Sometimes the tedium of waiting for the "bus" was beguiled by the scrutiny of the advertisements of proprietary medicines. One such cartoon represented a very plump gentleman as declaring: "I take Blank's pills!" while a companion, scrawny and miserable, responded: "I don't!"

Although all the general stores kept a stock of candy, the most formidable rival to the post-office was a confectionery-shop higher up the street. Here were brass-capped glass jars of "mint-sticks," and while there is nothing intrinsically musical connected with the wabbling of candy in jars, the introduction of the shop-keeper's hand produced a sound very grateful to the little purchaser. There was not only a variety of "sticks," some colored like a barber's pole, of different flavors, flat ones strong with mint, corrugated ones with a fancy border, very brittle and thin, and delicious "cream-candy," soft and dear; but also "black-jack," "moshie" and a spirally-wound, fancy-colored paper of sugared caraway-seeds, which retailed for a cent. Nor must the "sour balls" or the strips of paper to which were stuck drops, or buttons, of candy, or even the dark, bitter horehound be omitted from the enumeration. Sweet memories are they all, and the salt of enduring friendship was eaten with the toothsome "bretzels."

The chief pride of a community is its antiquities; the peculiar historical treasure of Womelsdorf, involving honors in wider circles than those which are merely local, consists of the name and fame of Conrad Weiser. A native of Württemberg, he came in 1710, when a lad of thirteen, with his father and other Palatines to the colony of New York; in 1723 he assisted in the formation of the first white settlement beyond the South mountain, in the region afterward known as Tulpehocken.

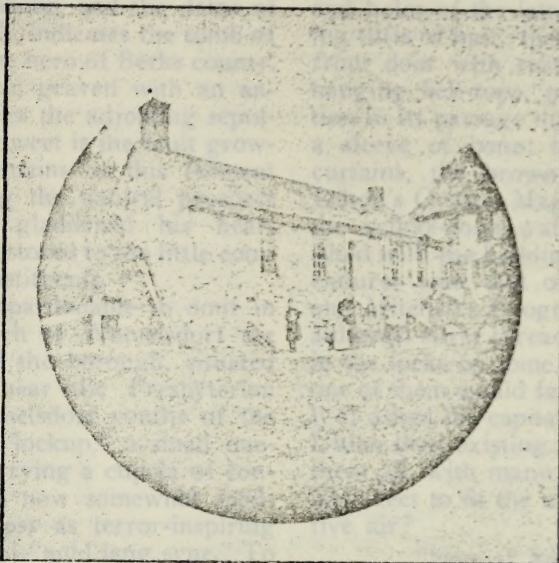
Much association with the Indians had made him familiar with their language, and he was frequently employed as an interpreter. His sterling character secured the respect and trust of the red men, and

he traveled through the unbroken wilderness for hundreds of miles to visit tribal villages and arrange treaties. When the baleful French and Indian War alarmed even the settlements of Penn, Weiser's services were invaluable. He was commissioned a lieutenant-colonel of the troops, and most ably conducted affairs with the little material at his command in a district which, though sparsely settled, sustained a loss in the conflict with the savages of one hundred and fifty killed and thirty captured.

Some of the primitive but substantial forts erected under Weiser's personal direction are still to be seen, to the delectation of members of historical societies. Among the most interesting of shrines for Pennsylvania pilgrims to visit, is the grave of this illustrious pioneer on his original Heidelberg farm, situated less than a mile east of Womelsdorf. With the conveyances of the property were included the privileges of a "court baron"; but these were never asserted by their democratic possessor. When his adopted county of Berks was formed—its name drawn from Berkshire in England, William Penn's native shire—Conrad Weiser was appointed a justice of the county-court and fulfilled the duties of president judge until his death.

A modern mansion occupies the quiet farm-property which was once the Weiser homestead and actually included the ground upon which Womelsdorf stands; but the ancient building, now used as an outhouse for rough work and storage, is still staunch and strong. Its thick stone walls, its solid beams and planking, have wondrously resisted the assaults of time and weather; visitors who inspect it are impressed with the risks of the hardy pioneers who were compelled to construct such massive barriers against their wily foe.

In an adjacent orchard are the Weiser graves, surrounded by those of friendly Indian chieftains. The mounds of the latter are indistinguishable, although rude stones still designate the separate interments. But an upright sandstone slab, showing the stone-cutter's skill at that early day and revealing the pioneer's birth-place at Afstädt or Affstätt, in the



CONRAD WEISER HOMESTEAD AT WOMELSDORF, PA.



CONRAD WEISER'S GRAVE AT WOMELSDORF, PA.

Courtesy of Rev. P. C. Croll, D.D., Lebanon, Pa.

county of Herrenberg, and the dates of his birth and death, indicates the tomb of Conrad Weiser, the hero of Berks county. Another headstone, graven with an angel's head, identifies the adjoining sepulcher of his wife. Sweet is the fruit growing above the remains of this eminent man, and pleasing the natural prospect which doubtless gladdened his heart when peace was restored to the little community of his constituents.

It would be unpardonable to omit in even a brief sketch of Womelsdorf the penal dungeon of the borough, situated on Bone street near the Presbyterian church. To Womelsdorf youths of the present time the "lockup," a small one-story building, carrying a cupola of considerable size and now somewhat modernized, is doubtless as terror-inspiring as it was in days of "auld lang syne." To be threatened with incarceration within its gloomy walls was the climax of horrors to unruly boys, who would be regarded as saints by the street-urchins of the cities. The constable, engaged at his daily toil and quite unconscious of his greatness, in their eyes ever wore a majesty of appearance that even the pompous parish-beadle Bumble could not have hoped to emulate.

A characteristic of *Alt-Berks* is its vernacular. Although English in name it is populated by those worthy people who have been slightlying, and sometimes contemptuously, termed "Pennsylvania-Dutch." Their language is a transplanted offshoot of the beautiful South-German tongue, with an appreciable admixture of English words mildly Germanized. In addition, a singular intonation prevails among those who use it habitually; but that it is capable of poetic and musical expression, is evident in the delightful verse of Harbaugh, Fisher and Zimmerman. Nor is there any dialect in which the heart's tender affection finds more impressive utterance. And while the hospitality and social fellowship exhibited in every part of the Pennsylvania-German region may be equaled elsewhere, they can not be excelled.

The old Academy! Which of its alumni will ever forget its brick walls and plastered halls, the broken surfaces

and holes of the latter showing protruding tufts of hair; the water-bucket by the front door with rusty tin "dipper"; the hanging bell-rope, preserved from friction in its passage through the ceiling by a sleeve of bone; the yellow window-curtains, the brown desks and stools? Pelton's Outline Maps, which hung upon the school-room-walls, may have vanished with the building, but their memory endures with that of Smith's Grammar and Mitchell's Geography. To this day, although silver threads are fast appearing in the locks of some of the students, not one of them would fail to answer promptly if asked the capital of any State of the Union then existing; for did he not sing them all, with many a twist of their syllabic feet to fit the measure of the plaintive air?

"State of Maine, Augusta,
On the Kennebec River,"

was made to harmonize with

"Vermont, Montpelier,
On the Onion River,"

and with

"Delaware, Dover,
On the Jones's Creek."

Nor were the singing exercises the sum of the tasks of this notable hall of learning; for the master sometimes threw a stick (or what was left of it) at a law-breaker and directed him to go out and cut a fresh supply of stout switches, which were duly put to the test on his own back.

Parched corn was one of the refreshments of school-hours; bits of corn-stalk, loaded with tacks, illustrated laws of natural philosophy in their tumblings. At the occasional evening entertainments or "concerts," given by the school, Indian characters were at a premium, Black Hawk being most admired and oftenest counterfeited. The glittering tomahawk or deadly rifle reached its realistic climax when, with gruesome naturalness, a crimson tide gushed from some concealed receptacle in the bosom of the victim and dripped upon the floor of the platform; and it may well be believed that there were few pupils who were not afraid of the "spooks" of Indian braves of the vicinity who had departed the flesh a century or more before.

As to games, from the infantile "ring-a-ring-a-rosy" to "drop the handkerchief" on one side to town-ball, hop-scotch and marbles on the other, recreation did not flag. One game, at least, has no counterpart in city-school amusements. *Plotz un Hammer* was a bit of realism which should deeply interest the artists of that school. The *Plotz* was a boy who knelt on hands and knees, remaining as firmly as possible at his post; the *Hammer* lay upon his back and was seized by two companions, who took each an arm and a leg and swung him back and forth until considerable momentum was acquired, when he was brought into violent contact with the *Plotz*, with a result which can be imagined even by the unsophisticated reader. Sometimes the casualties of this game quite equaled those of the Indian battles in the school-entertainments, with this important difference that the gore was real!

But the acme of schoolboy-pleasures was probably the delights of *Faderman's Loch** and its associated haunts on the Tulpehocken. To race down Smith's lane to the brickyard, to cross the weedy belt of clay, avoiding the stagnant water where *Schlangadeiter*† abounded; to remove jackets and "pants" before reach-

**Loch*, literally a hole, here signifies a pool of water.

†Literally snake-pointers, from the belief that they were guardians and companions of snakes: dragonflies.

ing the final fence, and to strip off the one remaining article of apparel—the shirt—while yet on the highest rail, then to plunge into the cool water—yes, this was the climax.

The bathing-place of the juniors was beneath a buttonwood where the water was of only moderate depth; near this spot, in still shallower water, an ingenious youth could learn to swim by supporting himself upon his hands while he vigorously kicked his pedal extremities, half in the water and half in the air, by and by drawing up his hands and paddling like a dog. The process is recommended unselfishly without money or price, to such readers as have failed hitherto to learn the art of swimming.

Faderman's Loch, some distance below, was used by the more expert swimmers, its depth of water being suited to those feats of skill that were factors in the claims of ambitious rivals for leadership. The canal, which afforded opportunities for floating and other varieties of the natatorial art, was also frequently patronized by the clamorous crowd.

Having made these allusions to the locality of our story, which, however dry and uninteresting to the desultory reader, will not seem irrelevant digressions to such as are "to the manner born," we will now take up again the loose thread of our narrative.

CHAPTER III.

Worship in the Stone Church

IT was five o'clock on Sunday morning when the solitary climber of the "Eagle's Head" awoke from the sweet, refreshing slumber which only open-air exercise and a light conscience can superinduce. The old stone public house known as the Center Hotel is located on the south side of High street, or the Harrisburg turnpike; and the room occupied by its latest guest—quite probably the very same that had once sheltered the greatest of Americans—faced toward the north. Through the wide open windows, looking out upon a railed but roofless veranda, the matins of the birds announced the dawn of the day of

rest and worship. A gentle, cool breeze toyed with the fringe of the window-shades and fanned the face of the awakening sleeper. He had paid little attention to the furnishings of the chamber the night before, but now his eyes wandered about the room, while he lay in blissful languor.

It was a much more commodious apartment than urban hotels are accustomed to furnish, even at luxurious prices. The carpet was of the sort common to rural households—made of "rags," or narrow strips of cloth, sewed end to end; it was quite new, and the bright colors of the "chain" made it seem

very fresh and pretty. How well the occupant of the bed recollected a certain similar carpet in the "best room" of his childhood's home! He could have been but four or five years of age when some one presented him a toy locomotive, operated by a spring; this he used to run on the broad "tracks" of the carpet constituted by the chain. Once, in the out-kitchen, a feminine cousin found him seated on the floor, the locomotive taken apart and the spring drawn through his fingers, while in triumphant tones he declared, like Archimedes: "I've found what makes it go!"

What a study the wall-paper was! Ephemeral as the styles of room-decorations usually are, it was still a surprise to see so quaint a pattern. It had a stripe of pink, with one of green on each side; and so narrow were these stripes that they produced the effect of studding. Two fans, ornamented with various colored papers, a number of balls of the same material, a square of paper of different design with a border made up of at least three patterns, which served as an appropriate panel to a mirror—completed the decorations. The straw-tick of the bed was overlaid with a feather-pallet, and the bedstead itself was descended from an ancient four-post ancestry. The muslin sheets and pillow-cases were spotless and sweet, and the coverlet was of the best workmanship of a district celebrated for its quilting parties.

The toilet-utensils were few and simple; and the guest, suddenly realizing that he must be stirring, forsook his comfortable couch, and betook himself to a thorough wash in the slightly cool water found in the pitcher. Then, pausing to drink in the delicious morning air and to listen to the warblings of the feathered songsters, he proceeded with a sigh of regret at the loss of his watch, to array himself for the day.

This accomplished, a copy of the Holy Scriptures was brought out of the trunk and its owner settled himself to a long and careful reading of its pages and frequent abstractions of deep meditation, before he descended the stairs to the excellent breakfast which awaited him.

The young man avoided that free conversation which frequently prevails in public houses in rural localities, although he was most courteous and agreeable in the interchange of the usual compliments of the morning. At the close of the appetizing meal, he left the hotel for a quiet but protracted stroll. There being but few persons upon the streets, he slowly passed up the main thoroughfare to the upper end of the borough, apparently carefully noting every house on each side of the way. He gazed long at the Academy grounds; then, turning to the left, walked to an alley in the rear and, wheeling eastward, emerged on Bone street, at the corner of which stood the Presbyterian church.

Giving this structure a particular survey on all sides, he next proceeded northward to Franklin street and, again turning west, approached two frame houses which stood in friendly contact. In the study of these he seemed lost in reverie until he became conscious that he was attracting attention, when he retraced his steps to the corner. Then facing northward, with a glance at the venerable log houses about the corner, he would have ascended the hill, upon which stood a school-house; but the heavy dew on the long grass forbade a close inspection of it. Next he found his way to the cemetery he had visited the evening before, and again eagerly ascended the slope to the peaceful resting-place of the dead.

On the right hand was the old ground, on the left the new. In the older portion were many tombstones bearing inscriptions in German characters, with names in raised letters. Prominent among those graven in English were the expressions "consort of" and "relict of." That universal epitaph:

Affliction sore long time she bore;
Physicians were in vain,
Till God saw fit to give her rest
And ease her of her pain—

was not wanting, while other trophies of the poet's art adorned the cold marbles in both enclosures.

It was a perfect morning. The soft white cumuli that lazily floated in the ethereal blue did not detract from the

beauty of the summer sky, lighted by the diffusing beams of a glorious sun. This sacred place of burial was singularly well situated, the ground falling between it and the base of the "Eagle's Head," on the south, thus showing a fine reach to the noble green range, while, dropping away on the north to the floor of the vale, the descent continued to the Tulpehocken. Then again ascending, the surface of the country stretched away toward the ever captivating Blue mountain, which was in conspicuous view.

There is a particular charm about such a morning when it is also the holy Sabbath. Those who have never tasted its sweets are to be pitied. We may have conceived the restraints of religious customs imposed upon us in childhood to be irksome; but maturer years have demonstrated the value of a day different from other days—a day bearing the imprint of holiness, sacred to lofty thought and meditation upon unsolvable things. "Blue laws" can not secure it, for reverence and love are not coerced; but they who lightly esteem the conventional day of worship know not the peculiar physical and mental blessings it imparts. An hour of quiet communion with heavenly themes may hallow many days with its blissful remembrances.

The visitor did not seek to enter the cemetery-grounds; he had passed within the plain picket-fence the evening before and had stood reverently and mournfully by a mound among some low bushes, with a headstone which bore in addition to the name and the dates of birth and death the simple sentence "In heaven there is rest." Now it was toward this grave (which could easily be observed from the lane) that his gaze was directed, so absorbingly that he was startled when the bell of the church sounded forth its summons to the villagers to prepare for the approaching service.

A "second bell" would ring an hour later to indicate the commencement of the service; but already some of the worshipers had arrived, and as the minutes passed their number increased noticeably. Evidently there was something new upon the tapis. Ordinarily it was the elderly

people who came first, then the middle-aged ones and lastly the young folks; except in the case of some boys who purposed to see all that could be seen and hear all that might be heard—save the sermon! But the young people were arriving first to-day. They gathered about the church-door or occupied seats in the gallery, conversing with the utmost freedom. Indeed the old people, clustered together in the lower space, chatted just as unrestrainedly. Even some hats were unremoved, while the topics of the hour were the crops or any item relating to the well-being or otherwise of the *Freundschaft*. But when the minister's step was heard without, off would come the hats, a decorous manner would immediately prevail, and it would be little suspected that the congregation had so lately enjoyed a *tete-a-tete* before the solemn worship of the sanctuary.

The sheds were soon filled with the carriages of distant members of the congregation, a number of hitching-posts being brought into use besides. The buggy was the favorite vehicle, and many of the horses were covered with a light fly-net of spotless white cord with ear-pockets. Here and there a wealthy farmer brought his family in a two-seated carriage drawn by a stout pair of horses which did credit to their keep.

Our stranger did not enter the church until a few moments before the hour appointed for worship. Well did he know that he would be the target of a quizzing most thorough—that old and young alike would discuss his appearance and eagerly inquire what might be known, or surmised, concerning him. A diffident youth could have felt this curiosity in the very air. When at last, with rather timid footsteps, he entered the door, he did not take a seat in the gallery, nor yet among the older folks, but, advancing to the pulpit staircase, ascended into the sacred desk.

It was a double sensation. The buzz in the congregation, which had wavered and even ceased for a moment, broke out afresh; but only for an instant, for it subsided as soon as the incumbent of the pulpit arose and lifted up his hands preliminary to offering an invocation. To himself there came a thrill not easily de-

scribed. He had never entered that solemn place before, although he had often sat in a pew just facing the pulpit. Now he was looking at that very spot while about to supplicate the Divine Presence. Quivering with emotion, yet in clear, distinct and musical tones, using the tongue of the fatherland, he uttered a brief prayer, which touched the hearts of the most light-minded in the congregation as effectually as those of the most devout. Then, when all were seated again, he announced a German hymn which, as a few in the congregation remembered with a trace of tears in their eyes, had been a favorite of her whose tomb had so strongly attracted the speaker.

How had they been able to detect the identity of the occupant of the pulpit? The moment he entered it all was explained. The Reformed pastor, who was absent from home, had arranged with him by letter to supply his place and had of course announced the fact. It is scarcely probable that, sitting in the congregation under ordinary circumstances, his lineaments would have been identified; it has been observed that his landlord was baffled in his surmises. Perhaps he had not been made aware of the anticipated visit, else he would surely have connected the initials on the trunk, "M. L.," with Myles Loring.

The young man (he was not yet a minister) might of course have found warm welcome and entertainment with any of the officers of the church; but he desired to have absolute privacy before fulfilling the duties of the day, and in order to secure this, as also to stimulate himself with the memories of the past, he had chosen to maintain a temporary incognito. His playmates could not have recognized him, so complete were the changes of fifteen years. Yet, during the delivery of the sermon, those who had known him best were able to detect certain points of resemblance in tone and manner to those of the little schoolboy.

The sermon was unique. It made no pretense to oratory, and was not invested with the grace of studied elocution, but was full of the fervor usually attaching to German discourses. It was a loving but forceful presentation of the attrac-

tions and claims of Jesus of Nazareth, delivered with a most emphatic personality. It was not to be expected that the speaker could quite avoid a reference to his peculiar environment; tender and beautiful was his tribute to some saintly ones who had long since passed over the river into "the inheritance of the saints in light."

Within a few weeks he had come into the possession of some documents which included a paper, yellow with age, on which was written in a feminine hand: "God bless Myles, and make him a blessing to others." What wonder that he should preach not only "as seeing Him that is invisible," but her also! And what wonder that the congregation felt the divine touch, thus awakened by the human ministry into receptiveness and sympathy!

The closing hymn was the revival of his childhood itself, for it was an impassioned strain of desire for the life spiritual which he remembered singing in that very room when a venerable man stood in the pulpit, his spectacles glinting in the sunlight, and his text "the Good Shepherd." The words of the sermon all had vanished; perhaps he had not heard them, for he was often diverted and fascinated by the play of colors in the prismatic lusters of the church-lamps, but the influence of the text and of the minister's reverend manner remained.

But the lusters were also gone, and the whole interior of the building had been remodeled. The antiquated bee-hive pulpit, once perched so oddly against the wall and approached by a spiral staircase, was gone too, with the interminable stovepipes and the tasseled collection-pouches (*Klingelsäck*) attached to the ends of long, black rods. Perhaps it was all for the best, but to him it seemed a species of iconoclasm.

There was no benediction by the student-preacher, but a brief closing petition for a blessing upon the service. Then as Myles Loring stepped down from the pulpit-platform, not a few persons came forward to greet him, and warm were the handshakings and congratulations he received. The invitations to dinner were quite as numerous and hearty, but he de-

cided to accompany an elder whose home lay a little distance out of town.

The congregation dispersed slowly, for there was something new to discuss besides the prospective dinner. Moreover there was always an interchange of friendly sentiment between persons who met only every two weeks. There were still some carriages about the church when Daniel Filbert's rockaway, containing its owner, his wife and daughter and the guest of the day, drove away through the town toward the Tulpehocken.

It was but a short ride over a somewhat sandy road, gently sloping toward the creek. Every foot of the way was familiar to Myles; indeed he would rather have walked than ridden. There was the ancient fire-apparatus house, recalling an occasion when men and boys alike ran with the hand-pumping mechanism

(To be continued)

to quench the flames breaking out in a barn. On the corner just beyond, was Squire Wambach's office, where law in its minor applications was dispensed; at the turn of the road, as it leaves the borough, stood the venerable domicile once used by the erratic Baron Stiegel as a school-house.

A little farther on Smith's lane was reached, where it crosses the Rehrersburg road on its course to the brickyard. Next Schwenk's house appeared, and presently the old grist-mill and its associated brick mansion came into view. The sparkling waters of the Tulpehocken, shimmering in the sunlight, now flowed close to the highway which crossed them and the Union canal a short distance beyond, and in a few moments the carriage stopped at the hospitable gate of the Filberts.

DER HARNING

BY "OLD SCHOOLMASTER HANJERG"

Der Harning—was is sel? So, wett ich, frogt en mancher Leser, wann er die Heading sehnt. 's is en Wart, wu mer heitzudag nimme oft heert, except unnig da alta Leit, wu noch recht deutsch schwetza. Ich bin schur, mer kennt viel junga Pennsilwani-Deitscha froga un sie wissta net, dass sel der February meent.

's is en arg alter Nama, sel. *Hornung* meent Dreckmonet un en deutscher Keiser vor meh as 'n dausent Jahr zurück hot den Monet so g'heessa, weil als der Boddem ufganga is sella Zeit un's hot plenty Dreck gewa. Sel war in Deutschland; bei uns is er oftmols meh en Schneemonet. Wann's gega's End hi' als noch recht arg schtärmt un schneet, saga die alta Leit als: "Der Harning schittelt awer sei Schwanz!" Ich glaab, dass selle Sag noch vun der Zeit herkommt, wie der Harning's Schwanzend vum Jahr war.

's Schwanzend vum Jahr? Ja, un do is nix driwer zu lacha. In der alta Zeit—well, noch vor drei hundert Jahr zurück—hen sie als 's Jahr mit 'm März a'g'fanga un der Harning war's End davun. Sel is die Schuld, dass er so karz is. Der Harning is der kärzsch Monet im Jahr, weil er's wenigischt Daga hot, un er hot's wenigischt Daga, weil er als 's Schwanzend vum Jahr war. Sie hen da annera Monet all 30 odder 31 Daga gewa g'hat, noh hot's nimme ausgelangt for'n voll Moss.

Awer for all sel, dass er so karz is, hot der Harning viel grossa Daga. Do is grad am A'fang schun, am zwetta, der Grundsaidag, wu im Kalenner Lichtmess heesst. An sellem Dag—grad um 12 Uhr middags, wie'n deel

behaapta—werd die Grundsau wacker un krätelt aus ihra Hihling raus, for sehna eb's bal Frihjohr werd. Wann noh die Sun scheint, dass sie ihra Schatta sehnt, dann schlupt sie glei widder in ihr Loch nei, legt sich widder schlofa un bleibt noch sechs Wocha drin. Selle sechs Wocha is es dann noch Winter, rauh un kalt. Wann's awer trieb is, dass sie ihra Schatta net sehnt, dann bleibt sie haus un's Wetter werd nochenanner schee.

Sel is ah en alte Sag unnig unsera Leit, wu noch vun Deutschland riwer kumma is; jusch dert is's der Dachs un bei uns die Grundsau, weil mer ken Dachs hen. Es hot mich schun oft gewunnert, wie selle Story entschtanna is.

's neeksch kummt der Valentine's Dag, wu die junga Leit un ah deel alta, wu noch jung fihla, nanner Liewesbriefelcher schicka, recht hibscha, wu nackige Engelcher un Rlumma druf gemolt sin. Sie schicka oft so viel davun, dass die Briefträger Bindel kriga wie Krämersäck un schier nimme fart kenna mit. 's gebt awer ah wieschta Valentines, wu em schlecht macha a'zugucka; selle werren ah rumg'schickt, oft for Schpeit, for epper ausschpotta un verzerna.

Im Harning kummt ah als for common die Fasnacht, wu die Mamma in Zuwerovoll Kichelcher backt for die Haushaltung. Sel is ah noch en alter deutscher Gebrauch, wu ich gleicha deet zu wissa wu er herkommt. Grad noch Fasnacht kummt Aschermittwoch, do soll mer da Kih Esch uf da Buckel schtreea, dass sie g'sund bleiwa un ken Leis kriga. So saga die alta Leit.

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

Grandmother's February

February is generally considered one of the gloomy months of the year, if not the gloomiest. The holidays, with their joys and festivities, expectancies and anxieties, are a thing of the past, and many of the pleasures incident thereto have been forgotten, or at least stored only in the recesses of memory; while the erstwhile busy housewife finds herself relieved of a multitude of responsibilities, with apparently little to look forward to save cold and gloomy weather, recalling to her mind the old and threadbare adage:

"As the days lengthen, the cold strengthens."

Quite a contrast, indeed, to the busy and industrious grandmother of the long-ago, on whom was impressed the weight and responsibility of the on-coming spring and summer, fully knowing the importance of her labors at that season of the year.

She realized that, if she let February slip by without accomplishing what she set out to do, she would feel as though she had lost the best of the year.

This, to her, was the month to finish her belated spinning, which, according to custom, must not be carried over Candlemas. She had to look over closets and put them in order: the bedding and winter's clothes must be gone over, with the necessary mending and darning to carry them over the balance of the winter; she had to prepare and have in readiness the coming summer's clothing for the entire family, so that, at the first approach of spring, when warmer weather and more strenuous labors necessitated lighter garments, they would be found ready.

Grandmother did not have the advantage of the present-day department-store, where anything and everything awaits the purchaser, ready to use, and "cheaper than it can be made"—at least, with less bother. Grandmother knew how to darn a pair of stockings and make them as good as new. This, to her, was less effort than to do her part at rearing

sheep, helping at the shearing, washing, drying, carding and spinning the wool, and finally, by her dextrous fingers and the aid of knitting-needles, to create a pair of stockings.

It was easier for her to neatly mend and repair a garment than to do her part in raising and preparing the flax and hemp, spinning hank upon hank of thread for the weaver, later to be returned to her as cloth and to be transformed by her, with the aid of a pair of scissors, a thimble, a needle, and thread of her own making, into table-linen, bed-clothing and wearing-apparel. This required the sewing of yards upon yards of seams and hems. 'Twas neatly done, too. She knew how, and her hems to this day are a thing of envy. No machine could have put such exquisite stitching into the linen that a grandmother's patient hand did in her day.

From sunrise until bedtime the housewife found little spare time, and could truthfully say:

"Man works from sun to sun,
But woman's work is never done."

Mending, now almost a lost art in a girl's education, was then a girl's pride, and part of her religion. She was taught to keep her clothes in repair, and not the break of a stitch nor a loosened button was allowed in the wardrobe of a well brought-up young girl. She could darn her stockings or set on a patch as neatly as her grandmother did. Her dresses, in those days, were straight, simple gowns; bonnets shaded the faces, and yet were picturesque and becoming. A girl enjoyed a pretty, new frock as much as she does today, only it lasted longer, and remained in style until worn out. Her wardrobe did not call for the multitude of the things of to-day. The cost of a fashionable gown of to-day would have bought a year's wardrobe then.

Grandmother lived a strenuous life, but it was a simple and a happy one, and well may we treasure her handiwork as heirlooms which to us are priceless.

BOTSCHAFT AN MEIN SCHAETZEL

AUS DER GARTENLAUBE.

Wenn du zu meinem Schätzel kommst,
Sag: ich liess sie grüssen.
Wenn sie fraget, wie's mir geht,
Sag: auf beyden Füssen.
Wenn sie fraget, ob ich krank,
Sag: ich sey gestorben.
Wenn sie an zu weinen fangt,
Sag: ich käme morgen.

MESSAGE TO MY SWEETHEART

TRANSLATION BY E. M. E.

If my sweetheart you should meet,
Say I love her dearly.
If she ask how 't goes with me,
Say on two feet merely.
Should she ask if I am sick,
Say I died of sorrow.
Then, if she begins to weep,
Say I'll come to-morrow.

Literary Gems

DAS ERKENNEN

VON JOHANN N. VOGL.

Ein Wanderbursch, mit dem Stab in der Hand,
Kommt wieder heim aus dem fremden Land.
Sein Haar ist bestäubt, sein Antlitz verbrannt;
Von wem wird der Bursch wohl zuerst erkannt?

So tritt er ins Städtchen durchs alte Thor;
Am Schlagbaum lehnt just der Zöllner davor.
Der Zöllner, der war ihm ein lieber Freund;
Oft hatte der Becher die beiden vereint.

Doch sieh'—Freund Zollmann erkennt ihn nicht;
Zu sehr hat die Sonn' ihm verbrannt das Gesicht.
Und weiter wandert nach kurzem Gruss
Der Bursche und schüttelt den Staub vom Fuss.

Da schaut aus dem Fenster sein Schätzel fromm:
"Du blühende Jungfrau, viel schönen Willkomm!"
Doch sieh'—auch das Mägdlein erkennt ihn nicht;
Zu sehr hat die Sonn' ihm verbrannt das Gesicht.

Und weiter geht er die Strass' entlang.
Ein Thränlein hängt ihm an der braunen Wang'!
Da wankt von dem Kirchsteig sein Mütterchen her:
"Gott grüss' euch!" so spricht er, und sonst nichts mehr.

Doch sieh'—das Mütterchen schluchzet voll Lust:
"Mein Sohn!" und sinkt an des Burschen Brust.
Wie sehr auch die Sonne sein Antlitz verbrannt,
Das Mutteraug' hat ihn doch gleich erkannt.

RECOGNITION

TRANSLATION BY PROF. ERNST HELD.

A roving lad with a staff in his hand
Returneth home from a foreign land.
Full of dust is his hair, his cheeks ruddy brown;
By whom shall the wanderer first be known?

He enters the town thro' the ancient gate
Behind the bar stands the warden, his mate.
The warden and he were once friends in youth,
Full often the cup had united them both.

Alas! friend warden knows not his face;
Too deeply the sun and the storms left their trace.
The wanderer greets him and plods the street
In sorrow and shaketh the dust from his feet.

From her window leans his loved one fair:
"Thou blooming fair maiden, glad welcome I bear!"
But oh! e'en his loved one knows not his face;
Too deeply the sun and the storms left their trace.

And on he wanders his pathway along;
The burning tears from his eyelids sprung.
Then came from the church-yard his mother old:
"God greet you!" he uttered, naught else he told.

But see! his mother sobs for joy:
"My son!" and sinks on the breast of her boy.
Tho' deeply the sun and the storms left their trace,
The mother-eye knew at once his face.

DIE SIWA ALTER VUM MENSCH

BY "HIRAM HOLLERHECK"

I

Wer krigt die Kolik alla Nacht
Mit Heila un erschrecklich Jacht,
Un treibt da Dadi "quick at once"
For Katzakraut im Hemmerschwanz?
Es Bobbeli.

II

Wer hot die Säck voll Märwel, Jacks,
Voll Negel, Kreid un Cäpzet-Tacks,
Un mohlt Gediera uf sei Schleet
As em schier in die Gichtera dreht?
Der Schulbuh.

III

Wer is der Kerl so fratzig—wuh!
Mit Shtock un Patentledder-Schuh,
Wu immer an da Ecka schteht,
Schmeisst Eila-Aaga noch da Meed?
Der Dude.

IV

Wer hot ken scheene, lieve Frah,
Un hot verdreckta Kleeder ah—
Sei Reck un Hossa all Misfits,
Mit Ventilators uf'm Sitz?
Der Bätschler.

V

Wer macht en grosser "How d'ye do?"
Wer nemmt die Hand un schtickt dazu,

Un sagt 's Land geht zum Deiwel g'schwind,
Wann's net sei Ticket is wu g'winnt?
Der Politischen.

VI

Wer geht uns alfert guter Rot,
Schteht treilich bei uns frih un schpot,
Nemmt sei Kindskinner uf sei Knie,
Wu mir sin als mit Aengschta hi?
Der Grossdadi.

VII

Wer geht am Shtock, gebickt mit Elt,
Macht Frieda nau mit Gott un Welt,
Bedenkt die schnell verganga Zeit,
Guckt niwer noch der Ewigkeit?
Der Ur-Grossdadi.

* * * * *

Des sin die siwa Acts im Schoh,
Un mir sin all Performers do.
's erscht is die Kindheet, siess Unschuld;
Darnoh die Jugend, Ungeduld.
No kummt der Mann, wu frih un schpot
Hot Erwet, Truwel, Sorg un Not;
Bal werd er runzlig, bucklig, weiss,
Un shtark bergnunner geht die Reis.
En deel sin ernscht, en deel net g'scheit,
Un deel sin Hanswärscht allezeit.
Deel gewa uf a'fangs vum Schoh,
Un deel Performers bleiwa do
Bis all die Acts sin darchgemacht;
Noh geht's Licht aus un's heesst: "Gut Nacht!"

'M JIMMY DOLL SEI SCHNAPSCHTUHL

A BOY'S STORY AS TOLD BY HIMSELF

Ich gleich da Mr. Dudelzwick nimme so gut wie ich als hab. Ich weess, er is en arg neiser Kerl, un wann er die Sussy mol heiirt, noh gebt er mei Schwoger un g'heert in unser Familia; awer er is gar nimme zu mer wie er als war. Er hot mer als alla Gebott Candy mitgebrocht, awer er dut sel nimme.

'm letschta Summer war er alfert arg anxious uf eppes zu kriega aus der Poschtöffis. Allamol as er kumma is for die Sussy zu schna, wann mer 'n wendig beinanner g'hockt hen uf der veddera Portsch, hot er als g'saat: "Jimmy, ich glaab schur as en Brief do is for mich. Do sin zeha Cent; geh doch mol nunner an die Poschtöffis un guck." Noh hot die Sussy als g'saat: "Nau schpring awer jo net, Jimmy, schunscht kenntscht en Herzkrankheet kriga." Noh bin ich als nunner geloffa noch der Poschtöffis, wu en ganze halwe Meil vun unserm Haus is. Nau awer bekimmert er sich gar nix meh um sei Brief; er hockt alle: bei der Sussy im Parlor, un die Mäm losst

mich net nei, wann er do is, un ich krig ah ken zeha Cent meh.

Ich hab ausg'funna, dass es net gut is wann mer epper zu gut gleicht, un dass des zeha Cent gewa net alfert so fartgeht. Un's war gar net schee vum Mr. Dudelzwick, dass er so bees is worra iwer mich der anner Owet, wie sel Accident g'häppent is, wu ich nix davor gekennt hab.

Wie die Auntie Leisy 's letscht mol bei uns war uf B'such, hot sie en Shtick Hausrot mitgebrocht, des hot sie en "Schiemtschuhl" g'heessa. Sie hot g'saat sie het's in Nei Yark kaaft. 's war gar nix vum Schtiem dra, awer 's war der g'schpassigscht Schtuhl as ich sei Lebtag g'sehna hab. Mer hot 'n ganz zamma lega kenna; 's war en "leg-rest" dra, des hot mer rausgezoga, do hot mer sei Beh druf naus g'schtreckt, noh hot mer sich grad uf da Buckel in da Schtuhl nei gelegt. Ee Dag hot die Auntie Leisy drin g'hockt, noh hot's gekracht. 's is eppes verbochra am Schtuhl; der Rick

davun is nunner g'falla, des Ding is zamma g'schnäpt un die Auntie Leisy war fascht geklammt wie im a Schraubschtock. Jiminy pike! hot die awer gehohlt, bis die Mäm beikumma is un mer hen sie losg'schafft.

Sel hot der Auntie ganz da Leeda gemacht vun ihrem "Schiemschthuhl"—"Schnäpschthuhl" het mer'n heessa solla. Sie war so bees driwer, dass sie 'n gar nimme sehna hot wolla. Sie hot mir'n g'schenkt. "Wann du'n hawa wit, Jimmy," hot sie g'saat, "dann nemm 'n juscht; du bischt en schmärter Buh; enni hau deel Zeita, wann du schmärt sei wit."

Ich hab noh den Schthuhl genumma un hab 'n widder g'fickt. Die Leit hen gelacht iwer mich un gemeent, so en krittlich Ding kennt ich net flicka; ich hab mer awer deel Negel krigt un Leim un hab 'n recht schee zamma gebrocht. Noh hot mer der Pöp en bissel Wärsch kauft un ich hab da Schthuhl so schee gewärnscht, dass die Sussy g'saat hot, mer wotten 'n in da Parlor schtella. Sel hot mer net gebasst, for 's war mei Schthuhl un ich hab doch net in da Parlor gedärft, wann B'such do war. Ich hab's ah g'saat, awer die Sussy hot mich heessa's Maul halta, ich het zu viel mei eegner Weg, un sie hot mer da Schthuhl genumma. Sie hot 'n in da Parlor g'schellt, grad as wann ich 'n ufg'fixt het for da Mr. Dudelzwick nei zu hocka. Ich hab dann nix meh g'saat, awer ich hab en paar Schrauwa rausgenumma, wu ich gemeent hab as net juscht drin sei breichta, un hab sie gejuht for 'n Boot macha.

Sella Owet is der Mr. Dudelzwick widder kumma. Er hot en Weilcha g'schwätzt mit der Mäm vum Wetter, un noh mit 'm Pöp vum der Mission-Cause; sie hen agried 's wär en Schand, dass die Leit net meh geebta dazu. Gleit sächt die Sussy:

"Ich denk, Mr. Dudelzwick, mer gehn nei in da Parlor. Dart is 's ah schee warm, un der Pöp deet enni hau gern die Zeitinga lesa un will net viel ge-disturbed sei."

So sin sie un ihra Boh nei in da Parlor un hen die Dihr zugemacht. 's erscht hen sie arg laut g'schwätzt minanner, awer iwer a Weil sin sie ruhig worra. Sel war als for common ihra Weg.

Ich bin in der Deiningschthub hocka bliwa un hab Robinson Crusoe gelesa. Ich hab gewünscht, ich kennt ah so duh—wie der Crusoe, meen ich, net wie der Mr. Dudelzwick. Ich deet mich net so ruhig zu ma Meedel in da Parlor nei hocka, net wann ihr mich bezahla deeta dafor. Ich kann net verschteh, was deel Kerl an der Sussy sehna, dass so interesting is. Ich bin schur, wann sie da Mr. Dudelzwick eemol an da Ohra zowela deet wie sie mich alsemol zowelt, deet er sich nimme traua, allee bei ra zu bleiwa.

Uf eemol hot's ferchterlich gekracht im Parlor, der Mr. Dudelzwick hot eppes vum Dunnera gekrischa, un die Sussy hot a'fanga johla as wann ra epper da Hals abschneida wot. Der Pöp un die Mäm un ich un die Maad sin all neig'schprunga, for sehna was es gewa hot.

's war der Schnäpschthuhl, wu ich g'fickt hab un wu die Sussy mer genumma hot. Der Mr. Dudelzwick hot drin g'hockt un er war nunter gebrocha un hot 'n fascht geklammt, dass er gar net los gekennt hot. Die Sussy war scheint's hi'g'schprunga for em helfa, odder wie's zuganga is; enni hau sie war ah fascht am Arm, un der Mr. Dudelzwick hot sie an der Hand g'howa.

's war ken leichter Job, bis ich un der Pöp die zwee los g'schafft hen g'hat. Wie sie haus war, hot die Sussy mich krigt un hot mich g'schittelt, bis mer die Zeh gekleppert hen. Noh schpringt sie die Schteg nuf in ihr Schthub un schliesst sich ei. Der Mr. Dudelzwick hot mer gar net g'holf; er hot juscht g'saat: "Wart, ich settel mol mit dir ee Dag!" noh hot er sei Hut uf un is heem. Der Pöp hot sich uf die Couch g'hockt un en Weil gelacht, un wie er fertig war, sächt er zu der Mäm:

"Ich denk, die Sussy het besser da Jimmy sei Schthuhl b'halta lossa."

Ich bin of course arg sorry, dass des so g'häppent is, awer ich hab nix dafor gekennt. Mei Schnäpschthuhl haw ich widder krigt. Ich hab 'n widder ufg'fickt, un er schteht nau in meinra Schthub. Er is all recht—der feinscht Schthuhl wu ich noch g'hat hab. Awer der Mr. Dudelzwick bringt mer ken Candy meh.

EN VALENTINE UN DER ANSER

BY "SOLLY HULSBUCK"

Du schee klee Meedle, siess wie'n Ros,
Kumm her un hock dich uf mei Schoss.
Ich kennt mit Lieb dich herzlich dricka
Un bossa, bis du deetscht verschticka.
O liewes Meedle, geb mer'n Sign
Un 'sag du bischt mei Valentine!

Du Gans, du Lump, du alter Gees!
Du bischt so siess wie Schweizerkäs.
Du wit mich juscht for Hossa flicka
Un for dei Hesa Schtrimplen schtricka.
Guck juscht in's Glas: so'n "monkey-shine"
Wie sel is plenty Valentine!

EDITORIAL DEPARTMENT

A Question of Material

SOON after the present management acquired possession of THE PENNSYLVANIA-GERMAN, a good friend asked us: "Where are you going to get material for the enlarged size and multiplied issues which you have announced of your magazine?"

This question did not take us unawares and did not prove a "stunner." We had already canvassed the sources of information and felt convinced that a people whose descendants to-day are counted by millions must have done enough in two centuries to furnish material for a little monthly magazine. Now, after a year devoted to the exploration of our field, we are indeed astonished, not at the lack, but at the abundance of material to be found on every side.

A Question of Size

At this point some reader may say: "Why, if material is so plentiful, has the magazine since New Year been cut down to its original size of forty-eight pages?" We would reply that we have ample matter in sight and on hand to continue the recent enlargement, but for two reasons deem it proper at this time to keep the magazine down to the minimum with which it began. One is that we do not want to sail under false colors. Just now we are making special efforts to secure new subscribers and we do not want to lay ourselves open to the charge of trickery by issuing a large magazine now and reducing it later. The other and weightier reason is that we are preparing to give our readers a special treat next July and are restraining ourselves now in order that we may be able to offer more then.

A Great Symposium on Education

The issue of THE PENNSYLVANIA-GERMAN for July, 1907, will be devoted to a symposium entitled "The Pennsylvania-German in His Relation to Education." This symposium will be under the special editorship of Prof. L. S. Shim-mell, Ph.D., of Harrisburg, Pa., and will

treat of the educational doings of our people in the past and present, in and outside of Pennsylvania.

The material will be discussed under the following general heads:

- A.—The German "Church-Schools," tracing the history and work of these schools in each of the following Churches:
 - a. Catholic, b. Dunkards and Seventh Day Baptists, c. Evangelical, d. Lutheran, e. Mennonite, f. Moravian, g. Reformed, h. Schwenkfelders, i. United Brethren.
- B.—Neighborhood Schools, known also as Pay Schools or Subscription Schools.
- C.—The Germans and the "Society for Propagating Christian Knowledge among the Germans in America."
- D.—Secondary Schools and Colleges, established by
 - a. The Lutheran Church, b. The Reformed Church. (NOTE.—This subject, in its relation to other Churches, will be discussed under "A").
- E.—Educational Labors among the Indians by the Moravians.
- F.—The Germans and the Public School System.
- G.—Rank of Pennsylvania's Educational System—a comparative study bearing on money spent by the State at large and locally, length of school term, pupils at school, attendance and enrollment, school property, high schools; also, a comparative study of several typical German counties.
- H.—The German as
 - a. Teacher, and as Head in Academies, High Schools, Normal Schools and Colleges.
 - b. Student in these Schools—prizes, honors and distinguished careers being made a subject of special inquiry.
- I.—The German as Superintendent—State, Deputy State, County, City and Borough, in and out of the State.
- J.—The German a Friend of Education, as shown in
 - a. The establishment of schools, b. The passage of educational laws, c. The founding of educational papers, d. The writing of books, e. The making of addresses.
- K.—The German and the Learned Professions.
- L.—The German as Statesman, Soldier, Writer, Orator, Scientist, Musician, Artist, etc.

Does it not make your mouth water, kind reader, to peruse this "provisional scheme"? Read it carefully, please, and ponder what it means.

A Group of Competent Contributors

As evidence that no mere tyros will write platitudes on these various sub-topics we need but name some of the contributors who are already at work preparing their assigned articles:

Rev. J. J. Nerz, Rev. G. W. Falkenstein, Rev. A. Stapleton, Rev. Dr. J. W. Early, Rev. A. S. Schelly, Rev. Dr. J. Max Hark, Rev. Dr. James I. Good, Rev. Dr. C. I. B. Brane, S. E. Weber, Ph.D., Rev. Dr. F. G. Gotwald, Rev. Dr. S. L. Messinger, Rev. J. Greenfield, Lewis R. Harley, Ph.D., Ex-Supt. J. O. Knauss, etc., etc.

A Widening Horizon

Do you not see the horizon widening before you as you glance over this scheme and list of names or read words like these from the pen of Judge James A. Beaver, Ex-Governor of Pennsylvania?

It is a very large subject. Any one of the dozen sub-divisions affords abundant scope for all the space at your disposal. I sincerely hope that out of it will grow a series of well considered papers, which may run through an entire year of your publication.

Should It Be a Book?

An esteemed subscriber who holds a prominent position in one of our leading churches, in giving his consent to contribute a paper to this symposium said:

It seems to me that your Symposium is going to be very valuable, and should be elaborated into a book; and I am very glad to co-operate with you.

Without wishing to give the final word at this time we may say in a general way that we are in the magazine-publishing business and that in all probability the material of our symposium will appear only in magazine form. We have thought our readers would prefer to have it so, and for this reason mainly are keeping down the magazine in size, as said, until July. Then there will be a good many extra pages—how many we can not yet say definitely.

A Final Request

Will not each subscriber consider himself a committee of one to collect data on these various subtopics and forward them to us, in order that they may be transmitted to the proper parties for use in preparing their articles? As far as possible, such favors will be duly credited. If we all go to work with a will and our proverbial German plodding persistence, we can make up a magazine so interesting and valuable that everybody must have it. This is one of the ways by which each reader can help us make the bigger, brighter and better magazine we are all wishing for.

Clippings from Current News

Meeting of State Historians

The Pennsylvania Federation of Historical Societies held its annual meeting at Harrisburg, January 3. The principal business was the consideration of a draft of a new constitution, which was adopted with some amendments. The old officers were re-elected, with Dr. John W. Jordan, of Philadelphia, at the head.

The object of the Federation is the advancement of historical research relating to the Commonwealth by the preparation and collection of material for a complete bibliography of the State, by the encouragement of historical activities in each county, the formation of local historical societies, etc. The Federation is composed of historical and kindred societies in Pennsylvania and Pennsylvania societies in other States.

Historic Church Burned.

The historic Bensalem Presbyterian church, near Hulmeville, one of the oldest houses of

worship in Bucks county, was destroyed by fire, December 17. Neighbors saw the flames in time to remove much of the furniture, but there were no facilities for fighting the fire. The church, a stone structure, was nearly 200 years old. It was re-opened about two months ago, after standing vacant twenty years.

To Mark the Old Forts

Captain H. M. M. Richards, Dr. E. Grumbine, and Dr. S. P. Heilman, of the Lebanon County Historical Society, have been named a committee to confer with the Schuylkill county historians about a plan to preserve and mark the old forts in Lebanon, Schuylkill, Berks and other counties of the State.

Banquet of Pennsylvanians in New York

The Pennsylvania Society of New York held its eighth annual banquet at the Waldorf-Astoria, December 12. State Secretary Root was the guest of honor, and responded to the toast, "The United States." He spoke strong-

ly in favor of the extension of Federal power. The other speakers and their themes were: J. Hay Brown, Justice of the Supreme Court of Pennsylvania, "The Judiciary"; James T. Dubois, of Hallstead, "The Spirit of a Nation's Songs"; Robert C. Ogden, "Commerce and Diplomacy." Many distinguished Pennsylvanians attended the dinner.

"New Englanders" Dine in Scranton

The New England Society of Northeastern Pennsylvania gave its twentieth annual dinner, December 20, at the Hotel Jermyn, in Scranton, with nearly 200 guests present. Mayor J. Benjamin Dimmick presided.

The guests of honor were Rev. Dr. McComb, of Boston; Irving Batheller, of New York, and Rev. Dr. W. Griffin Bull, formerly of Nashville, Tenn., the new pastor of the First Presbyterian church in Scranton.

A Real Son of the Revolution

Philadelphia, which has long had a society called Sons of the American Revolution, has after a number of years discovered a man who can lay claim to that title at first hand. He is Nathan Holden, of 6013 Walnut street, son of Nehemiah Holden, who enlisted April 4, 1781, in the Massachusetts Troop under Captain Phineas Wade and Colonel Michael Jackson and served therein until December 18, 1783. Mr. Holden, the son, was born in Farley, Orange county, Vt., July 4, 1817, and is remarkably active for his age. He has been made an honorary member of the society and was the guest of honor at its dinner on January 21.

Old Church-Altar Given Back

The old altar of St. Paul's Lutheran congregation in Upper Hanover, Montgomery county, recently bought by Hiram P. Beerer, of Nor-

ristown, at a public sale, has been restored to the congregation as a Christmas gift. It was used in the first church of St. Paul's, built in 1750, and did service during the pastorates of Revs. John Jacob Birkenstock, John Conrad Andrea, Frederic Schultz, Frederic Reis, Geo. F. Niemeyer, Conrad S. Reller, John Schwarzbach, Charles B. Dannapfel, Christian Espich and Frederic Geisenhainer.

Honors to Three Pennsylvanians

Among ten busts given by Morris K. Jessup to the American Museum of Natural History in New York City and unveiled December 29th are those of three Pennsylvanians: Benjamin Franklin, Joseph Leidy and Edward D. Cope. The remaining subjects are: Alexander von Humboldt, John J. Audubon, John Torrey, Joseph Henry, Louis Agassiz, James D. Dana and Spencer F. Baird.

OBITUARIES

REV. D. W. GERHARD, D.D., for thirty-seven years stated clerk of Lancaster classis of the Reformed church, died at Lancaster, December 23. He was sixty-nine years old, a native of Bucks county, a graduate of the seminaries at Mercersburg and Lancaster, and for forty years pastor of Salem church, at Hellers. During his ministry he had officiated at more marriages than any other preacher in that vicinity.

DR. JACOB L. ZIEGLER, the oldest practicing physician in Lancaster county, died at Mount Joy, December 26th. He was 84 years old and practiced medicine 61 years.

MRS. ELEMINA R. WEISER, relict of Nelson Weiser, a former member of the State Legislature, died at Allentown, December 10th. Her father, Dr. Joseph Massey, fought in the War of 1812, and her grandfather, Bartholomew Massey, took part in the battle of Bunker Hill.

Chat with Correspondents

A Flood of Complimentary Letters

In response to the expiration notices sent out at the beginning of the year, a stream of letters has lately been flowing in upon us. With few exceptions all these letters are very complimentary and refer to THE PENNSYLVANIA-GERMAN in choice terms of appreciation and praise. They are very encouraging indeed, and we can not forbear to cull some quotations from them and others lately received.

A new subscriber in New York says: "I am interested in the magazine and would not like to do without it." "Every number seems to get better," is the verdict of a reader in Doylestown, Pa., while another away back in Haakwood, Mich., says: "We are very much interested indeed in your magazine." "Your PENNSYLVANIA-GERMAN magazine is out of

sight," says another, much nearer home—at Emaus, Pa. "The PENNSYLVANIA-GERMAN is making a hit everywhere," says another at Reading, Pa.

J. P. Keller, president of the Dauphin County Historical Society, says:

Go ahead, my fine fellow. You are doing an excellent work in a delightful way.

Has Hope of the Future

A reader in Dover, Pa., writes in renewing his subscription:

I am very well pleased that THE PENNSYLVANIA-GERMAN has grown to a monthly and hope it will find readers enough to support it from year to year. It is doing a work that will be more appreciated and by a greater number of people in the future than now. I am trying to impress its value upon the people in my vicinity.

Could Not Get Along Without It

Tra C. Schoch, of Selinsgrove, Pa., says:

I could not possibly get along without THE PENNSYLVANIA-GERMAN and do not want to miss any numbers. Have had it ever since its inception.

Genealogical Matter Invaluable

D. B. Lessig, of Pottstown, Pa., writes:

Some of the genealogical collections in THE PENNSYLVANIA-GERMAN are of inestimable value.

Is Pleased with the Make-Up

President J. S. Stahr, of Franklin and Marshall College, writes:

THE PENNSYLVANIA-GERMAN comes to our house regularly, and I want to congratulate you on the makeup of the periodical.

Thinks It "Better Than Ever"

Rev. G. K. Meschter, of Worcester, Pa., wrote us recently:

The magazine is better than ever; it has reached the high-water mark of excellency, I think. I do not see how any one of German extraction can afford to do without it; I can conceive this only upon the assumption that they don't know what the magazine is.

Sees a Continuous Improvement

Rev. H. A. Weller, D.D., of Orwigsburg, Pa., whose sketch of Zion, "the Old Red Church," appeared in our issue of January, 1906, wrote as follows before the close of the year:

The December number is before me with its detectable contents—a worthy exponent of a worthy history. I am more and more delighted with its continuous improvement, tho each number seems to preclude, in the lay mind, any further improvement. Wishing the journal and its publisher a prosperous and very happy New Year, I hasten to enclose my check in renewal of subscription.

Praise Offered with Help

For the promise of continued help coupled with this testimonial from Prof. M. A. Gruber, of Washington, D. C., we are very grateful:

Yours is an interesting and excellent magazine, and I shall always cheerfully do for THE PENNSYLVANIA-GERMAN whatever my time and occupation warrants.

Promises Support for Life

The writer of the following is seventy-three years old, but we certainly wish him a great many more years of this life to come. The confidence he expresses in our work is very gratifying to us:

Your magazine is all I could wish, and you can count on my continued support the balance of my life.

"Puts all Others in the Shade."

E. B. Schaeffer, of Middletown, Pa., makes us this flattering compliment:

I am proud to say that I have every number of THE PENNSYLVANIA-GERMAN from Vol. I, No. 1, up to the present, and I consider there is no monthly magazine published that is its equal. It puts all others in the shade.... May it continue to prosper....

P. S.—*Selle deutsch Story, "m Captain Jones sei Christkindel," is gut. Well, alles im December Number is O. K.*

Has No Criticism to Make

We asked a number of our readers to criticize THE PENNSYLVANIA-GERMAN freely and frankly, with a view to its improvement. Very few replies have as yet come to this invitation. The following is one of them:

I really do not know what criticism to make or what suggestions to give so that the world will beat a harder path to your magazine. It contains all the features invariably found in a magazine—Editorials, Chats, Queries, Book-Talk, Current News, etc. I do not know what to add nor how to conduct these departments in a more attractive manner. Surely, no one can say that your publication is half full of advertisements, and the articles in it are timely. Honestly, I would not know this morning where to make a change. The December number, I think, is very fine.

This expression of opinion is very gratifying, indeed, yet we can not bring ourselves to believe that there is absolutely no ground for adverse criticism, no room left for improvement of THE PENNSYLVANIA-GERMAN. We wish to say anew right here that any well-meant criticism, however unfavorable, any suggestion intended to strengthen the magazine, however different from our own ideas, will be heartily welcomed and carefully considered.

Did Not Wring Our Neck After All

Bishop N. B. Grubb, of Philadelphia, has written us a long letter in his delightful, humorous vein, a part of which our readers ought to share with us. Brother Grubb says:

I wanted to wring your neck this afternoon, but distance and propriety prevented me. Among my mail was an envelope bearing the mark of THE PENNSYLVANIA-GERMAN. I had just finished my sermon for to-morrow morning and sat down to take a little rest. I opened the envelope to read THE PENNSYLVANIA-GERMAN, when lo, it was only advertising-matter. It was the awful disappointment that made me feel so bad, and during the fit of that passion I sat down to write: "Don't send your publication another year." Then it occurred to me that my subscription had really expired.... I began to meditate on the good things THE PENNSYLVANIA-GERMAN brought this year and the promise of better things next year, and almost unconscious of what I was doing, I had really written out a check. The moment this was done, I felt that my pulse was normal once more. I trust that from at least a thousand disappointed persons like myself will come the same result—and may it come to you all in one mail.

Then Brother Grubb goes on to tell us that since January first—his letter is dated December 15, 1906—he had, in the discharge of his pastoral duties, walked 1400 miles, traveled by trolley 3833 miles, preached 200 sermons, officiated at 40 funerals, and made about 650 visits to the sick and dying. "Do you wonder," he asks, "that I get tired in body and mind sometimes? But the thought of the next number of THE PENNSYLVANIA-GERMAN usually revives me."

Thanks to you, each and all, for these spontaneous expressions of your good opinion and your good will. We shall continue to do our best to deserve them.

Reverend Michael and Pioneer Schaeffer

In the article on George Schaeffer, the Pioneer (page 387, December issue), the statements were made that Rev. Jacob Michael, a Reformed clergyman of Berks county, was chaplain of the German regiment during the Revolution and that the pioneer, George Schaeffer, was a lieutenant in the German regiment.

That the article was read by at least one careful historical student is shown by the fact that these statements were questioned by a reader.

By correspondence resulting from this the following data were elicited: Prof. J. H. Dubbs, in the Pennsylvania-German Society's Proceedings, Vol. XI, page 223, says Rev. Michael died in 1772. In an abstract from the life of Rev. Michael, prepared by Prof. Hinke, the statement is made that "when the war of the Revolution broke out, he (Rev. Michael) resigned his charge in 1774 and entered the army. On May 17, 1777, he was appointed chaplain of the First Battalion of Berks County Militia. After the war he again entered upon his duties as pastor in some of his former congregations, as for instance in Longswamp, where he died in 1785." (See Miller's History of the Reformed Churches in Reading, page 15.) There is a discrepancy here. "When doctors disagree, who shall decide?"

The writer of the article by quoting from Hinke as above practically admitted that he erred in the use of the terms and that, if Rev. Michael served at all as chaplain, it must have been as stated by Prof. Hinke and not as originally affirmed, in the German regiment, which was a regular Continental regiment, serving practically during the entire war.

With regard to Rev. Michael's serving at all as chaplain, our correspondent made this statement: "If it were a fact that he did live until 1777 instead of dying in 1772, he would have been then over sixty years old, a rather advanced age for active military service."

With respect to Pioneer Schaeffer's serving as lieutenant, our correspondent says: "It is altogether out of reason to suppose that a man of this age would have been commissioned a mere second lieutenant and that too in a Continental regiment. A person of fifty, in those days, was looked upon as an old man. I doubt whether he would have been given any commission at all or even allowed to serve in any position among the regular troops. Unless more positive proof is advanced to the contrary I cannot accept Mr. Schaeffer's position."

There was a Jacob Michael in the returns of May, 1777, as chaplain of the battalion. If the Rev. Michael died in 1772, he could not have been the Jacob Michael of 1777 above mentioned. Even if it be true that he was then living as a man 61 years old, he would have been probably of too advanced an age, for active military service. It is, therefore, a question whether the Jacob Michael named as chaplain was the Rev. Philip Jacob Michael mentioned by Mr. Schaeffer.

Historical Works Too Rare and Dear

Irvin P. Knipe, Esq., of the firm of Wanger & Knipe, attorneys-at-law at Norristown, Pa., writes us as follows concerning a subject that is of interest to all students of local and State history:

Please call to the attention of your readers and try to secure their vigorous and continuous remonstrance against the prevailing and increasing tendency towards extremely limited editions of local historical works.

Many of these are of deep and absorbing interest to the people at large and should be printed in such numbers and style as to be brought within the reach of the thousands who want them, instead of being restricted to editions *de luxe* at prices that forbid their purchase by anybody but bibliomaniacs and well endowed libraries. Even when the publication-price is moderate the edition is often made exceedingly limited, with the deliberate intention to soon exhaust it and make exceedingly valuable the few copies extant. A Philadelphia publisher who is a strong advocate of limited editions for this very reason, recently sent out a circular asking subscriptions to such an edition, and to demonstrate that it was a good investment referred to the subject in these words:

Governor Pennypacker's "Settlement of Germantown," published at \$3.50 in 1899, now sells for \$25.00.

Mr. Jenkins' "Washington in Germantown," published at \$3.50 last year, now sells for more than twice the publication-price and will go still higher. It was published on July first, 1905, and the whole edition was sold during the summer. Many persons missed getting it by being out of town. I am constantly getting orders that I can not fill.

The present book... will no doubt soon be exhausted, and such being the case will command a premium.

Another manifestation of the same tendency is found in the Act of Assembly of May 11, 1905, P. L. 460. Its innocent title: "An Act to provide for the continuation of the publication of the Archives and the Statutes at Large," gave no intimation of its mischievous purpose to change the whole long established order in this State of distributing these Archives among the people; but the third section of the bill provided for printing two thousand sets of the fifth series of the Archives and, after providing for one set to each member of the Legislature and to the Governor and heads of departments, directed that all remaining sets be placed in the care of the State Librarian for exchanges with other institutions.

There was not even provision made for the sale of these invaluable books to the many individuals deeply interested in the history of our State, to whom they would have been of absorbing interest and would be almost indispensable for reference. The only way in which they can get them is apparently to wait until, in the course of time,

some few of the copies distributed to legislators who did not prize them, or whose effects are sold, come into the possession of the second-hand book stores, from which they will have to be purchased at enormous prices. When I questioned a legislator about this matter he said he understood that the Governor desired the bill drawn this way. Of course, he gets his set, but what about the common people,

who are just as deeply interested and just as desirous of possessing these Archives, and who are accumulating libraries instead of selling them? There ought to be a vigorous remonstrance to members of the Legislature to right this wrong and to scotch the snake in this Act of Assembly by an amendment making due provision for the distribution or sale at moderate prices of the Pennsylvania State Archives.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates.

XII.

Parents' Names Wanted

I desire to know who were the parents of Gottfried Roth and his wife, Elizabeth Trexler, who, according to data in my possession, lived in Whitehall township, Northampton county, Pa., as late as 1797. Any other facts relating to the history of their progenitors will be greatly appreciated.

G. C. ROTH.

Newark, N. J.

XIII.

Inquiries About Weiser Descendants

My grandmother, Eliza or Elizabeth Weiser (as the old baptismal record gives her name), was born in York, Pa., June 18, 1807. She married Samuel Ilgenfritz, Jr., of York, who died in October, 1835, and whose remains, with those of his parents, are buried in Christ Lutheran churchyard, at York. My grandmother married a second time, and died about twenty-five years ago. Her second husband was a Roman Catholic.

Samuel Weiser, my great-grandfather, was a direct descendant of the colonial Conrad. He was born May 16, 1765, and died January 15, 1838. His wife was Eva Katherina Pflüger, who survived her husband eighteen years. I am anxious to know who was the father of this Samuel Weiser, and what was his direct relationship to the colonial Conrad. I also wish to know which of the Weisers served in the Revolutionary war. If any of your readers can furnish this information, I shall be greatly obliged.

MRS. THEODORE WARNER,

1812 Bolton St., Baltimore.

XIV.

Help Wanted for Brumbaugh Family History

Gaius M. Brumbaugh, M.D., of 905 Massachusetts avenue, N. W., Washington, D. C.,

has sent us a circular addressed to his kinsmen, from which we quote as follows:

I am preparing to publish a history of the Brumbaugh family, if the support and co-operation given will justify the same. Dr. M. G. Brumbaugh and myself have started independent searches as to our general family ancestors in Rotterdam and the Netherlands. Please assist in this work and, as soon as possible, send me full information concerning yourself, your families, your ancestors; copies of published biographies, pictures, inscriptions on family tombstones—everything of general interest that properly belongs to a complete history of this very extensive, widely-distributed family. Your suggestions and prompt help are needed, and will assure the success of a difficult and expensive undertaking.

My researches make it seem likely that the Brumback family will be included, as descended from a common ancestry.

In a letter following this circular, Dr. Brumbaugh says:

There is a family tradition that the Brumbach-Brumbaugh family came from Goshenhoppen and vicinity, having landed at Philadelphia from Rotterdam at the following dates: Georg Brumbach, Dec. 3, 1740; Johann Jacob Brumbach, Aug. 31, 1750; Johan Melchior Brumbach, Sept. 22, 1752; Johannes Henrich Brumbach, Sept. 30, 1754; Conrad Brumbach and Johannes Brumbach, Oct. 7, 1765.

Any information bearing upon these and similar family names and records that your subscribers may be able to furnish, will be gratefully acknowledged and mentioned in the family history now in preparation. I also desire to secure the name and address of every Brumbaugh descendant.

The Pennsylvania-German

(FOUNDED IN 1900, BY REV. P. C. CROLL, D.D.)

VOL. VIII

EAST GREENVILLE, PA., MARCH, 1907

No. 3

H. W. KRIEBEL, Publisher.

H. A. SCHULER, Editor.

EDITORIAL OFFICE, Allentown, Pa.

COPYRIGHT, 1907, BY H. W. KRIEBEL.

Entered as second-class matter October 3, 1906, at the post office at East Greenville, Pa., under the Act of Congress of March 3, 1879.

THE PENNSYLVANIA-GERMAN is an illustrated monthly magazine of 48 or more pages reading matter, devoted to the Biography, History, Genealogy, Folklore and General Interests of Pennsylvania and other American settlers of German and Swiss ancestry, and their descendants.

PRICE.—Sent postpaid to any address in the United States, Canada, Mexico and Cuba, for \$1.50 a year, payable in advance; to other foreign countries, \$1.75. Trial subscription, three successive numbers, 25 cents. Single numbers—regular, 15 cents; Symposium numbers, 25 cents each.

REMITTANCES should not be made in postage stamps, and will be at the sender's risk. Every remittance will be promptly acknowledged on a receipt showing when subscription will expire. Acme Coin Makers will be furnished on application.

SUBSCRIPTIONS will begin with the number next following the date of their receipt.

CHANGE OF ADDRESS.—When a change of address is ordered, both the old and the new addresses should be given.

CONTRIBUTIONS.—Articles of unquestionable merit, bearing on our field, are invited, but no attention will be given to unsigned articles. We will not be responsible for statements made or

opinions expressed by contributors. We reserve the privilege of retaining articles that are not specially solicited at least one month for examination, and will not return such articles, if unavailable, unless stamps are sent for this purpose. All manuscripts and pictures that are to be returned should be plainly marked with the address to which they are to go. Contributions intended for any particular number should be in the editor's hands by the first of the preceding month.

AGENTS.—We want reliable local agents and canvassers everywhere, and will allow them liberal commissions.

CAUTION.—Subscribers should satisfy themselves of the trustworthiness of persons to whom they pay their subscriptions to this magazine. We accept no responsibility for subscriptions taken by agents until the order and remittance have been received and acknowledged.

OUR CLOSING OFFICES are good for all our subscribers all the time. Save money on your periodicals by ordering them through us.

ADVERTISING RATES will be furnished on application to the Publisher.

☞ Subscribers will do us a great favor and give us valuable help by stating their business or occupation, when sending in their orders.

EXPIRATION AND RENEWAL.—A slip inserted on this page is a notice that your subscription has expired. Please renew at once by filling out the renewal blank on the slip and returning it with the subscription price to the publisher, H. W. Kriebel, East Greenville, Pa.

Our Monthly Bulletin-Board

The April Number

Of The Pennsylvania-German will contain as leading articles :

Illustrated biographical sketches of Jacob Gruber, Methodist Preacher in Pennsylvania and other States, and Adam H. Fetterolf, Ph.D., LL.D., President of Girard College, Philadelphia.

The first instalment of German Surnames, a series of well written, scholarly papers prepared by Leonard Felix Fuld, M.A., LL.M., of New York.

The symposium on German Migrations in the United States and Canada will be continued, one of this month's contributions being an illustrated paper on Pennsylvania-German Colonies in Iowa, by Rev. D. S. Fouse.

The history of the Hartman Family, begun in November, the sketches of Historic Buildings of the Lehigh Valley, by Secretary C. R. Roberts, and our serial story, Myles Loring: A Tale of the Tulpehocken, will also be continued. Mr. Brendle's Historical Sketch of Schaefferstown will be concluded in the April number.

The Pennsylvania-German

MARCH, 1907

TABLE OF CONTENTS

	PAGE
Frontispiece—Portrait of Paul Gerhardt	98
GERMAN MIGRATIONS IN THE UNITED STATES AND CANADA—A Symposium of Historical and Descriptive Sketches (Continued)	
Early German Pioneers in the United States—By H. W. Kriebel	99
The Pennsylvania-Germans in Canada—By Rev. A. B. Sherk . .	101
The Germans in Nova Scotia—By Rev. J. A. Scheffer, A. M. . .	104
Paul Gerhardt, Preacher and Hymn-Writer of the Seventeenth Century—By Howard H. Krauss	106
A Historical Sketch of Schaefferstown—By A. S. Brendle, Esq. (Continued)	112
The York Riflemen—By Dr. I. H. Betz (Concluded)	117
The Value of Genealogy—Extract from Henry R. Stiles, A.M., M.D.	123
Prof. James A. Moyer, A.M., Engineer, Scientist and Author—By Rev. H. K. Heebner	125
The Day Book of John Potts, Founder of Pottsgrove, now Pottstown, Pa.—By George F. Wanger, Esq.	126
Mer nemmt's wie's kummt—By "Solly Hulsbuck"	129
Myles Loring: A Tale of the Tulpehocken—By Rev. Alden S. Quimby	130
The Home: Early Cheese-Making	133
The First Settlement in Berks County	134
LITERARY GEMS:	
Abide with me—Herr, bleib' bei mir	135
The Ephrata Cloisters—By Paul J. Bickel	136
Wie mer Geld schpart bei'm G'scherrflicka—An Experiment . .	136
Schteil ufduh—A Selection from "Boonastiel"	137
EDITORIAL DEPARTMENT	138
Clippings from Current News	139
Chat with Correspondents	142
Genealogical Notes and Queries	143
Our Book-Table	144
Calendar of Pennsylvania History, January, 1907	144

The Pennsylvania-German

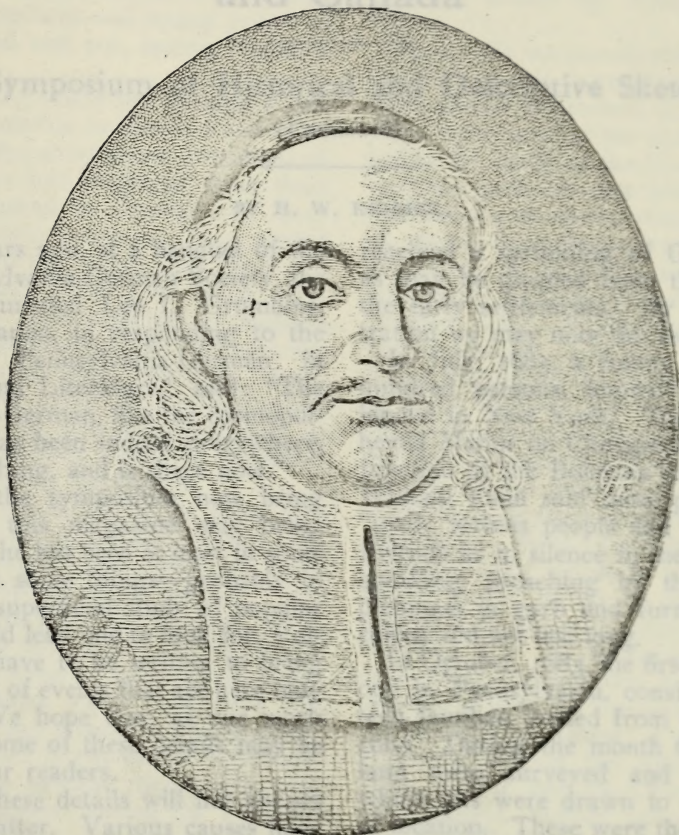
Vol. VIII

MARCH, 1907

No. 3

German Migrations in the United States and Canada

A Symposium of Original and Representative Sketches



SOME years ago, a Pennsylvania late land Esq., of Lebanon, toasts "The Journalism of Pennsylvania," and in every

We trust that the published in evidence that in places and in more than a year histories would be volumes would have out the details of even hinted at. We hope progresses, some of the laid before our readers.

To get at these details will be an easy matter. Various cases have been at work in the past to cover footsteps of the sturdy German. In many cases it becomes almost impossible to retrace them. Among such might be mentioned: changes in spelling of names, the translation of names, the intermarriage of people of different nationalities, carelessness in preservation of records, lack of thorough research, the outworking of a sentiment based on conscientious convictions that lead to neglect of the study of personal history and of the preservation of historic data.

Although Pennsylvania was the Mecca of the Germans, other colonies likewise

German blood, the remnants of way of thought, and about two of Lebanon, the settled River, at the of the river. People were a people, came out in the light and architecture." This

The first German colony consisting of thirty men, women and children landed at Philadelphia under the leadership of John Kelpius. They were a band of strange mystics, who settled on the Wissahickon and became known as "The Women in the Wilderness." The last survivor of this brotherhood passed away in 1765 and the colony ceased to exist.

Between 1705 and 1713 Germans settled in the "German valley" of Morris

PAUL GERHARDT,
Preacher and Hymn-Writer
Born March 12, 1607
Died June 7, 1676

The Pennsylvania-German

Vol. VIII

MARCH, 1907

No. 3

German Migrations in the United States and Canada

A Symposium of Historical and Descriptive Sketches

(Continued)

BY H. W. KRIEBEL.

SOME years ago, at a banquet of the Pennsylvania-German Society, the late lamented Lee L. Grumbine, Esq., of Lebanon, in responding to the toast "The Pennsylvania-German in Journalism and Literature," said: "The Pennsylvania-German, like the cosmopolitan Cobbs, has been indeed everywhere, and in everything, and is there now."

We trust the symposium now being published in this magazine may bring evidence that he has been at least in some places and in some things—probably in more than a superficial study of popular histories would lead one to look for. Volumes would have to be written to bring out the details of events that are here only hinted at. We hope that, as our work progresses, some of these details may be laid before our readers.

To get at these details will not always be an easy matter. Various causes have been at work in the past to cover up the footsteps of the sturdy German, so that in many cases it becomes almost impossible to retrace them. Among such causes might be mentioned: changes in the spelling of names, the translation of names, the intermarriage of people of different nationalities, carelessness in preservation of records, lack of thorough research, the outworking of a sentiment based on conscientious convictions that leads to neglect of the study of personal history and of the preservation of historic data.

Although Pennsylvania was the Mecca of the Germans, other colonies likewise

received a sprinkling of German blood, as may be gleaned from the records of the early settlements. By way of illustration we may note the following:

In July, 1683, a colony of about one hundred persons, known as Labadists, landed in New York. They settled Bohemia Manor on Chesapeake Bay, at the junction of the Bohemia and Elk rivers. William Penn said these people were a "plain, serious people and came near to Friends as to silence in meeting, women speaking, preaching by the Spirit and plainness in garb and furniture." This colony did not last long.

In October, 1683, the first German colony in Pennsylvania, consisting of thirteen families, landed from the ship Concord. During the month 6000 acres of land were surveyed and divided, for which lots were drawn to decide choice of location. These were the first harbingers of a migratory movement of Germans to American soil that has continued ever since with varying degrees of intensity.

In June, 1694, a colony of Germans, men, women and children, landed at Philadelphia under the leadership of John Kelpius. They were a band of strange mystics, who settled on the Wissahickon and became known as "the Woman in the Wilderness." The last survivor of this brotherhood passed away in 1765 and the colony ceased to exist.

Between 1705 and 1713 Germans settled in the "German valley" of Morris

county, New Jersey. This settlement grew until it extended from the Delaware to Hackensack, German Valley and New Germantown. Both Muhlenberg and Schlatter visited the dozen churches in this settlement and exercised supervision over them.

In 1708 Kocherthal arrived at New York with a colony of about fifty persons, after a most tedious and trying period of travel by land and sea, lasting almost a year.

In 1710 De Graffenried brought a colony of 650 persons to North Carolina—one band of the unfortunate thousands of Germans who had migrated from their improvised homes in Germany to England a few years previous. They settled at the union of the Neuse and Trent rivers and named their new home New Berne. They were attacked by Indians and became disheartened by the reverses and misfortunes that overtook them. Some took ship north, were shipwrecked at the mouth of the Rappahannock in Virginia and became a part of Governor Spotswood's colony Germanna.

In 1710 an expedition of ten ships, carrying about three thousand Germans, left England for New York. Many of these emigrants perished on the voyage. The survivors settled along the Hudson. From this point they moved into the Schoharie valley. Later some of these moved again into the Mohawk valley and were followed by a strong stream of immigration. Later about two thirds of the Schoharie people, having become dissatisfied with existing conditions, started for Pennsylvania, cutting their way through the forests to the Susquehanna, down which they floated until they came to the mouth of the Swatara. They ascended this stream to the Tulpehocken, where they finally settled after fourteen years of dire hardship begun with the voyage of 1710.

In 1719 a colony of Germans were landed at New Biloxi, Louisiana, under the patronage of John Law. Later they were transported farther up the Mississippi river.

In 1732, Peter Purry, a Swiss, came over with 170 countrymen to settle in South Carolina. In 1735 Orangeburg was settled. In a few years scores of set-

tlements had been established and by 1775 they had spread over the entire western portion of the colony.

In 1734 Salzburgers landed in Georgia and founded Ebenezer, not far from Savannah.

In 1742 Waldoboro, in Maine, was settled by German emigrants procured for General Waldo by Sebastian Zauberbühler.

Space will not permit elaboration along this line in this connection, but the fact must not be overlooked that in the westward movement of the course of empire within the limits of the United States the German took his due share. In 1732 Jost Heist and others, sixteen families in all, started from Pennsylvania for the fertile valley of Virginia, and as a result settlements sprang up near Winchester, Stephen City, Strasburg, Woodstock, Shepherdstown and at other points. Along the trail of the Shenandoah Valley, as thus opened, the German element moved downward as far as Georgia, making homes, trading and opening the way for the onward movement of the streams of immigrants from Europe and their descendants. With German settlements reaching from Maine to Georgia, re-enforced by the colony on the lower Mississippi and annually augmented by the ceaseless flow of immigration from the fatherland, it would have been utterly impossible to keep the German from joining the forward movement, as the white man gradually crossed the Allegheny mountains, moved into the Ohio and Mississippi valleys, pushed across the plains, scaled the Rockies and set his eyes finally on the shores of the Pacific.

The descendants of the Germans in North Carolina have helped to settle Kentucky, Tennessee, Ohio, Indiana, Illinois and Missouri. Many of the pioneers of Kentucky and Tennessee, the pathfinders of the forests and backwoods, were Germans. From the colony on the lower Mississippi colonies moved northward into northern Alabama and Mississippi.

The first scientific exploration of the Allegheny mountains was made by a German, Johann Lederer, in 1669 and 1670 in three separate trips. Conrad Weiser,

the Indian agent, and Gift, the surveyor, were the first to cross the Alleghenies. They were followed by Post and Heckewelder, Moravians. Zeisberger made the first permanent settlement in Ohio. The pioneer history of Ohio shows that among the first settlers were many Germans; the same is true of Indiana and Illinois. Some of Boone's associates in the exploration of Kentucky were Germans. In 1775 five of these adventurers carved their names on a beech-tree near Bowling Green which was still standing thirty years ago. Wisconsin, Iowa, Minnesota, northern Kansas, Nebraska and Colorado received an influx of the German element. Texas owes a great deal to her German population. Missionary Kuehn was the first to make a report on the geography of California.

A German, Kreider, was the first to descend the Susquehanna on a flatboat from Middletown to Baltimore. A German, Yoder, was the first to descend the Ohio and Mississippi in a flatboat. Baum and Bechtel, German residents of Cincinnati, were the first to use sails to shorten the time of passage on the rivers to the Gulf. The engineer and captain of the first steamboat to plow the waters of the Mis-

issippi were Germans; so was Schreve, who established regular passages by steamer and became a benefactor to mankind by devising means for removing the snags in the river, which endangered navigation.

In 1808 Boehm and Asbury, Methodists, started on a tour lasting five years, during which they visited Ohio, Kentucky, Tennessee, North Carolina, South Carolina, Virginia, Maryland, New Jersey, Pennsylvania, Connecticut, New Hampshire, Maine and Canada. Everywhere they found Germans. Boehm preached in German everywhere and little could have been accomplished without his services in some sections, as the English was not understood.

The historian of the Reformed church can tell of the churches lost to his denomination from the early settlers all the way from Nova Scotia to Georgia. In a single letter written in 1778 the Lutheran patriarch Muhlenberg speaks of the churches of his faith extending from New York to South Carolina. The historian of the Dunkard church must look over the whole United States to locate the descendants of the pioneers of that faith who settled in Pennsylvania.

The Pennsylvania-Germans in Canada

BY REV. A. B. SHERK, TORONTO, CANADA.

EDITORIAL NOTE.—The author of this sketch, Rev. A. B. Sherk, is deeply interested in the pioneer history of Canada and the United States. Both his parents were born near Chambersburg, Pa., but went to Canada when quite young. His grandfather, Joseph Sherk, and the latter's brother-in-law, Samuel Betzner, were the first settlers in Waterloo township, in the spring of 1800. He himself is well acquainted with nearly all the leading families in the different settlements in Canada. We feel ourselves fortunate in having Rev. Sherk become a subscriber and contributor to THE PENNSYLVANIA-GERMAN. Our pages are open for further contributions from him.

WHEN the American Revolution ended the United Empire loyalists, who had been active in the British cause had to leave the country. The new colonial governments confiscated their property and ordered them to withdraw. Thousands of these so-called outlaws took refuge in the wilderness of

Upper Canada. They settled along the upper St. Lawrence, Lake Ontario, in the Niagara district, Lake Erie, and along the Detroit river. What was then called Upper Canada is now Ontario, the most populous province in the Dominion of Canada.

The United Empire exodus had its beginning in 1784 and continued into the nineteenth century. The beginning of the migration of the Pennsylvania-Germans to Upper Canada, followed close in the steps of the great United Empire exodus. Most of the Pennsylvanians were of the Mennonite stock. Under British rule they had been exempt from military service, and this treatment seems to have been one reason for their settlement in Canada. They came from choice, not from necessity, and planted three good-sized colonies.

The first was the Niagara colony. We give it this name because the district in which the colony was located is near the Niagara Falls, and stretches over the eastern section of the Niagara peninsula. This is the great fruit-belt of the province. The settlements of the colony extended from the upper Niagara and Lake Erie in a diagonal line across the peninsula to Lake Ontario. The settlement on Lake Ontario is known as the "Twenty." It is so called because a creek bearing this name and supposed to be twenty miles from the Niagara river enters the lake at this point. In this colony we find the names Hershey, Miller, Boyer, Gonder, Danner, Shoup, Beam, Baker, Winger, Sider, Barnhart, Morningstar, Sherk, Zavitz, Graybill, Nizely, Moyer, Wismer, Huntsberger, Albright, High, Hipple, Rittenhouse, Fry, Demuth, Groh, Overholt and others.

The second was the Markham colony. This colony was located in York county, north of the west end of Lake Ontario, within twenty miles of the city of Toronto. The name is derived from that of the township in which the first settlers were located. Among these we find the names Raymer, Reesor, Wismer, Stauffer, Wideman, Heise, Baker, Sherk, Break, Oyer, Troyer, Brillinger, Steckly, Cober, Eckhart, Snyder, Burkholder, Hoover, Keffer, Shank, Lehman and others.

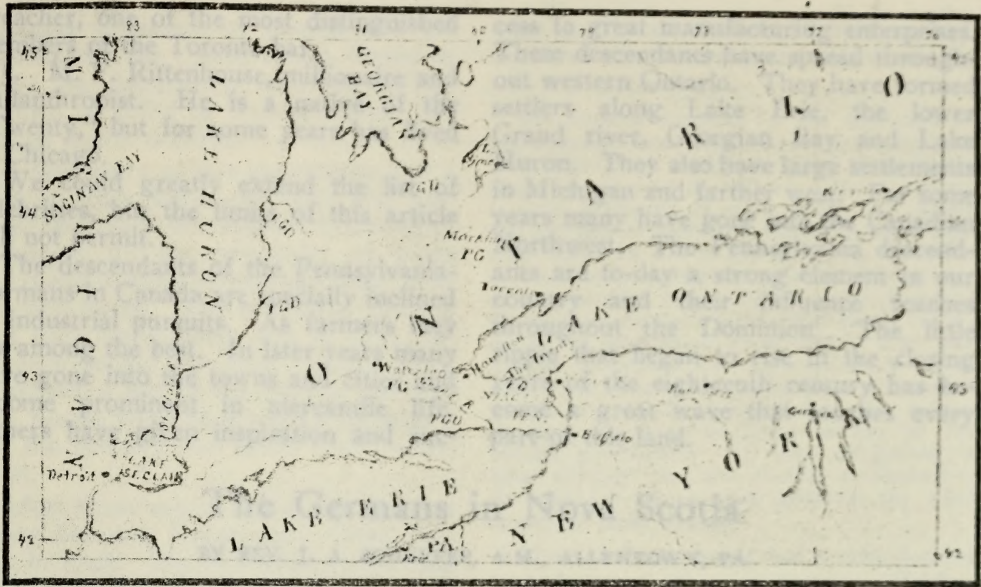
The third colony was called Waterloo. The township again suggested the name. This colony was located about thirty miles west of the city of Hamilton, in the valley of the Grand river. Here we find the names Betzner, Sherk, Bechtel, Shantz, Snyder, Erb, Bowman, Martin, Clemens, Bergey, Lutz, Groff, Bricker, Hagey, Musselman, Eshleman, Bowers, Bean, Bloehm, Wildfang, Surrarus, Livergood, Shupe, Break, Reichert, Eby, Witmer, Warner, Pretz, Groh, Shoemaker, Panna-becker, Brubaker, Detweiler, Bamberger, Miller, Rosenberger, Moyer, Schlichter, Hallman, Stauffer, Clemmer, Hiestand, Kolb, Gingrich, etc. The Waterloo colony was much larger than either of the others. I am sure most of the names in the above lists sound familiar to Pennsylvanian ears.

Besides the closely connected groups of settlements making up the three colonies, there were scattered German settlers between the colonies. These scattered settlers were the connecting links, so that a person could travel from one colony to another and each day and each night find accommodation with a family of the same blood and speech. They were so located that the different sections had almost constant intercourse with one another, and by this means kept up acquaintanceship. But communication with Pennsylvania was also maintained. The Canadian settlers often went back to visit the old homes and the Pennsylvanians, perhaps quite as often, came to see their friends in their new homes. For many years these long journeys (from four to five hundred miles) were made on horseback, and sometimes on foot. It was common to see companies of horseback visitors pass through the settlements or call at the old homes. The writer can recall many such scenes.

The early Pennsylvanians in Canada were mostly from Franklin, Lancaster, Bucks, Berks and Montgomery counties. The migration began in the last decade of the eighteenth century and continued to increase, with short interruptions, until the end of the first quarter of the nineteenth century. The second quarter of the century added a few families, and then the influx ceased. Most of the early settlers in Niagara and Waterloo were Mennonites, but in Markham a number of families were Lutherans. Several Lutheran churches were organized, one of which celebrated its centennial last June.

The Pennsylvania-Germans were lovers of rural life, a love which their fathers seem to have brought with them from the old country. Some one has suggested that they had an instinct for selecting the best soil. This was certainly true of those who settled in Canada, for they picked out the choicest of the land. As a rule their descendants have been guided by the same happy instinct.

The Pennsylvanians brought their peculiar German dialect with them to Canada, and for many years it was the almost universal speech in all their settlements. But during the last half century there has



MAP SHOWING PENNSYLVANIA-GERMAN SETTLEMENTS IN ONTARIO

been a steady process of anglicising, and now many of their descendants do not understand the German. Even in sections where the German has long had the ascendancy, the English is steadily gaining upon the German.

We must judge the worth of a people to a country by what they have done. Applying this rule to the Pennsylvanians, we can say that they were among the best pioneers who made their way to the wilderness of Upper Canada. They came here to conquer the forest, to build up homes, to be true citizens in the land of their adoption and to be loyal to their religious principles. The districts in which they located are among the most prosperous, wealthy and orderly in our country. To-day these districts are centers of life and activity.

These faithful pioneers began right. As soon as their homes were started, they planned for schools and religious meetings. As a result there was little illiteracy and a high tone in the morals of the settlements. The whole country is now having the benefit of this pioneer work.

What we have said calls for the names of some of the leaders of these pioneers. We can give only a few.

We place Benjamin Eby, first bishop of the Mennonite church in Waterloo, at

the head of the list. He was for nearly half a century the most prominent personality among the Pennsylvanians in Canada. The bishop was a born leader. Next to him as a religious leader we must mention Bishop Jacob Moyer, of the "Twenty." In close connection with the names of the two bishops comes that of H. W. Peterson, a retired Lutheran clergyman. He deserves special mention as the editor and publisher of the first German paper in Canada. It was called *Canada Museum* and published at Berlin, Waterloo county, in 1835.

We pass on to give the names of a few prominent descendants of Pennsylvania-Germans in Canada. Such are:

1. Henry Eby, printer and publisher. The Eby firm issued *Der Deutsche Canadianer* in 1841, at Berlin, a good-sized weekly, that had a large circulation among the German-speaking people and did good service. The Ebys were also publishers of English and German books.

2. Hon. David Reesor, journalist, noted stock-raiser and Dominion Senator. He was a scion of one of the leading Pennsylvania families of Markham.

3. Ezra Eby, author of "A Biographical History of Waterloo County." This work is in two large volumes.

4. G. F. Shepley, son of a Methodist

preacher, one of the most distinguished members of the Toronto bar.

5. M. F. Rittenhouse, millionaire and philanthropist. He is a native of the "Twenty," but for some years has lived in Chicago.

We could greatly extend the list of celebrities, but the limits of this article will not permit.

The descendants of the Pennsylvania-Germans in Canada are specially inclined to industrial pursuits. As farmers they are among the best. In later years many have gone into the towns and cities and become prominent in mercantile life. Others have given inspiration and suc-

cess to great manufacturing enterprises. These descendants have spread throughout western Ontario. They have formed settlers along Lake Erie, the lower Grand river, Georgian Bay and Lake Huron. They also have large settlements in Michigan and farther west. For some years many have gone into the Canadian Northwest. The Pennsylvania descendants are to-day a strong element in our country and their influence reaches throughout the Dominion. The little ripple that began to rise in the closing years of the eighteenth century has become a great wave that touches every part of this land.

The Germans in Nova Scotia

BY REV. J. A. SCHEFFER, A.M., ALLENTOWN, PA.

The Earlier History of the Province

THE first actual settlement of Europeans in the northern part of the North American continent was Port Royal by the French in 1605. When the English finally conquered the French and gained possession of what is now Nova Scotia they named the place Annapolis, which name that place still bears.

Before the settlements at Jamestown, Va., in 1607, New York in 1614, and Plymouth Rock, Mass., in 1620, the first European colonization was in Nova Scotia, then named by the French Acadie, which included the present province of New Brunswick and a part of Maine. Frenchmen had made efforts to settle in that territory as early as 1518, but without success. The first settlement in what is now the province of Quebec was made in 1608. When the English at Jamestown learned of the French settlement at Port Royal on the Bay of Fundy, they attacked and destroyed it in 1614.

Then King James I of England, in 1621, granted the land known as Acadie to Sir William Alexander, and it was named Nova Scotia or New Scotland. But the latter's endeavor to colonize that country in those years was also a failure.

In 1632 England by treaty permitted France to have Acadie and the present

provinces of Quebec and Ontario. Then for about a score of years the several French factions were fighting among themselves as to which should rule in the new possessions.

The Puritans in the American colonies and in England were dissatisfied that Acadie had been given over to France, and under their influence Oliver Cromwell in 1654 sent out a small force to reconquer the country, but after three years their undertaking proved unsuccessful. An expedition of eight vessels and eight hundred men sailed from Boston in 1690 and again captured Port Royal. A few years later New England fishermen and sailors, under the leadership of the noted Benjamin Church, sailed along the northern shore of the Bay of Fundy in a fleet of whale-boats, and destroyed every French settlement on the coast from Maine to the Cumberland Basin. This was done in retaliation of the French and Indian outrages on the New England settlements.

A treaty of peace was agreed upon and France retained possession of Acadie. However, another war gave this much contested territory to Great Britain again by the treaty of Utrecht in 1713. The question as to which nation should rule Nova Scotia, and whether that, as well as

the other provinces of Canada and the colonies now the United States, should be under the dominating influence of Romanism or ruled by Protestantism, was not yet finally decided.

A few years of this uncertainty and a fleet of forty ships was built and prepared in France to recapture Louisbourg, reconquer all the remainder of Nova Scotia and destroy Boston and other New England towns. The colonists, realizing that their only safety was in God, believingly sought His help. British ships destroyed a few of the French war-vessels, storms wrecked nearly all the others, and the country was saved from reconquest.

After these events there was another treaty between France and Great Britain in 1748. The two nations and their colonies rested from open warfare, to allow their inhabitants to engage in the pursuits of peace.

The government of Great Britain now decided that the better and nobler way to have a permanent title to the country was to send colonists to Nova Scotia and secure possession of it by the more natural conquest, by the arts of peace, industry and toil, instead of the horrors and sufferings of bloody wars. Therefore those who had charge of colonial affairs resolved to found a colony and new capital along the shores of Halifax Bay, which name was given in honor of Lord Halifax, president of the Lords of Trade and Plantations and a liberal patron of the colonists.

The first company of these emigrants embarked on thirteen transports and numbered two thousand five hundred and seventy-six. They were under the command of Colonel Edward, afterward Lord Cornwallis, who had been appointed governor of the province. These ships sailed the fourteenth of May and arrived on the coast of Nova Scotia June fourteenth, 1749.

This company of settlers was composed of Englishmen, Germans from Saxony and Württemberg, some Swiss and Hollanders and probably a few Huguenots or French Protestants. The English

were nearly all discharged soldiers and seamen; the others were tillers of the soil and mechanics.

The reasons assigned for the migration of these people from their homes in a civilized land to the bleak wilderness which Nova Scotia then was, may be as follows: The migratory instinct implanted in man, which has caused the jostling of races and nations against each other upon the face of the earth; the extension of conscription-lists preparatory to the increase of the standing armies of Europe, induced by the threatening disturbances that finally resulted in the destructive Seven Years' War; the limited conditions and opportunities in which some found themselves amid the overcrowded populations of the Old World; the golden promises made to intending settlers by the British government; the hope of gaining a home of their own, and possibly a competence for this life—these were probably the chief causes of their coming.*

Most of those people had a very limited knowledge of the new country. Having no accurate maps and no means of gaining reliable information, they left home with the idea that they were about to settle near the fertile valleys of New York and Pennsylvania, where many of their countrymen were already living and prospering. They did not dream of the vast wilderness and expanse of water that lay between, nor of the difference in climate and soil until they had landed. And then few, if any, could get away.

Let their motives and impressions, however, have been what they may, it must be admitted that it required high-hearted courage in them to give up the established certainties of the Old World and go forth to meet the dangers and brave the uncertainties of the New. Their greeting was the roar of the breakers on an inhospitable shore; their neighbors were the savage wild beasts and the still more savage men. Their homes were in a howling wilderness, which was hard to clear and prepare for cultivation, and the barren soil was very difficult to farm. It is more than likely that, had they known what was before them, nothing but stern necessity would have induced them to face their unforeseen and bitter trials.*

NOTE.—The next instalment of these papers will give more information as to the German, Swiss and Dutch settlers in Nova Scotia, and how some of Germanic nationality emigrated from New York and Pennsylvania to New Brunswick and Nova Scotia.

*From *Acadie and the Acadians*, by Rev. D. Luther Roth.

Paul Gerhardt,

Preacher and Hymn-Writer of the Seventeenth Century

BY HOWARD H. KRAUSS, MOUNT AIRY THEOLOGICAL SEMINARY, PHILADELPHIA.

(See Frontispiece Portrait)

Early German Church-Hymns

GERMAN literature begins with religious poetry. As far back as history can trace the Teutonic race, it is characterized by an inborn love of music and song. With these the heathen Germans worshiped their idols, and thus they naturally came to express their feelings in lyric verse.

The early Christian centuries produced very little of this that has come down to our day. Not until St. Boniface, the "Apostle of Germany," appeared, was any form of Christian liturgy, with church-music and hymns, left to posterity. The Middle Ages left comparatively few hymns in the vernacular; but the Crusades, in the twelfth and thirteenth centuries, mark a special outburst of enthusiasm. It was then the wandering *Minnesinger* originated and the *Nibelungenlied* received its present form. Yet Dr. Wackernagel, of Stuttgart, in his collection of 1843, records only 1500 pieces of religious poetry and 85 poets prior to the Reformation.

Songs of the Reformation—Great Events

The beginning of the sixteenth century marks an entirely new epoch of German religious poetry. The dark night of the Middle Ages had passed and scholasticism had been shattered by the revival of learning. The great Reformation brought in the light of the Gospel and the people were led to see the truth as it is in Christ Jesus. The result was an outburst of sacred poetry, the like of which the world had never seen or heard. Luther, himself the father of modern church-hymns, took the lead, and by the use of such hymns as he only could compose the Reformation became a part of the very thought and language of the people. In workshop and street, in the home and on the farm, they sang his inspiring, prayerful hymns, the best known of which, still found in most

church-books, are: "*Komm, heiliger Geist, Herre Gott!*" "*Vom Himmel hoch da komm ich her,*" "*Erhalt uns, Herr, bei deinem Wort,*" and that illustrious battle-hymn, "*Ein feste Burg ist unser Gott.*"

While these hymns were re-echoing at the close of the sixteenth and the beginning of the seventeenth century, a series of great events were transpiring, such as the adoption of the Formula of Concord, the granting of the edict of Nantes, the burning of John Knox, the massacre of St. Bartholomew's night, the planting of the Church of England in America, King James's translation of the Bible and the beginning of the terrible Thirty Years' War. Amid these stirring political events the typical Reformation-poet of the Lutheran church and the German nation, Paul Gerhardt, first saw the light of day.

Gerhardt's Youth—Waiting for a Charge

He was born March 12, 1607—at four o'clock in the morning, as one writer has it—at Gräfenhainichen in the electorate of Saxony, where his father, Christian Gerhardt, was burgomaster. His mother, Anna, was a daughter of Court-chaplain Gallus Döbler, of Dresden. Of his early life very little is known, but, as his father died when he was quite young and the Thirty Years' War broke out when he was but eleven years old, we may readily infer that he had not altogether easy sailing.

At fifteen we find him at Grimma, where he studied from April 4, 1622, until December 12, 1627. The following year he entered the University of Wittenberg. He was now twenty-one, and such professors as Meisner, Balduin, Martini and Paul Röber wielded a great influence over him, especially Röber, who was thoroughly versed in Scripture, a musician of no mean ability, a lover of song and writer of church-hymns. Still no record is available of Gerhardt's work at

the university or of his course of life immediately after leaving it.

He was scarcely out of the university, when a great conflagration swept over his home city, destroying about half the buildings and rendering more than half the population homeless. At this time Gerhardt was a tutor in the family of Andrew Berthold. Here he composed his first poem, the occasion being the marriage of Sabina, daughter of Mr. Berthold, to Archdeacon Fromm. For eight years he resided in the Berthold home, occasionally preaching in St. Nicholas's church in Berlin as a supply. At forty-four, when the average man is in his prime, he was still a private tutor and a candidate for the ministry. During this waiting period he composed twenty-six hymns—twenty-two during the Thirty Years' War, two at the time of and immediately after the peace of Westphalia, October, 1648, one in 1649 and one in 1650. From these facts we are justified in believing that he was furthering his own education while tutoring and awaiting a ministerial call. Why he remained without a charge so long, is an enigma.

The close of the Thirty Years' War had left Germany in a ruined condition. Its population had been reduced about one half; its crops were destroyed, its cities burned, its fields saturated with blood; scarcely a family was left that had not lost father or son, and great numbers had perished by famine. But in spite of all this the people never lost faith in the Word of God as restored to them by the Reformation.

Gerhardt's Pastorate at Mittenwalde

At last the day came for Gerhardt to begin his pastoral work. Early in 1651 a vacancy occurred in the church at Mittenwalde, and to this place he was recommended by the Ministerium as "a person whose application and erudition, intellectual power and pure doctrine, as well as his honorable and peaceful character and Christian, irreproachable life, is acknowledged. For which reason Gerhardt is loved and honored both by high and low." . . .

Upon the strength of this recommendation he was elected and called. He accepted and was ordained November 18,

1651, in St. Nicholas's church in Berlin. At this time he made the following profession of faith, which he wrote in Latin in the ordination-book:

In the name of the holy and indivisible Trinity, Amen. That the doctrine contained in the first and unaltered Augsburg Confession and its Apology, the Schmalkald Articles, both the Small and Large Catechisms and the Formula of Concord, rests upon the purest and surest foundation of prophetic and apostolic Scripture, and that I will remain in the same until my death, with God's gracious, persevering help, I confess and solemnly promise.

With this noble declaration and confession he began his ministry at Mittenwalde. It must have been a great satisfaction to him, after so many years of disappointment, to have found this special field of labor for the upbuilding of God's kingdom. He served at this place for six years, from 1651 to 1657.

Gerhardt's Marriage—Domestic Sorrows

Thirteen years after entering the Berthold home as tutor, February 11, 1655, he was married to Anna Maria, Mr. Berthold's oldest daughter. She was a lady of many excellent qualities and Christian virtues, remembered for ardent piety, love of God's Word, extraordinary power in prayer and continuous devotion to her parents, especially to "her sickly mother, for whose care she willingly sacrificed every comfort." Gerhardt himself praises her in a hymn composed not many years after their marriage, whose first line delineates her whole character: "*Ein Weib, das Gott den Herren liebt.*"

During his pastorate at Mittenwalde he composed altogether sixty-six hymns, every one filled to overflowing with love, trust and praise. This truly was his most prolific and most intensely poetical period. He fared well in his pastoral work and literary activities, but also had many difficulties to meet and sad experiences to suffer. It was a period of mingled joy and sorrow.

May 19, 1656, his first child, Maria Elizabeth, was born, but early the next year her soul returned to him who gave it. This was a hard blow for Gerhardt. He had a tombstone erected for her bearing this inscription from Gen. xlvii, 9: "Few and evil have the days of the years of my life been."

Called to St. Nicholas's in Berlin

To his domestic sorrows was added the insufficient remuneration he received for his work. Early in 1657 he received a call from St. Nicholas's parish in Berlin, which after eight days of prayer and meditation he accepted, believing this to be God's will. July 22 he performed his first ministerial act at Berlin. He was now in the full power of his manhood. His preaching was persuasive and profound, full of fervor, of Christian love and charity. And, what is more important, he practiced what he preached. Though poor in this world's goods, he clothed, sheltered and fed the destitute, cared for orphans and widows and reached out a helping hand to all in distress.

In 1658 a second daughter and in 1660 a son were born to him, both of whom departed this life shortly after their birth. These were severe afflictions for Gerhardt, but he always found comfort in the examples of the saints and God's eternal promises.

Vain Efforts to Unite Protestant Bodies

Early in 1662 troubles of a different kind arose. Prussia then was governed by Elector Frederic William I, whose grandfather, Sigismund, had many years before, for political reasons, joined the Reformed church. Naturally Frederic William I belonged to this same body, while the majority of his subjects were Lutherans. In those days church and state were closely united. At the treaty of Westphalia Elector Frederic had been chief spokesman for the Calvinists and secured for them equal rights with the Lutherans. He was not satisfied with this, but wished to bring about a union of the two religious bodies which, by attacking each other's doctrines, were, as he thought, simply sucking each other's lifeblood. Therefore, in order to harmonize them, he called a council in 1662, at which both Lutherans and Reformed were invited to discuss, *amicabiliter*, their conflicting doctrines and determine: "1. whether anything was taught or sanctioned in the Reformed confession by which he who would teach, believe or sanction it would, *judice divino*, be condemned; 2. whether anything was concealed or denied without the knowledge

and practice of which the holy God would refuse to save any one."

The council met as the Elector had desired, but reached no agreement. Many meetings were held, but each one served only to increase existing differences. The Elector had supposed he could at least bring the parties to declare their differences "non-essentials," but the effect was decidedly contrary to his desires. The Calvinists promulgated what may be called "radical views," while the Lutherans stood firmly by their own definitions and vehemently denounced the Reformed doctrine. Gerhardt indeed was of a different temperament. His sermons and literary productions were so free from controversy that "many Calvinists attended his services and his hymns had no greater admirer than the pious Electress Louisa, who belonged to the Reformed church." But since they could not agree, the Lutheran divines of Berlin through Gerhardt resolutely declared: "We stand unmoved by all our doctrines, but are ready, as always, to show the Reformed people all neighborly and Christian love and friendship, and heartily wish and desire for them eternal bliss."

Gerhardt Deposed, Declines Reinstatement

The result of this was the edict of September 16, 1664, which commanded both parties to refrain from attacking each other's doctrines, whether in the pulpit or elsewhere. The next year every preacher was ordered to sign a *Revers*, showing that he was willing to abide by the edict. Many obeyed the mandate, but others remained true to their standard of faith. Among those who refused to sign the *Revers* was Gerhardt. For this refusal he was finally deposed from his office February 13, 1666, as many others had been before that date. To this he replied: "It is only a petty Berlin sort of martyrdom. I am even willing and prepared to seal the evangelical truth with my blood and like Paul to offer my neck to the sword." He believed in freedom to worship God according to the dictates of his conscience and in freedom of speech, which was denied him by the edict, since it prevented him from using the Formula of Concord, the adopted standard of the Lutheran faith.

Soon after his deposition he fell very sick, and his friends and parishioners were greatly concerned for his recovery. Many visited him, cared for him and showed their love and respect in every way. His congregation and the people in general were greatly displeased with his deposition and appealed to the Elector again and again to reinstate Gerhardt. At last, through the influence, as many believe, of the Electress, he was reappointed by special edict of January 9, 1667. Information of this was sent to Gerhardt by one of the Elector's secretaries, who at the same time told him that the Elector would rely on his good behavior and trust him to obey the edict without signing the *Revers*.

This announcement caused Gerhardt great vexation. He had just recovered from a severe illness, and the conditions of his reappointment sorely troubled his conscience. After due consideration he declined the reappointment, writing the Elector as follows:

It was only the most urgent necessity that induced me to withdraw from my pastoral office, and should I now reaccept it on these terms, I should do myself a great wrong, and, so to speak, inflict on my soul with my own hands that wound which I have formerly with such deep anguish of heart, striven to avert. I fear that God in whose presence I walk on earth and before whose judgment seat I must one day appear: and as my conscience has spoken to me from my youth and still speaks, I can not see it otherwise than that, if I should reaccept my office, I should draw on myself God's wrath and punishment.

Shortly afterward, when his conscience was at ease again, he composed that noble hymn, "*Ich danke dir mit Freuden*," in which he praises God for His guidance and consolation in the trouble and turmoil through which he had just passed.

Death of His Wife—Pastorate at Luebben

March 5, 1668, his heart was saddened again, this time by the death of his dearly beloved wife, who for thirteen years had been his faithful companion and helpmate in joy and sorrow. Of five children born to them she left him one six-year-old son, Paul Frederic. As she lay dying and her eyes had already grown dim, she requested him to read that comforting hymn which he himself had composed,

"*Sei mir gegrüßet, guter Hirt.*" He did so with broken voice and tearful eyes. How deserted he must have felt, how forlorn and friendless amid these earthly sorrows! But he sought and found comfort in prayer and undoubtedly consoled himself with his own hymn, "*Befehl du deine Wege.*"

In September, 1668, he was invited to preach a trial sermon at Lübben, and on October 5th the archidiaconate there was entrusted to his care. He accepted it as though it had come from the very hand of God, but, on account of the severe illness of his only surviving son, did not enter upon his duties there until May, 1669. His work at Lübben was constantly beset with difficulties and vexations, owing to the hostile, ignorant and arbitrary disposition of the town-council. The pen of the poet no longer produced any hymns; from this time on his only delight and interest, beside the service of his God, was the care of his only son. Weary of his long, toilsome and thorny pilgrimage and believing the end of his journey to be near, he composed a series of precepts or rules of conduct for this tenderly beloved son, which he left him as a legacy. Though of this world's goods he possessed none, he was rich and could well say with Peter: "Silver and gold have I none, but such as I have give I thee."

Gerhardt's Precepts to His Son

These precepts are indeed excellent and so well suited to our own age of materialism and agnosticism that we will quote them in full:

Study theology in pure schools and unadulterated universities. Especially beware of syncretists, since they are in quest of temporal things and true neither to God nor man. In your public life do not follow evil company, but obey the will and command of your God. In particular:

1. Do no evil hoping that it may remain secret, for, however small the intent, it will come to daylight.
2. Never get angry, neither in your official position nor in your private vocation. As soon as you perceive anger roused within you, keep perfectly still and do not utter a word until you have repeated the Ten Commandments and the Apostles' Creed in prayer.
3. Be ashamed of sensual and sinful desires. When you have reached a marriageable age,

marry, with God and good counsel, a pious, faithful and prudent wife.

4. Do good to mankind, whether they can return the favor or not, since whatever favors men can not return has been returned to you long ago by the Creator of heaven and earth, when he created you, when he offered you his only begotten Son and when he received and admitted you in holy baptism as child and heir.

5. Flee avarice as you would flee from hades; find satisfaction in what you have acquired with honor and a good conscience, even though it be meager. Should the loving God bestow more upon you, entreat him to guard you against the accursed abuse thereof.

To sum up: Pray diligently, study what is honorable, live peaceably, serve honestly and abide steadfastly in your faith and confession; so you shall at last die and depart from this world willingly, joyfully and happy. Amen.

Gerhardt's Death

In this courageous and true faith, which he recommended to his son, Paul Gerhardt died June 7, 1676, having almost reached the scriptural age of three-score and ten. In his last hour he encouraged and comforted himself with the eighth verse of his own hymn, "*Warum sollt' ich mich denn grämen?*"

Kann uns doch kein Tod nicht tödten,
Sondern reisst unsern Geist
Aus viel tausend Nöthen;
Schleusst das Thor der bitteren Leiden
Und macht Bahn, da man kann
Gehn zur Himmelsfreuden.

Soon after his death a life-size portrait of him was hung in the church at Lübben, bearing this inscription: "*Theologus in cribro Satanae versatus.*"*

The literary activities of Paul Gerhardt may properly be studied from two points of view, as a preacher and as a hymn-writer, though he was both at once and they can not really be separated.

Gerhardt as Preacher and Theologian

As a preacher he was admired and loved for his scholarly attainments and his consistency in the faith which he always proclaimed in the most conservative spirit. His sermons were neither controversial nor sensational, but filled with the love of Christ and His righteousness, which he never tired of preaching. Because of his pure doctrine and non-controversial attitude crowds flocked to hear him, many of contrary theological convictions being ready listeners. As a speaker he was persuasive, logical and in

spite of his many disappointments and sorrows he was optimistic and cheerful in his relation to his fellow-Christians. Of his sermons only four remain; these were delivered at the funerals of prominent citizens. He was a staunch Lutheran and a strict adherent of the Formula of Concord.

Gerhardt as Religious Poet

It is not however as a preacher or theologian that Paul Gerhardt is known to the literary and Christian world, but as a religious poet, the Luther of the seventeenth century hymnology. He is to German hymnology what Herbert, John and Charles Wesley and Isaac Watts are to that of the English-speaking world.

The time during which he composed his hymns may be divided into three periods. The first, extending to 1651, embraces the time when he was a ministerial candidate; the second, from 1651 to 1657, covers his ministry at Mittenwalde; the third, from 1657 to 1669, marks the time of his official position and controversy in Berlin. During the first of these periods he composed twenty-six hymns, during the second sixty-six, during the third twenty-eight. At Lübben, so far as known, he composed no hymns. He wrote eleven other hymns or poems for special events—marriages, funerals and national occasions. This makes a total of a hundred thirty-one hymns, a very large number of which are considered classical and a hundred twenty of which have found their way into church-books. Of these last fifty-two are entirely original; the remainder were revised, elaborated or translated. Nine are translations of old Latin, three of old German hymns; the rest are founded on Psalms and other passages of Scripture, biblical events, and a few on selections from the church-fathers.

A Short List of His Church-Hymns

His hymns extend over the greater part of the church-year, being especially suited for festival occasions, as may be seen from the following list of first lines. All these are found in the German Lutheran church-book today, and many of them are found in English translations in other church-hymnals.

*"A theologian shaken in Satan's sieve."

For Advent: *Warum willst du draussen stehen; Wie soll ich dich empfangen.*

For Christmas: *Fröhlich soll mein Herze springen; Wir singen dir, Immanuel; Ich steh an deiner Krippe hier; Kommt und lasst uns Christum ehren; O Jesu Christ, dein Kripplein ist.*

For New Year: *Nun lasst uns gehn und treten.*

For the Passion season: *Ein Lämmlein geht und trägt die Schuld; O Haupt voll Blut und Wunden; O Welt, sieh hier dein Leben.*

For Eastertide: *Auf, auf, mein Herz, mit Freuden; Nun freut euch hier und überall; Sei fröhlich alles weit und breit; Ich weiss, dass mein Erlöser lebt.*

For Whitsuntide: *O du allersüßste Freude! Zeuch ein zu deinen Thoren.*

For Thanksgiving: *Auf den Nebel folgt die Sonn; Nun danket all und bringet Ehr; Ich singe dir mit Herz und Mund; Du meine Seele, singe.*

For Consolation: *Ist Gott für mich, so trete; Befehl du deine Wege; Warum sollt ich mich denn grämen? Sollt' ich meinem Gott nicht singen?*

This list might be much prolonged, but suffices to show how rich and appropriate Gerhardt's hymns really are; how full of faith, love and trust, of praise, prayer and adoration of Christ, the Savior of the world.

Nature and Power of Gerhardt's Hymns

His hymns are utterances of the heart, expressions of a simple but sublime faith in God, recognitions of God's providence in nature and assurances of eternal salvation. "Therefore they vibrate in the midst of deep sorrow, yet are joyful as the lark in the air. They re-echo in the hills like the call of the dairy-maid. They are like a mother singing a lullaby over the cradle of her child, or as a lonely traveler who journeys through a dark valley with singing and music." He seems endowed with the spirit of the old German nature-poets, who perceived the language of trees, understood the speech of birds; who drank inspiration from the rippling streams of the mountain-side and from the daisies and buttercups of the meadows.

Many able critics consider Gerhardt the greatest hymn-writer Germany has produced. Certainly no poet since Luther has touched the hearts of German Christians as he has. By his sweet songs he aroused them from the apathy into

which they had fallen a century after the Reformation. "To him Christianity does not appear as something opposed to or in conflict with human nature, but rather as the strongest, soundest, purest and truest form of humanity."

Gerhardt's Style and Temperament

His style is excellent and almost artistically perfect; his rhythm flows along smoothly and naturally, so that his hymns are easily remembered. He is rarely guilty of the repetitions, longwindedness and involved sentences of many German writers, but usually terse, clear and rhetorical.

His general temperament is optimistic. This is clearly shown in his hymns for ordinary occasions. Behold him awake from his slumbers and greet "*Die goldene Sonne voll Freud und Wonne*" or encourage the farmer going forth to his work by singing with him: "*Ich singe dir mit Herz und Mund.*" He delights in the pleasant summer season with "*Geh aus, mein Herz, und suche Freud in dieser lieben Sommerzeit.*" He cheers the traveler's homeward journey with "*Nun geh frisch drauf, es geht nach Haus.*" He accompanies the perfumed bridal pair to the altar with his extraordinary "*Voller Wunder, voller Kunst,*" glorifies the marriage-state with "*Wie schön ist's doch, Herr Jesu Christ, im Stande da dein Segen ist!*" and sings according to Proverbs xxxi the praises of Christian women:

Ein Weib, das Gott den Herren liebt
Und sich stets in der Tugend übt.
Ist viel mehr lob-und liebenswerth
Als alle Perlen auf der Erd.

Truly no other nation can boast of a chorister equal to Gerhardt.

Gerhardt's Influence as Hymn-Writer

He has exerted a great and far-reaching influence on his contemporaries and succeeding generations. This becomes especially manifest when we remember that the number of German hymns to-day is estimated at more than a hundred thousand, and that almost one half of Gerhardt's hundred thirty-one hymns are still used in the Christian church. Soon after their composition they were embodied in the church-service and they have been

sung, not only by his own congregations, but by many others after him down to our own generation—a period of well-nigh untold changes and revolutionizing tendencies.

Indirectly his influence manifested itself in his contemporaries and in later writers. This is true more particularly of the great church-poets of later days and other nations—John and Charles Wesley, Catharine Winkworth, Rev. A. T. Russel, Dr. James W. Alexander, Isaac Watts and others. A late critic says:

Next to Luther no author of church hymns has had such a blessed influence on his contemporaries and posterity as Gerhardt had, this true, spiritual national poet, whose hymns, proceeding from the fountain-head of a pure

and heart-rejoicing piety, in their melodious, biblical and genuinely national language, possess a wonderful soul-winning power.

May his hymns then continue to be sung for generations to come, to dispel the dark clouds from the sorrowing and the mists from the eyes of the doubting.

(NOTE.—Acknowledgment is made to the following books and authors:

Das kirchliche Volkslied, by J. Knipfer, ed. 1875; *Geschichte des Kirchenlieds und Kirchengesangs*, by Edward Emil Koch, Stuttgart, 1867, Vol. III; Fr. W. Krummacker in *Die Zeugen der Wahrheit*, by Dr. Ferdinand Piper, Leipsic, 1875, Vol. IV; *Christian Singers of Germany*, by Catharine Winkworth, Wildenhahn, Basel, 1844, fourth edition; *Real-Encyclopädie* von D. Albert Hauck, Leipzig, 1899, Vol. VI; *Real-Encyclopädie* von Dr. Herzog, Hamburg, 1854, Vol. V.)

A Historical Sketch of Schaefferstown

BY A. S. BRENDLE, ESQ., SCHAEFFERSTOWN, PA.

(Continued)

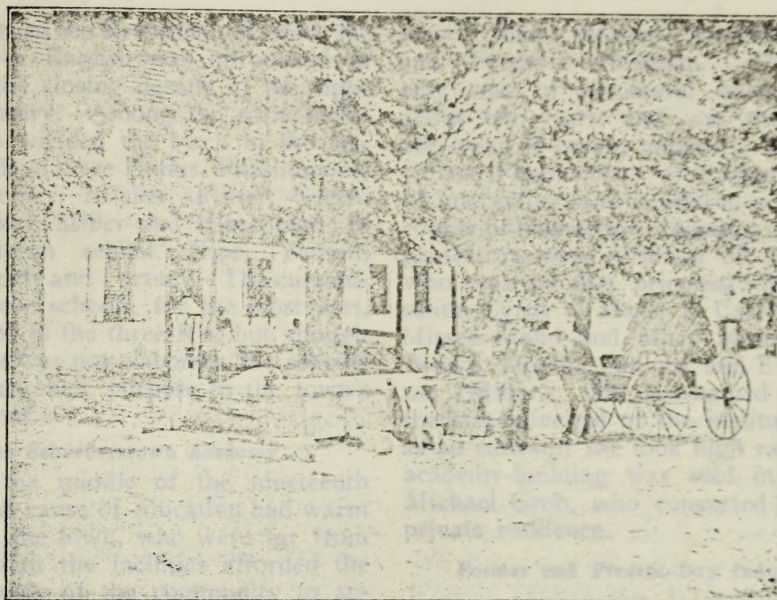
The Water-Company

It is the boast of Schaefferstown that its water-works are among the oldest in the country. Water was introduced into the town for the use of the inhabitants of Market street from a leading spring located on the northern slope of Tower Hill, by gravitation, through underground pipes, as early as 1740. In 1763 Alexander Schaeffer and wife, for the usual consideration, deeded the lot on which said spring is located to George Ulrich and Frederic Albright, trustees for the use of the inhabitants of Market street, with the usual ground-rent reservation. The company remained unincorporated for upwards of a century, until by act of Assembly dated April 16, 1845, a charter was granted to the inhabitants of Market street, Schaefferstown, under the title "The Schaefferstown Water Company," under which the business of the company has since been conducted. The following officers were named in the charter: President, George Renner; secretary, George F. Miller; treasurer, Henry Iba; overseers, Thomas Bender and John Staley. Some years ago the fountain lot was planted with shade and

ornamental trees and converted into a public park, under the supervision of the Water Company, and since that time the picnics of the local Sunday-schools have annually been held there.

The Franklin House

Three hotels at present furnish accommodations for the traveling public in town, and they are a credit to the community. To the historian, however, the Franklin House, situated on the northwest corner of Main street and Market Square, presents unusual attractions. The original part of it was erected by Alexander Schaeffer in 1742. It was built for strength, its exterior walls being of uncommon thickness, and its arched and groined cellars show solid and artistic masonry which many sight-seers have admired. We can not say whether Schaeffer ever kept an inn there or not. During Colonial times the hotel bore the name King George; after the Revolutionary War it became the George Washington, and subsequently it was rechristened Franklin House, which name it still retains. In 1884 it was remodeled and greatly enlarged.



PUBLIC FOUNTAIN AND WATERING-TROUGH, SOUTH MARKET STREET,
SCHAEFFERSTOWN, PA.

Cherry-Fairs

In the early history of the town the season of ripe cherries was an annual occasion for a grand assembling of the people of the neighborhood for merry-making. The affair was a great social function, and in present-day parlance might be called a picnic continued for several days. Music and dancing were a feature, occasionally also horse-racing furnished excitement. Cherries, for the most part, were conspicuous by their absence, but all sorts of drinks, cakes and confections abounded, and to these delicacies, in the absence of ice-cream and other modern palate-ticklers, the gay gallants of those days were wont to treat their sweethearts. From the enthusiastic allusions by old folks often heard several decades ago, the inference was easy that there was more fun in a cherry fair for young folks than there is in a present-day picnic. The cherry-fairs in Schaefferstown ended with the passing of the old market-house.

Parochial Schools

The early settlers of Schaefferstown, Lutheran and Reformed, were no less prompt in providing for the education of their children than in providing for the

public worship of Almighty God. Their first move was to erect a schoolhouse, which for a time also served the purpose of a place of worship for the people of the community. School-teachers in those days were more easily secured than ministers of the gospel, and it is quite within the bounds of reason to suppose that the teachers then were often called upon to do a little preaching or exhorting. The first schoolhouse in Schaefferstown was erected on a lot of ground to which the Reformed and Lutheran congregations held the title in common. The date of its erection can only be guessed at. However, in 1766, when the Reformed people became the owners in severalty by buying out the Lutherans, the fact is mentioned in the records that the schoolhouse was then already in a dilapidated condition. The Reformed people made the necessary repairs on the old building, and the Lutherans established their own school in a building fitted up for that purpose in the eastern part of the town.

From that period, 1766, up to the time of the adoption of the common-school system, the town had two parochial schools. The Lutheran school adhered much longer to the use of the German

language than the Reformed, in which instruction in English was introduced as early as the closing decade of the eighteenth century. Among the early pedagogs who wielded the birch in the Reformed school were Hofius, Fitzsimmons, Long, Mohler, Bricker, Fisher, Green, White, Grey, Miller and Hibschan; in the Lutheran school, Nipe, Yensell, Riehm, Gettle and Fortney. The curriculum in those schools, for the most part, was limited to the three R's; but, though their work was not elaborate, the schools served well their purpose in the town's development.

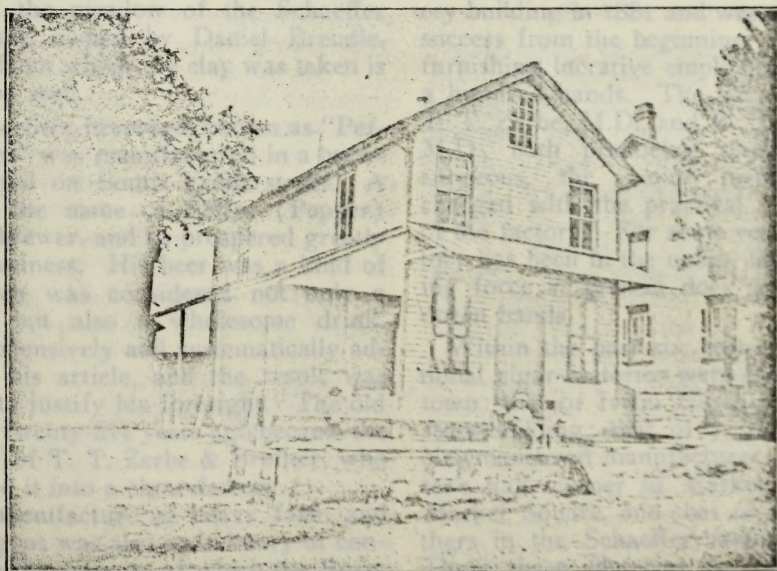
The Schaefferstown Academy

About the middle of the nineteenth century the cause of education had warm friends in the town, who were far from satisfied with the facilities afforded the young people of the community to acquire a fair education. With a view of securing the facilities desired, these people established an academy in a building specially erected for that purpose on a lot fronting on Carpenter street. An organization was effected; the institution was incorporated and the following trustees were named in the charter: George F. Miller, William M. Weigley, Jonathan Zerbe, M.D., Allen P. Hibschan,

man, John Weiss, Abraham Reist and Frederic Hoffman. The academy was in successful operation for about ten years, and was then closed for want of proper support. From first to last it could boast of a splendid corps of instructors, and it offered a first-class course of instruction. Among its leading professors were William M. Missimer, who was its first principal; Mr. Rein-smith, Cyrus V. Mays, A. Carl Whitmer, Misses Maud and Mary Moore, Sarah Brown, Martha Quimby and Emily Pel-ton (Miller). The last-named lady was the last principal of the institution, and as an educator she took high rank. The academy-building was sold in 1860 to Michael Groh, who converted it into a private residence.

Former and Present-Day Industries

The community was mainly dependent for a livelihood on agriculture, in which many of the residents were engaged on a larger or smaller scale. They owned their outlots and each kept a horse or two and a few cows. But there were also artisans and some prosperous industries. For instance, the manufacture of door-locks was carried on for several generations by Philip Brecht, Sr., and Philip



CARPENTER'S HALL AND DRINKING FOUNTAIN, SCHAEFFERTOWN, PA.

Brecht, Jr., and the Brecht lock gained a reputation far and wide for excellence. Their shop or factory stood in the western part of the town, but not a trace of it remains.

There were also flourishing hat-factories in the town during the early decades of the nineteenth century; the manufacturers were Christian Garrett, Samuel Garrett, John Mace and Henry Miller. Many styles of hats were made, the very high-crowned beaver being the most notable; the style worn by Abraham Lincoln was quite common here in those days. Patterns for new styles were furnished by local turners, John B. Strickler being quite a genius in that art.

Gunsmithing also had a local habitation here, and the artisans who plied it were George Fetter and Absalom Daugherty.

Philip Iba was a practical confectioner of more than local reputation, and his toothsome products in that line were in such demand as to tax the capacity of his factory to the utmost.

The manufacture of roofing-tiles was an industry in the very infancy of the town, and many of the original dwellings were roofed with tiles made here. The clay for the manufacture of the tiles was dug in the western part of the town, and the kiln or furnace where they were dried stood in the meadow of the Schaeffer farm, now owned by Daniel Brendle. The pit from which the clay was taken is still to be seen.

An excellent beverage, known as "Peffer's beer," was manufactured in a brewery located on South Front street. A man by the name of Peffer (Pepper) was the brewer, and he prospered greatly in the business. His beer was a kind of ale, which was considered not only a tasteful, but also a wholesome drink. Peffer extensively and systematically advertised his article, and the result was such as to justify his foresight. The old brewery twenty-five years ago became the property of T. T. Zerbe & Brother, who converted it into a cigar-factory.

The manufacture of heavy farm and road wagons was also an industry of considerable importance, of which the Ream family had a monopoly. Peter Ream, Sr.,

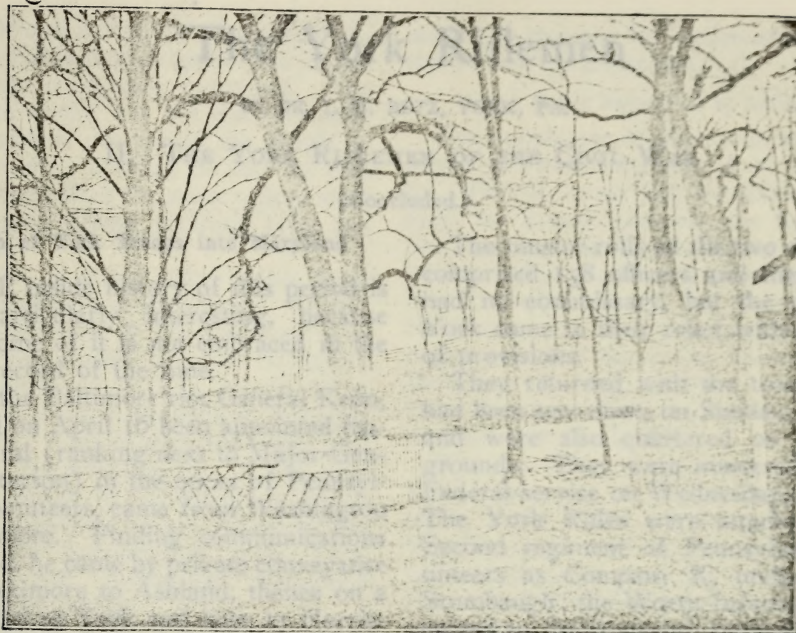
Peter Ream, Jr., and later William Ream turned out from their shops many well made vehicles for the use of farmers and freighters. Some well preserved specimens of their handiwork still remain in the neighborhood to attest its excellence. The Reams were splendid wheelwrights.

Threshing-machines and horse-powers were manufactured and repaired by George P. Fessler in a shop located in the western part of the town for a decade or so after the middle of the nineteenth century. Subsequently Michael Kegerreis, a machinist and practical blacksmith, manufactured horse-rakes at the same place.

The cigar-factories, however, by all odds constitute the greatest industry ever established in the town, in point of capital invested and labor employed. The factory of Thomas J. Schaeffer, a descendant of the founder of the town, was established in the old double schoolhouse he had bought in the year 1883. Mr. Schaeffer managed his business well, prospered and enlarged his plant from time to time, personally managing every branch thereof to the time of his death, which occurred in 1899. He gave steady employment to upwards of sixty hands.

The cigar-factory of T. T. Zerbe & Brother was started in the Pepper brewery-building in 1881 and was an immense success from the beginning, at one time furnishing lucrative employment to over a hundred hands. The firm consists of T. T. Zerbe, M.D., and B. Frank Zerbe, M.D., both practicing physicians and surgeons, the junior member being charged with the practical management of the factory. For some years this factory has been in the union, but its working force at present does not exceed a dozen hands.

Within the past six years three additional cigar-factories were established in town: that of Irwin Horst, in the Krall store-building; that of J. H. Witter, a Newmanstown manufacturer, in Carpenter's hall, corner of Market street and Market Square, and that of Mock Brothers in the Schaeffer factory-building. These three factories together furnish employment to over a hundred hands.



SCHAEFFERSTOWN'S VILLAGE RESERVOIR

The Schaefferstown Collar and Cuff Company, whose factory is located on South alley, between Market street and Lancaster avenue, and which is extensively engaged in the manufacture of collars and cuffs, is the legal successor to Samuel Houser & Son, shirt manufacturers. The latter firm started business about ten years ago, and the present firm employs from forty to fifty hands.

During the Civil War and for some time thereafter Henry Kissinger, a practical cooper, manufactured a great quantity of flour-barrels in a shop located on South Carpenter street, for the use of William M. Weigley and others.

Blanket and carpet-weaving was an industry in which a number of residents were engaged during the closing decades of the eighteenth century and the first half of the nineteenth. The Lauser and Smith families figured conspicuously in it, and John Smith rose to distinction in the art of blanket-weaving. His woolen bed-blankets, of which a great many are still in use in the locality, are as ornamental as they are useful. Smith's method of weaving them was original and was patented.

The manufacture of leather was carried on for many years at the tannery located in the southern part of the town by John Kline, Daniel Kantner, Henry Gensemer, Henry Bomberger, Solomon Bomberger and Henry Bomberger.

Old-Time Cake-Shops

Cake-shops in the early history of the town took the place of the modern restaurant, and to the hungry and thirsty wayfarer they presented attractions not to be despised. Honey-cakes, sugar-cakes and molasses-cakes, of various shapes, composition and ornamentation, and the delectable small beer, or mead, tempted the appetite and made eating and drinking a rare delight. I venture to say that the mere mention of the cakes and beer here will revive many pleasant recollections for the readers who ever had the good fortune to patronize a shop of that kind. I can not tell who started the business in this town, but the last to engage in it were Mrs. Michael Dissinger and Mrs. Catharine Mock, located respectively in the eastern and western sections of the town.

(To be concluded)

The York Riflemen

BY DR. I. H. BETZ, YORK, PA.

II. THE YORK RIFLEMEN OF THE CIVIL WAR

(Concluded.)

March of York Troops into Maryland

THE inside history of this period is particularly interesting, because some of it is not embraced in the official record of the time.

After the Baltimore riot General Keim, who had on April 16 been appointed major-general (ranking next to Major-General Patterson) in the quota of Pennsylvania volunteers, came from Washington to Baltimore. Finding communications destroyed, he came by private conveyance from Baltimore to Ashland, thence on a locomotive to York and later to Harrisburg. At York he ordered the Worth Infantry and York Rifles to proceed down the railroad toward Baltimore as far as possible, in order to intimidate the mob-spirit of Baltimore and prevent the further destruction of railways and bridges. Every man carried forty rounds of ammunition, which had been hastily prepared with the assistance of men, women and children. The materials were procured at the stores of P. A. & S. Small and of Hautz & Brother, and no charge was made for them.

The soldiers left on a special train at eleven o'clock of Saturday night, April 20, going as far as Parkton, Md., about midway between York and Baltimore. There they went into camp and sent out details, some as far as Cockeysville, fifteen miles north of Baltimore. Their presence here, it is alleged, deterred the mob from proceeding further in the vandalism of burning and destroying bridges.

They were not mustered into the United States service and therefore marched out of their own State into another, which jealously stood upon extreme State Rights doctrines. It must be remembered, however, that the people, not to say the regularly constituted authorities, who made this movement necessary were themselves law-breakers.

The muster-rolls of the two companies comprised 158 officers and men. They had no commissary, but the people of York came to their relief with a carload of provisions.

They returned with the troops which had been sent down on Sunday, April 21, and were also quartered on the fairgrounds. They were mustered into the Federal service on Wednesday, April 24. The York Rifles were attached to the Second regiment of Pennsylvania Volunteers as Company K, under Colonel Stumbaugh; the Worth Infantry was attached to the Sixteenth regiment, P. V., under its former captain, now Colonel Ziegle. Colonel Ziegle later became commander of the Hundred-Seventh regiment, P. V., in the three years' service, in which he died.

General Butler Reopens Communications

The presence of these troops to the north of Baltimore had another effect. It diverted the attention of the Baltimore mob from the action of General B. F. Butler, who, coming to Perryville, Md., on Saturday, April 20, with the Eighth Massachusetts regiment, and finding the bridges burnt, seized the ferry-steamer Maryland and took his troops to Annapolis, where he arrived on Sunday morning. Governor Hicks advised the general against landing his troops and telegraphed to Secretary Cameron to the same effect. He also wrote a letter to the President, asking him to send the troops away from Annapolis and to send no more troops through Maryland. He even suggested to Lincoln that Lord Lyons, the British minister at Washington, be requested to act as mediator between the North and the South!

To this Secretary Seward sent a reply which was a model of diplomacy and ill concealed sarcasm.

Butler found Annapolis thoroughly imbued with the secession-spirit. Its Union element was completely overawed. The inhabitants would not sell his men anything whatever, nor would the people in the surrounding country do so. At that stage of the conflict the army orders were against appropriating anything from the inhabitants.

Annapolis is about thirty miles from either Washington or Baltimore. At that time the Baltimore & Ohio railroad was the only railroad-line between Baltimore and Washington; it was joined by a branch-road from Annapolis at Annapolis Junction. This branch-road was also torn up by the secessionists. It was necessary for Butler to reconstruct it, which he did. Meanwhile he was joined by the Seventh and Seventy-first New York regiments and Governor Sprague's Rhode Island troops.

Washington Relieved—Confederate Plans

With these troops General Butler arrived at Washington April 25. Communication was now re-established with Washington, which had been cut off from the North since the Baltimore riot of April 19. Before the arrival of the five companies from Pennsylvania on April 18 the only troops there were a party of three hundred men commanded by General James H. Lane, of Kansas, who were quartered in the East Room of the White House, and the "Cassius Clay Battalion," which patrolled the streets at night and guarded the public buildings.

The Long Bridge across the Potomac was patrolled by a detachment of dragoons, and a battery of light artillery was placed at the end of the bridge on the Washington side. The Confederates had planned to capture the arsenal at Harper's Ferry, appropriate the arms and ammunition stored there and make a rapid descent upon Washington, where their force was to be joined by the local sympathizers and traitors. Baltimore should do its part by burning bridges and mobbing troops, if they should come. On the day of the Baltimore riot Harper's Ferry was evacuated by the Union troops upon the approach of the Confederates, and the works there were destroyed. This

served to increase the excitement at Baltimore and led to the riot.

Butler Takes Possession of Baltimore

The legislature of Maryland now convened at Frederick, instead of Annapolis. The Governor and legislators, however, no longer assumed the bold tone that had been in vogue during the riot-period. The National capital being relieved, Butler turned his face toward Baltimore. On May 5 he with two regiments occupied the Relay House on the Baltimore & Ohio railroad, nine miles from the city, which controlled communications with Frederick.

May 9 a force of 1300 men from Perryville debarked at Locust Point, Baltimore, under cover of the guns of the Harriet Lane, and quietly opened the railroad through that city to the Relay House and Washington, encountering no opposition. May 13 General Butler took permanent military possession of Baltimore, while a force of Pennsylvanians advanced to Cockeysville, reopening the Northern Central railroad. Butler also fortified Federal Hill and Fort McHenry, commanded the city and overawed its turbulent "neutral" spirit.

Maryland's Protests Against the War

The Maryland legislature gave a parting shriek embodied in resolutions to the effect that "the war against the Confederate States is unconstitutional and repugnant to civilization, and will result in a bloody and shameful overthrow of our institutions." Also that "Maryland implores the President in the name of God to cease this unholy war, at least until Congress assembles; that Maryland desires and consents to the recognition of the independence of the Confederate States; that the military occupation of Maryland is unconstitutional, and she protests against it, though the violent interference with the transit of Federal troops is discountenanced."

By the end of May 50,000 Union troops were brought to Washington. The mob-spirit of Baltimore, official or otherwise, was held in subjection. Many of its citizens were called to account for their part during that momentous April

period. Of course those of secessionist proclivities held that they were "crushed by the despot's heel." One of the purposes of Lee's invasion in 1862 during the Antietam campaign was to relieve Maryland from this incubus, to allow it to assert itself.

The Question of Prior Service

The matter of priority of service by troops from Pennsylvania has given rise to considerable discussion. This began at the close of the three months' service, when Congress passed the resolution of thanks, already quoted, to the five Pennsylvania companies which passed through Baltimore April 18, the day before the riot. The application for medals made to Congress in behalf of the First Defenders in 1879 and the grant of medals to them by the legislature of Pennsylvania in 1891 served still further to bring the matter to public attention.

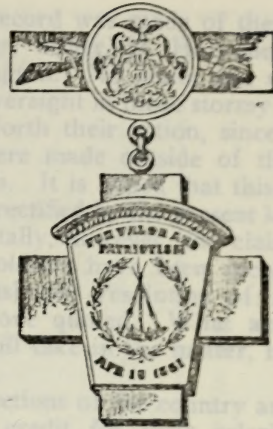
The York companies therefore also applied for medals to the State of Pennsylvania, basing their claims, not on absolute priority of entering the Federal service, but on the priority of entering that service fully armed and equipped, prepared to do such service as might be assigned them and which unarmed troops could not do. Having been called out in an emergency, having kept open communication between the North and Washington by intimidating and diverting the attention of the Baltimore mob, thus allowing General Butler to open a new route to Washington by way of Annapolis, they believed themselves entitled to recognition by the State.

State Medals Granted York Men

Accordingly, upon due representation made, the legislature of Pennsylvania granted the desired recognition embodied in Act 136, as follows:

In order to commemorate the valor and patriotism of the Worth Infantry and the York Rifles, two military companies from York, York county, Pennsylvania, which took part in helping to suppress the late Rebellion:

Section 1. Be it enacted, That the sum of three hundred dollars, or so much thereof as may be necessary, is hereby specially appropriated for the purpose of procuring a suitable medal, with commemorating device, for each of the surviving members (or their heirs) of the



STATE MEDAL GRANTED YORK SOLDIERS
IN 1893

Worth Infantry and the York Rifles, of York, Pa., who went from the State of Pennsylvania into active service, fully armed and equipped, on the nineteenth day of April, One Thousand Eight Hundred and Sixty-one.

Section 2. That the Auditor General, the Adjutant General and the State Treasurer of the State of Pennsylvania be and are hereby authorized and directed to secure a medal of honor, with suitable device, to be presented to each soldier, at such time and place as may be determined on within one year from the passing of this Act, and the State Treasurer is hereby authorized to pay, on a warrant of the Auditor General, the cost of the same out of any money in the treasury not otherwise appropriated.

Approved the thirty-first day of May, 1893.

ROBERT E. PATTISON, Governor.

The medal selected for the York companies was a bronze Greek cross—the Sixth Army Corps badge—surmounted by a keystone on which is raised a laurel wreath. Within its circle is a stack of muskets and surrounding the wreath is the legend:

FOR VALOR AND PATRIOTISM APRIL 19,
1861.

The crossbar above the pendant keystone shows the State escutcheon and a crossed musket and sword, held in place by a horseshoe and stirrups. On the reverse side of the keystone are engraved these words:

PRESENTED BY THE STATE OF PENNSYLVANIA TO

OF THE
(YORK RIFLES OF WORTH INFANTRY)
PER ACT OF MAY 31, 1893

The aforesaid medals, granted to the two York companies, were distributed to the survivors and heirs October 26, 1893. Governor Pattison and other State officials were present at York on the occasion, which was enlivened with music by the original band of the Eighty-seventh regiment of Pennsylvania Volunteers.

This war-band has maintained its organization to the present time. Originally it had some twenty members; in 1907 but a half dozen remain.

What the York Men Claim and Admit

The matter of priority in the service of the Federal government by commands from Pennsylvania has also been carried to Congress by the York companies.

If by priority in the service is meant the service of a command prepared to render that service efficiently, as being fully armed and equipped, then the York companies claim priority.

They fully concede that the five companies were mustered into the service and passed through the Baltimore mob on the eighteenth of April, 1861, although unarmed and therefore unable to defend themselves or to render any defensive service. They also concede that they themselves were not mustered into the United States service, nor were they called out by the Governor of their State, although their services had been accepted.

They were called out in the sudden emergency that had arisen by those who were in the service, confidence and counsel of the government and acted with its implied consent, which order was never called in question by State or National government.

That the five companies were unarmed, was not their fault. That they passed through the mob unarmed, does not detract from their courage. As good soldiers they obeyed orders.

On the other hand, the fact that the York companies were not mustered into the Federal service does not detract from their performance of such service, which as good soldiers they rendered equally well and performed voluntarily.

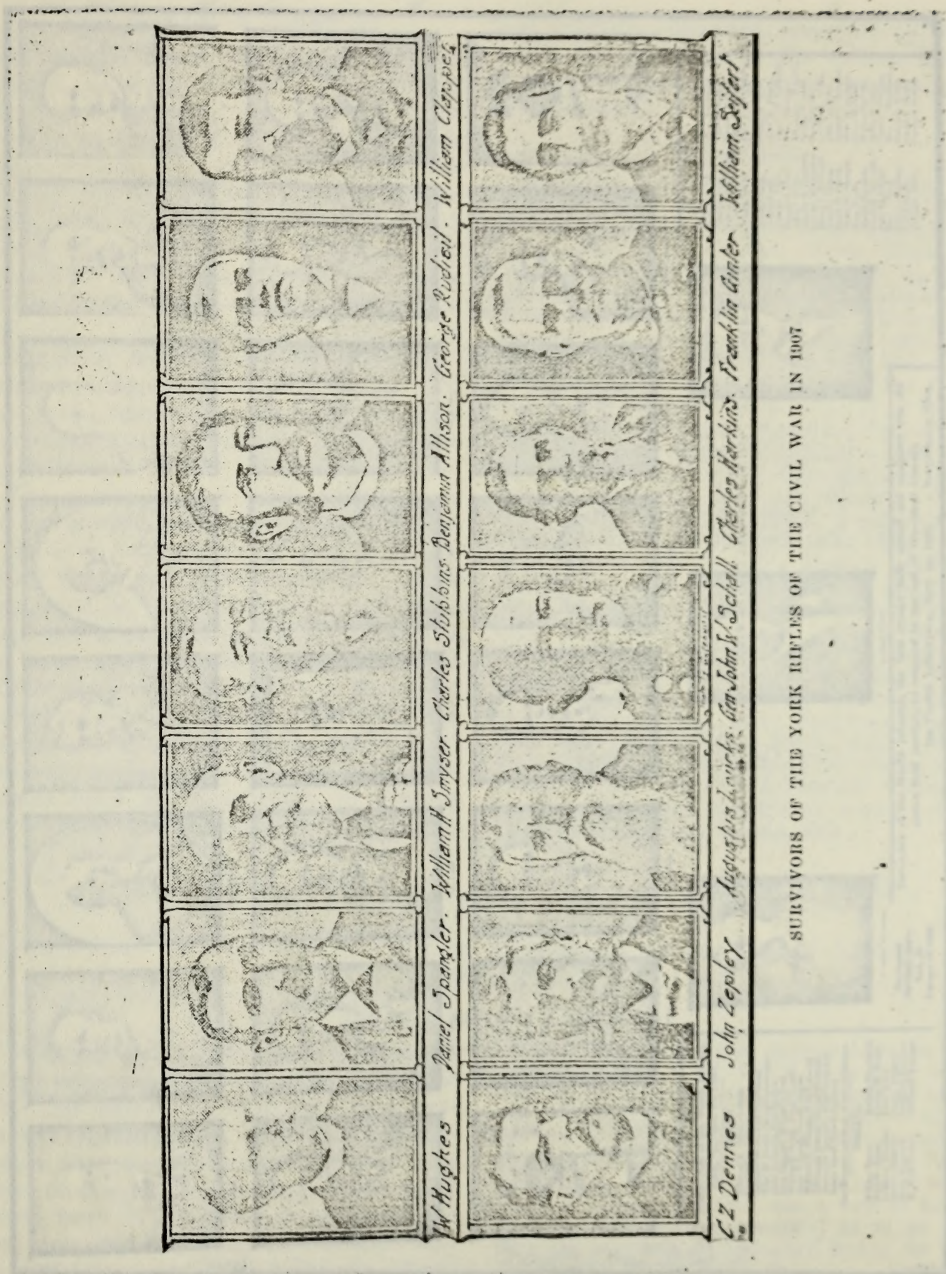
No record was made of their services officially, either at Harrisburg or at Washington. No doubt this was owing to an oversight in those stormy times that called forth their action, since their orders were made outside of the regular channels. It is hoped that this oversight will be rectified by the present legislature. Incidentally, however, the claims of the York soldiers have been recognized by the legislature resolution of 1893, No. 136, above quoted. What action Congress will take in the matter, remains to be seen.

All sections of the country are entitled to due credit for their celerity in responding to the call of the government in its dire extremity. We trust the matter may be decided with justice to all and such memorials may be granted as are fitting tributes to those who volunteered so readily for the defense of the government and the preservation of the Union in that critical period.

Survivors of the Two York Companies

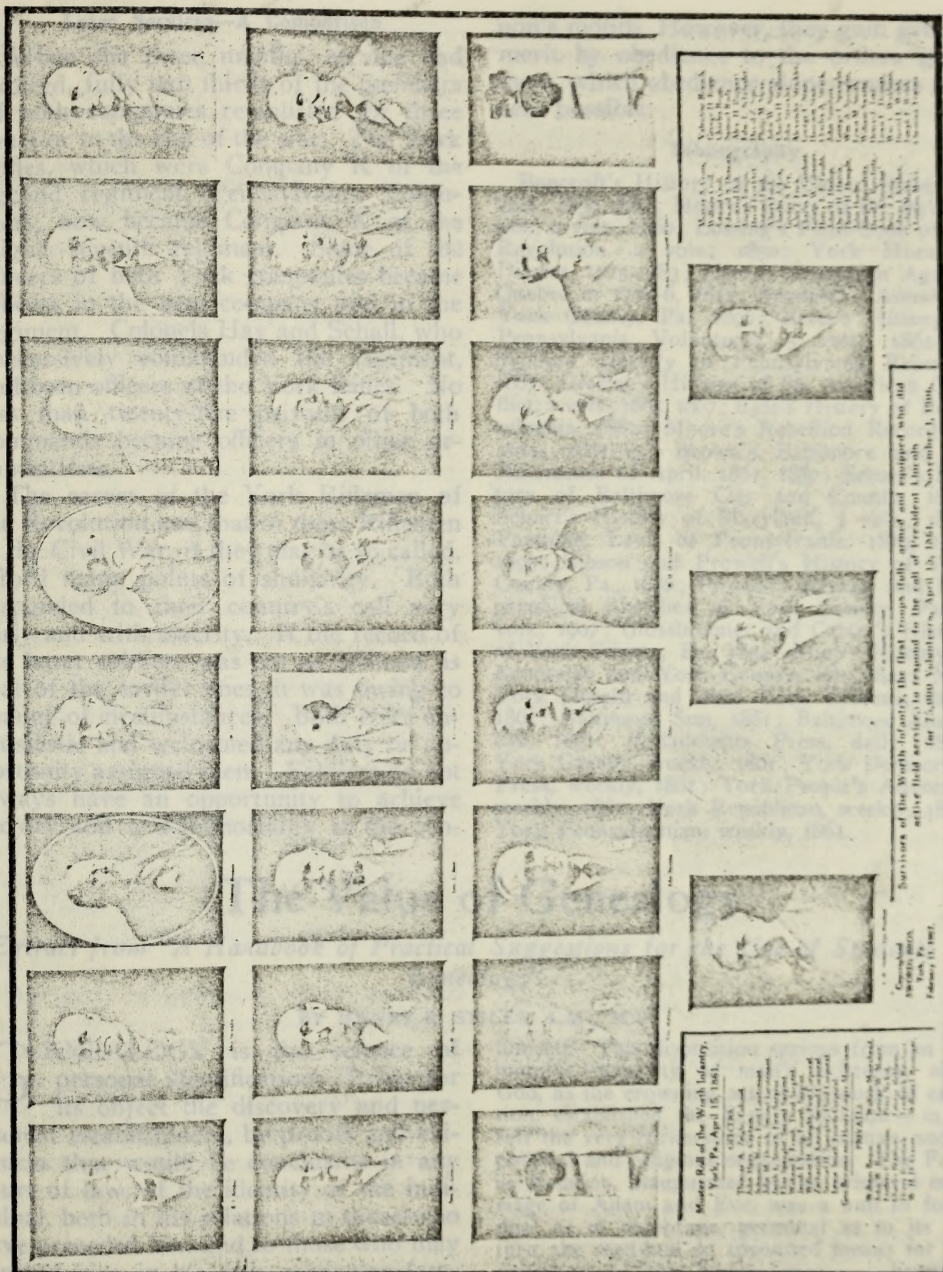
It remains to be added that the York Rifles, organized in 1834 and reorganized in 1857, have in 1907 fourteen survivors of their roster of 1861. The president of the company is General J. W. Schall, of Norristown; its vice-president is Augustus Loucks, its secretary Charles Z. Denues. The total roster of the York Rifles is not in existence, some of their papers having been lost in the flood of 1884.

The roster of the Worth Infantry from 1849 to April 20, 1861, embraces 234 men—officers, musicians and privates. No men joined it after the latter date. At the end of the three months' service it came to an end as an active organization, but some years ago it was reorganized as a social and memorial association. Of its roster of 1849 five men are living. Of that of 1861 there are now twenty-four survivors. The oldest is John Smeltzer, of Wrightsville, Pa., who is 88 years old; the youngest is Charles A. Strack, of York, who is 63 and has been secretary of the association since its organization. The president of the association at this time is Samuel H. Spangler.



SURVIVORS OF THE YORK RIFLES OF THE CIVIL WAR IN 1907

NOTE.—The collection of portraits reproduced above was published with a brief history of the York Rifles, in the Philadelphia Inquirer of June 20, 1906, upon the occasion of the annual meeting of the survivors of that famous military organization, held June 18, last year. Although the membership has dwindled down to so small a number, those veterans still hold their annual meetings, at which they elect officers and sit down to a banquet, exchange reminiscences of past glories and reverently remember their departed comrades. Besides contending for recognition at the hands of Congress, as the first troops to respond fully armed and equipped to President Lincoln's first call for volunteers, they are trying to get an appropriation for a monument, to be placed in one of the parks of the city of York, Pa.



NAMES OF SURVIVORS,

reading horizontally from left-hand upper corner: Edward I. Kraber, Alexander Strickler, Valentine Rousch, William H. Croll, Jacob I. Stouch (first sergeant), John H. Haslup, Gabel Marks, Fred Rinehart, George W. Glessner, Joseph W. Ilgenfritz, George C. Stair, Leonard Doll, David Z. Sipe, John W. Shirey, Edw. L. Schroeder, Philip M. Shive, George Rehbein, John Strickler, John J. Frick, W. H. H. Craver, Henry Bernstock, John Smeltzer, Charles H. Stallman, Samuel H. Spangler (third corporal), Charles A. Strack. Mr. Spangler is president, Mr. Stallman vice-president and Mr. Strack secretary and treasurer of the Worth Infantry Memorial Association.

SURVIVORS OF WORTH INFANTRY

Later Services—A Comparison

When the three months' service had expired, fully two thirds of the members of both companies re-enlisted for three years or to the end of the war. The York Rifles, which were Company K of the Second regiment, Pennsylvania Volunteers, now became Company K of the Eighty-seventh regiment. Some of the officers of both York companies became officers in the new company and in the regiment. Colonels Hay and Schall, who successively commanded the regiment, had been officers of the York Rifles. No less than twenty-five privates of both commands became officers in other organizations.

The career of the York Riflemen of the Revolution and that of these Riflemen of the Civil War, if they may be so called, afford many points of similarity. Both responded to their country's call very early and with alacrity. If the record of the latter soldiers was not as brilliant as that of the earlier ones, it was owing to change of circumstances. Both were enthusiastic and welcomed any duty or opportunity assigned them. Soldiers do not always have an opportunity to achieve victory and win immortality at the can-

non's mouth. However, they gain greater merit by obedience to the orders given them, which obedience alone renders success possible.

Bibliography.

Bancroft's History of the United States, 12 vols., 1834-1882; Moore's Diary of the Revolution, 2 vols., 1860; Lossing's Field-Book of the Revolution, 2 vols., 1850; York Moravian Diaries, 1775-1783; Herry's Campaign Against Quebec in 1775-6, 1812; Spangler's Annals of York County, Pa., 1896; Bates's History of Pennsylvania Volunteers, 5 vols., 1861-73; Syphers' History of Pennsylvania Reserves, 1867; Greeley's History of the American Conflict, 2 vols., 1865, 1867; Egle's History of Pennsylvania, 1882; Moore's Rebellion Record, 12 vols., 1861-65; Brown's Baltimore and the Nineteenth of April, 1861, 1887; Scharf's History of Baltimore City and County, 1874; Scharf's History of Maryland, 3 vols., 1882; Pamphlet Laws of Pennsylvania, 1879, 1891, 1893; Gibson and Prowell's History of York County, Pa., 1886; Prowell's History and Biographical Sketches of York County, Pa., 2 vols., 1907; Glossbrenner and Carter's History of York County, Pa., 1834; Rupp's History of Lancaster and York County, Pa., 1844; New York Herald and New York Tribune, daily, 1861; Baltimore Sun, 1861; Baltimore American, 1861; Philadelphia Press, daily, 1861; York Gazette, weekly, 1861; York Democratic Press, weekly, 1861; York People's Advocate, weekly, 1861; York Republican, weekly, 1861; York Pennsylvanian, weekly, 1861.

The Value of Genealogy

Extract from "A Handbook of Practical Suggestions for the Use of Students in Genealogy"

BY HENRY R. STILES, A.M., M.D.

GENEALOGY is the science of personal identification. It has for its object the discovery and permanent establishment, by proofs and evidences that would be conclusive in any court of law, of the identity of the individual, both in his relations to those who have preceded him and to those who may succeed him, in his own particular family line, as well as in his relations to those belonging to collateral lines of the general family of which he and they are members.

Genealogy is the natural outcome of that inherent disposition in man which leads him to seek for and preserve the memorials of his ancestors in connection with those relating to

himself. This disposition springs from an immutable necessity of man's existence, since God, as the crowning act of his work of creation, established the Family Relation—in itself the very cornerstone of all human, social, political and religious organization. The Family Relation, inaugurated by the primeval marriage of Adam and Eve, was a unit in form, dual as to parentage, germinal as to its nature, the seed-bud or appointed means for the extension of the human race. . . . From it arise a thousand social relations, duties, comforts and delights to benefit and bless mankind. It forms indeed the very bed-rock on which all human institutions are founded. . . .

The Family, as thus instituted by God, was a type foreshadowing (1) the School, in the nurture and education of children; (2) the State, in which mature human life develops its powers in manifold relations and ways, and (3) the Church, or that condition of spiritual life

in which man is brought into intimate relations with his Maker. Thro' this fourfold "warp and woof" of Family, School, State and Church runs the central principle of obedience to a higher and properly constituted authority—man's first lesson in life, linking him, as it were by a golden thread of analogy, both to his infinite Creator and his fellow-man. . . . "Honor thy father and thy mother" is not alone the injunction of the Christian Bible, but is enunciated with equal force in the holy books of all ancient religions. . . . Our habits of obedience or disobedience to the law of God begin right here. For our parents, with whom our earliest human relations connect us, stand to us, for a time, in the place of God, and reverence for parents thus becomes an essential element of a sound moral character. Reflecting then upon the fact that what our parents are to us their parents were to them, that what our parents were they owed under God to the care they received from the natural guardians of their being, and that the same holds true thro' all the generations of the past, we are led to the conclusion that the fifth commandment binds us to honor and reverence all our ancestors, so far as known to us and so far as they are worthy of such regard.

This clear and logical statement, quoted from one of our earlier genealogists and written at a time when it was considered rather necessary to explain the reasons for writing a genealogy, leads us to conclude that genealogy is a natural science, having its roots in the very beginnings of the human race, and therefore closely allied to law, morality, education and all the great interests of human life.

The study of genealogy is not, as some would believe, a "mere fad," the fancy of a moment or of a season. It is not the outcropping of a "despicable vanity," nor a false bolstering up of a falser pride. Nor is it a narrowing intellectual pursuit. I do not deny that it may, in some cases, become any or all of these. . . . But, of itself, I hold genealogy to be a study broadening in scope, conservative in its relations to our social life, wholesome and inspiriting in its teachings and influence. It lifts the soul from out the mire and dust of life's daily toil, and by its bright examples of individual worth in the past encourages and stimulates us to new aspirations and endeavor.

Genealogists are often ridiculed as "dry-as-dusts"; as moles, blindly grop-

ing for the roots of families, of which, "like potatoes, the best part is found under ground," etc. Again they are tauntingly reminded of the Apostle Paul's little remark about "endless genealogies." . . . But we have lived thro' it all and have lived to see the day when the genealogist is seldom derided and the value of his labors is even freely admitted. . . .

I am certain that the results of the genealogist's labors have a direct and most important relation to the highest forms of historical literature. In his primary relation to biography and history he may perhaps be compared to the day-laborer, who with shovel, pick and blast gets out from the bosom of mother earth the rough stone and conveys it to the building site, where it is to be worked into the foundations. His labor is of the hardest, the least appreciated and generally the most poorly rewarded, but it is indispensable. . . . "As the world goes," the chief credit is given to the historian as the architect who plans the building, and to the biographer as the decorator who furnishes the statuary and ornamentation. I think, however, that the honors have hitherto been somewhat unequally divided. For without the sure foundations of proof and deduction prepared by the genealogist, the historian could not safely have erected his noble edifice; and without the personal histories which the genealogist molds from a thousand different materials, the biographer would be much at a loss where to find the lifelike statues needed for its embellishment.

History is no longer written as it was, even a hundred years ago. It is now more clearly understood that it is the potentiality of men's daily lives which makes what we call history; that these lives must be carefully investigated and minutely criticised, if we would understand history in its truest sense—as God's workings with man. This is exactly the genealogist's special function. He deals with man as the unit; the historian must deal with men in the aggregate. . . .

Therefore, O patient genealogists, hold up your humble heads! Your work is not to be undervalued or misunderstood.

Prof. James A. Moyer, A.M.,

Engineer, Scientist and Author

BY REV. H. K. HEEBNER, PHILADELPHIA.

JAMES AMBROSE MOYER is the son of Isaac Kulp and Jane Grater Moyer, of Norristown, Pa. He was born in Worcester, Pa., September 13, 1874, and attended the public schools there and in Eagleville. Later he was sent to the State Normal School at West Chester, where a friend of the family was a teacher. While a student there he served on a number of school-committees and was assistant manager of "The Amulet," the school-paper. Here his earnest and conscientious work was impressive, and the sentiments of his classmates were well expressed by the line below from the Commencement-number of the school-paper: "Honest, hard-working Ambrose Moyer."

After graduating from the normal school in 1893, a year was spent in business with his father in Norristown, much of it in broken health from overwork and serious illness; but the following year he pursued a course in mechanical arts at Drexel Institute. His work here soon developed a liking for engineering, and with the earnest encouragement of his parents he decided to continue his education at Harvard College with its exceptional advantages for scientific work. Entering his class in somewhat advanced standing, he found time for scientific work beyond that required for his engineering course. While a student he was most influential in organizing the Harvard Electric Club, of which he was the first secretary and later president. This society of electrical engineers and students has had a brilliant record since its organization. Mr. Moyer was also a member of a number of student-clubs and societies. When graduating in 1899 he received the degree of Bachelor of Science in Electrical Engineering. Several years later, in 1904, the degree of A.M. was conferred on him by Harvard University for special research-work on explosive mixtures for gas-engines.



PROF. JAMES A. MOYER, A.M.

The summer after graduating was spent in professional engineering work, assisting in designing the heating and ventilating plant for the new Engineering Building for Harvard University, and later on the tentative plans then preparing for the famous Harvard Stadium. From the time of his graduation in 1899 to the spring of 1905, Mr. Moyer was continuously employed by the president and fellows of Harvard College: during the academic year as instructor in Cambridge and during the summer either in professional engineering work or at the engineering camp at Squam Lake, N. H.

In the Lawrence Scientific School of Harvard University he was in charge of courses in descriptive geometry, structural design, statics and stereotomy, and for some time he had charge of the courses in experimental engineering. During this time he designed special sci-

entific instruments for the experimental laboratories and much of the equipment for the Engineering Building. His most important scientific work was the investigation of "scavenging" strokes in gas-engine cylinders, with apparatus of original design, operated electrically.

Aside from his investigations, much of Mr. Moyer's leisure has been occupied with literary work. He is the author of *Elements of Descriptive Geometry*, published by Harvard University Press, 1903; *Descriptive Geometry for Students of Engineering*, published by John Wiley & Sons, New York, and Chapman & Hall, Limited, London, England, third edition, 1907, and the extensive articles on Steam Turbines and Boiler-Shop Practice in the *Cyclopedia of Engineering*. His books are used as required text-books in many of the largest universities and technical schools. Professor H. S. Jacoby, of Cornell University, writes in the *Engineering News* of Mr. Moyer's work in descriptive geometry as follows:

As a whole, the book is well adapted to the needs of engineering colleges, and, in a number of important features is the most satisfactory one now available.

The following short extract from a criticism of this work in the *Zeitschrift des Vereins deutscher Ingenieure* by Professor Linsell, of Berlin, is an indication of the keen interest in Mr. Moyer's work abroad:

Die schlichte Behandlung des Gegenstandes verdient volle Anerkennung. Stoff und Uebungen sind sorgsam abgestuft, um den Lernenden von vornherein zu selbständigem Denken anzuspornen. Besonders vorteilhaft scheint mir die von Anfang an durchgeführte Verwendung der räumlichen Koordinaten zu sein. Man sollte die darstellende Geometrie

überhaupt mit dem Koordinatenbegriff beginnen.*

Mr. Moyer was a leader in the promotion and organization of the *Harvard Engineering Journal*. For several years he was a member of the advisory board and an associate editor, representing the faculty of the University in the board of editors. He is still an active contributor to this *Journal*. His specialties are steam-turbine engineering and internal-combustion engines. The former subject now occupies the larger part of his attention, on account of his present position with one of the largest manufacturers of steam-turbine machinery in the world.

He is a member of the Franklin Institute, the *Verein deutscher Ingenieure* in Germany, member and assistant secretary of the International Electrical Congress, member of the American Association for the Advancement of Science, American Society of Mechanical Engineers, Junior Society for the Promotion of Engineering-Education, Boston Society of Civil Engineers, Mathematical Physics Club, Economic Club of Boston, Good Government League, National Geographic Society, American Academy of Political and Social Science and other associations of merely local prominence.

Mr. Moyer is now a mechanical engineer with the General Electric Company, engaged in both research and commercial work for the turbine-engineering department of the Lynn works. His address is 214 Ocean street, Lynn, Mass.

*"The simple treatment of the subject deserves full recognition. Matter and exercises are carefully graded, in order to stimulate the learner from the start to think for himself. The use of coordinates of space continued from the beginning to me seems a special advantage. Descriptive geometry really should begin with the idea of coordinates."

The Day-Book of John Potts,

Founder of Pottsgrove, now Pottstown, Penn'a.

BY GEORGE F. WANGER, ESQ.

THE people of this place (Pottstown) know that a former name of the town was Pottsgrove, but few know that the founder, John Potts, had selected another name before finally deciding on Potts' Grove.

This fact is undoubtedly proved by John Potts's Day-Book, which is in my possession. The accounts therein begin with January, 1751, and are headed Popadickon, where he lived until 1752, when his new house here, now Mill Park Hotel,

was building. The last charge at Popadickon was on July 6, 1752; then appears the entry "John Potts's Day Book, commenced att Pottsylvania July 7, 1752." Seven pages are headed Pottsylvania; on August 1, 1752, he heads the page "Potts Grove," and an entry "Pottsylvania alias Potts Grove," and Potts' Grove or Pottsgrove remained the name until the town was incorporated in 1815.

This day-book is full of interesting entries. For instance, note the prevailing prices of goods, etc., in the following quotations:

Butter	6 d. per lb.
Tobacco	8 " "
Sugar	8 " "
Veal	1 s. 6 " "
Powder	3 " "
Shot	6 " "
Tea	8 " "
Wheat	4 " to 4-9 " bu.
Rye	3 " 6 d. " "
Buckwheat	4 " 9 " "
Rum	6 " " gal.
Molasses	4 " 6 " "
Quire best paper.....	2 s. 6 d.
Razor	1 " 6 "
Boots, per pr.	19 " "
Shoes	7 " 6 "

Axe	7 " 6 "
Cotton handkerchiefs	2 " "
Hogshead of Syder	1 pd. 15 " "
Barrell of Still Liquor	4 " 16 " "
Paper of pins	1 " 2 "
Yarn Stockings	2 " 9 "
Worsted Stockings	5 " "
Deer Skins	9 " "
Deer Skins in ye hair.....	7 to 8 " "
Scythe	2 " 6 "
Dutch Scythe	2 " 6 "
Shad	2 " 6 "
Broadcloth, yd.	17 " 3 "
Green Napp, yd.	11 " 3 "
Kersey, yd.	7 " 3 "
Muslin, yd.	8 " 6 "
Linen, yd.	3 " "
Flannel, yd.	3 " 9 "
Shallon, yd.	3 " 6 "
Ozenbriggs, yd.	1 " 9 "
Damask, yd.	4 " "
Callaminco, yd.	2 " 3 "
None so Pretty	2 " "
Tandem Holland	4 " 6 "
Sagathy	2 " 6 "

In addition to these many articles kept for sale in the general store, bar and pig iron was sold, also fire-places and stoves. Three sizes of the latter appear to have been made at Popadickon and Warwick, "large, middling and small," as witness the following entries:

Jan. 8, 1753, John Pennibaker, Dr.	
To 1 Middling Stove had from Warwick, Oct. 26, 1747.....	4 pds. 10 s.
" " " Peter Pennibaker, Dr.	
To 1 Middling Stove had from Warwick, Sept. 20, 1747.....	4 pds. 10 s.
Jan. 9, 1753, Felty Kyger (Geiger?) Dr.	
To a Middling Stove you took away last year from the Creeside below Popadickon.	
Sept. 26, 1753, Everhart Martin, of Reading Town, Dr.	
To 4 Middling and 3 Large Stoves delivered to Christ'n Lawr's man and some other man	25 pds.
Oct. 4, 1753, Philip Gibhart, Dr.	
To 1 Middlin Stove	4 pds. 4 s.
he lives near hains by the big spring.	

Among the stoves sold in 1755 were "8 midlen" to Christian Lower, "2 ditto for a note name forgot," "1 midlen and 1 small" to Jacob Frick,* "1 large" to Charles Cornelius Raboteau, delivered at his schoolhouse. (Was this not at Trappe?)

The residence of the purchaser is given in many instances, as in the following:

June 3, 1752, Felty Shafer, Dr.	
To a small kettle	4 s. 6 d.
he lives at John Shafer's place in Oley Hills.	
Oct. 7, 1752, Casper Cour, Dr.	
To 7 cwt. of Barr Iron at 30 s.	10 pds. 10 s.
He lives on the forks of Sutarra near Ruddy Huntsaker.	

Many of the land-owners of the neighborhood hauled iron and other products for John Potts, among them being Matthew Brooke, John Stoner, Peter Yocum, Owen

*This Jacob Frick was a wood-turner and made many spinning-wheels.

Richards, Christian Peery (Beary), Anthony Kygar (Geiger?) Stuffield Kygar, and the following, entries of which are given in full below:

Jan. 11, 1753,	Martin Orner, Cr.	
	By hauling 12 tons Pigg Mettle from Warwick To Poole	10 pds. 16 s.
	1 ton ditto from Warwick to Phila. to Thos. Yorke	2 pds.
Jan. 10, 1752,	Andrew Spring, Cr.	
	By 1 ton fire places from Warwick to Mr. Franklin's	2 pds.
Oct. 6, 1754,	Jacob Stover, Cr.	
	By hauling 25 bu. Indian Corn from Philadelphia here, @ 7 d.	14 s. 7 d.
Jan. 12, 1753,	Christian Brower is credited with some hauling and then charged with	
	Hauling 1 ton Barr Iron from Pine Forge to Thos. Yorke's, hauled by	
	Wagner's team for him	2 pds.

The people depended on this store for drugs, the varieties being limited, but a few charges show that the doctors also were called upon. A few items follow:

May 14, 1752,	Rubin Duderow (Dotterer) Dr.	
	To paid Doctor Moyer for curing your sons Legg	4 pds. 18 s.
Dec. 1, 1752,	The Estate of William Gilmore, Dr.	
	To paid the French Doctor 49 s. 9.	2 pds. 9 s. 9 d.
Oct. 20, 1752,	George Lawrence, Dr.	
	To 1 ounce Jesuits bark *	2 s. 6 d.
	To 1 qt. Rum	1 s. 4 d.
Sept. 19, 1753,	Stuffield Kyger, Dr.	
	To 2 Vomits.	2 s.
Sept. 25, 1753,	Jacob Bowman, Dr.	
	To 1 qt. Molasses @ 10½ and	
	1 Vomit @ 1 s.	1 s. 10½ d.
Sept. 25, 1753,	Christian Moser, Dr.	
	To 1 Vomit	1 s.
Aug. 8, 1754,	Mathis Miller, Dr.	
	To 1 qt. Rum	1 s. 4 d.
	To a purge	1 " 2 s. 4 d.
Aug. 30, 1754,	To 3 doses Jesuits Bark @ 1-6.	4 " 6 "

A few accounts of funeral expenses:

Feb. 9, 1753,	John Miller, Dr.	
	To paid the Parson for being at your funeral	
Jan. 2, 1754,	Elizabeth Stewart, Dr.	
	To sundries for her Burial:	
	1½ Bu. fine flower	7 s. 6 d.
	9 lb. sugar @ 6 d.	4 " 6 "
	6 lb. cheese @ 5 d.	2 " 6 "
	4 lb. allspice	6 "
	3 galls. Rum @ 5 s.	15 "
	1 gall. Wine @ 8 s.	8 "
	Cash paid Jonas Jones for digging ye grave	10 "
	A coffin	10 "
	Cr.	3 pds. 00 s. 00 d.
	By 1 yr. 9 mo. & 4 d. wages @ 9 pd. per annum	15 pds. 16 s. 11 d.
Feb. 8, 1754,	John Ball, Dr.	
	To 1 gallon Wine for your child's Burial	
July 1, 1754,	Estate of Paul Climping, Dr.	
	To sundries at ye funeral.	pds. s. d.
	" expense when sick	15
	" 2 times bleeding	2
	" 2 quarters Flower	7
	" 11 lb. sugar @ 8 d., 7/11, 9 butter	12 5
	" a winding sheet, cap, neck cloth	10
	" 1 gallon Rum and Spice	5
	" ½ gallon Rum @ 4 s.	4

*The "Jesuits' bark" was Peruvian bark, which was introduced by the Jesuit missionaries.

" 9½ lb. cheese @ 5 d.	3	11½
" a coffin, 30 s.	1	10
" Digging the grave	5	
	4	14 4½

The following miscellaneous charges may also be of interest:

Jan. 31, 1752, Adam Shaner, Dr.	
To a pint of Liquor last Sunday morning	6 d.
John Latcher, Dr.	
To a Dinner he invited one of his Countrymen to	6 d.
John Moltzer, Cr.	
By 3 horse collars @ 4/6.	13 s. 6 d.
Oct. 13, 1752, Peter Funk, Dr.	
To 2 days lost time with the team going to Warwick, being drunk	1 pd.
Oct. 24, 1752, Peter Levergood, Dr.	
To 20 Apple trees from J. Tyson's.	6 s.
Dec. 27, 1752, Jacob Kyger, Dr.	
To two french Guineas given him at Henry Capely in Philadelph in Order to bring me a Double barreld Riffle from Germany	
Jonas Jones, Cr.	
By crying vendwe at Wm. Gilmores	5 s.
Jan. 12, 1753, Aquila Jones, Dr.	
To 1 bottle snuff	5 s.
June 15, 1753, Henry Coplebarger, Cr.	
By your wife's Sowing	2 s. 4 d.
June 15, 1753, John Patrick, Dr.	
To six Dubelloons and two pestoles paid you at Warwick	35 pds., 2 s.
Aug. 6, 1753, Abraham Wanger, Dr.	
To sawing 175 ft. Bds, his own wood	5 s., 3 d.
Mar. 4, 1754, Simon Siner, Cr.	
By his wife's Spinning 8½ lb. yarn @ 14 d.	9 s. 11 d.
Aug. 17, 1754, John Moyer, Dr.	
To a Pott, wgt. 52 lb. @ 4 d. & a Potthook	15 s. 6 d.

MER NEMMT'S WIE'S KUMMT

BY "SOLLY HULSBUCK"

Wann's immer Summer wär bei uns, mit Blumma draus im Garta,
Un Hundsaga es ganz Johr rum—wann deet mer Schlitta fahra?

Wann's immer hell wär, immer klor, ken Schatta for drin loofa;
Wann's Sunnaschei wär Dag un Nacht—was deet mer duh for schlofa?

Wann Leit so wära dass kens wot nix, was sie net verdiena,
Un jeders gut un ehrlich wär—wer deet em Deiwel diena?

Supposin', wann mer fischa geht, kennt mer en Mess rausziega
Vun nix as grossa Katzfisch—was deet mer duh for liega?

Suppose die Meed wär'n all so schei as wie sie duhn appiera,
Wann Buwa um da Weg rum sin—wann deet mer karessira?

Wann gar ken Schtreit wär in der Welt un's het ken Ungerechta;
Wann alles immer Frieda wär—was deet mer duh for fechta?

Wann alles gingt grad wie mer's will, mit gar ken Schtarm un Brummula,
Un's Cash keemt immer plenty rei—was deet mer duh for grummula?

Ich denk, mer losst's so wie mer's find, un geht so fart mi'nanner;
Der Kerl wu's bescht dut as er kann, bringt Erd un Himmel zamma.

Myles Loring:

A Tale of the Tulpehocken

REV. ALDEN W. QUIMBY.

CHAPTER IV.

The Filberts

DANIEL FILBERT'S home was on the very verge of that water highway, once of great importance, which extended from Middletown on the Susquehanna to Reading on the Schuylkill, thus connecting these important rivers for purposes of commerce. It was completed in 1828, and was remarkable for its "summit level," between the Tulpehocken and the Quittapahilla, which was over six miles in length and so porous because of fissures in the limestone bed that it was necessary to line it with plank. A tunnel more than seven hundred feet in length also constituted part of its course.

The Womelsdorf locks were at the bridge near the Filbert homestead, and the warehouse was the next neighbor above the lock-house. The lock-chamber, with its perpendicular walls of stone, excited terror in the minds of many, for it was obvious that the most expert swimmer who might fall into it would have no greater chance for escape than the poorest. Besides, the constant dropping and swish of the waters was likely to drown all outcries. The warehouse was a commodious structure of stone and frame, two and a half stories high, with block and tackle projecting from the roof, and the sign "Womelsdorf" on the front.

The bend in the creek was bordered by picturesque hills, and just below the Filbert farm lay that of Elias Shull, usually spoken of as "A'-lias," after the German. Above the lock was Deppen's house, which also looked out on the canal and its heavily laden and slowly moving barges, whose approach was always announced by the blowing of a horn or conch.

The name Tulpehocken is a perversion of the Indian *Tulpewihaki*, which means

Land of Turtles. A branch of the proud Delaware tribe of the Lenni Lenape nation, whose totem was a tortoise, once held sway along this limpid stream; numerous relics of their weapons of war and utensils of peace have been found by the industrious farmers in turning up the soil. The creek, or river, as it is termed on some maps, takes its rise in Lebanon county, flows eastward to the Womelsdorf locks, and after a sharp angle to the north eventually sweeps around southeast to the Schuylkill at Reading.

The Filbert house wore the stamp of home to Myles Loring, as he entered it at Sunday noon. When a child he had frequently visited it, but the family possessed the enviable secret of making it appear homelike even to a stranger. A large area in front of the house had been converted into a simple flower-garden, and the porch which fronted the road was restful and inviting in its friendly proffer of shade from the powerful rays of the sun. The very bees, as they buzzed about, contributed by their monotone to the impression of welcome.

Daniel Filbert was a tall, spare man, of fine appearance and excellent mind. He was honored by his neighbors and idolized by his family. His wife was one of the finest Berks county matrons, which is saying much. Her soft tones were pervaded with kindness, and her face was impressive. A plentiful mass of black hair lay in wavelets upon her head, and the dark, beautiful eyes alone might have won a lover's heart and hand. Perfectly understanding the English tongue, she was nevertheless too shy to use it in conversation; after the dinner had been prepared she communed with her guest in the common dialect of the region. Little as she said, however, she touched his

heart with reference to other days and scenes and by assuring him of her gladness at such a meeting.

Besides the daughter, Caroline, who had accompanied them in the carriage, Mr. and Mrs. Filbert had two sons, professional young men, who were married and located elsewhere.

The genial hospitality of the home was necessarily abbreviated that day, because of Myles's desire to view a certain much-prized spot. Mrs. Filbert deprecated the haste of his going and explained that, if her visitor had been expected, more elaborate preparations would have been made. Where, however, is the Berks county homestead whose ordinary provision is not ample enough to overwhelm any unexpected guest, be he peasant or President? Nor is Sunday the best of days for a preacher, full-fledged or in his incipency, to indulge his appetite. But our hero ate his dinner with a relish which was very flattering to his hostess. Sitting in that basement room where he had sat in happy days "lang syne," receiving the same gracious ministry which had made such an impression upon him then, he felt delightfully at ease.

Since Mr. Filbert confessed to an occasional twinge of rheumatism, he begged Myles to excuse him from personally taking him to drive, and as the boys were no longer at home, he offered to send Caroline in his stead.

What a difference ministerial position makes in some respects! Mr. Filbert would not have made such a proposition to any other young man of twenty-four, although not a few in the vicinity of Womelsdorf would have immediately accepted it. Nor would Caroline have entertained it in any other case, for chances she had many. But there was no maidenly blush on her cheek at the suggestion; it was simply a feature of sacred hospitality, and she consented at once. Besides, it would be very pleasant to renew an acquaintance which had begun in childhood.

Strange to relate, however, a dainty blush mantled the cheeks of the young student. He was not accustomed to the society of young ladies, being therein a

marked exception to young men in general and perhaps theological students in particular. In fact he had avoided their society, and had never been known to escort one to church except under circumstances of punctilious etiquette. Once, when twelve years of age, his fun-loving relatives induced him to call at her home for a damsel of similar age, and escort her to the commencement of a school; but having a share in the exercises of the evening he was obliged to be separated from her. When the entertainment was concluded he could not find her in the crowd, and the girl went home unattended, thus furnishing even greater amusement to the joking relatives than they had anticipated.

Still it was not the mere fact of driving with a lady that brought the tinge of color to his face. At the tender age of six his heart had experienced a very gentle passion for this same maiden, who was one of his playmates; and although it was, of course, but a pleasing childish emotion, never communicated to any one, its sudden resurrection both amused and curiously embarrassed him.

One of his early fancies was the construction of a little hut in the yard attached to his home, with a window an inch square, through which he and she might look at the falling rain. Ah, what unalloyed bliss—the acme of love's hopes and anticipations! But has not many a maturer lover nurtured quite as unpractical ideas? Now time was having its revenges.

The buggy was duly brought to the garden-gate, and the pair departed for Host. The ride was really very pleasant, and both participants enjoyed it. How delightful is such companionship, when cultured minds, having no place for silliness, commune in intellectual and social freedom!

Up the long hill slowly walked old Jack, whisking his tail luxuriously in the occasional shade of the cherry-trees. Once more on the level he was compelled to exert himself; the home of the Lories was soon reached, and then the mansions of the Sallades and Stouchs. Down hill, past Breneiser's store and the

cross-roads, to the little stream known as Mill creek, which empties into the Tulpehocken lower down, thence, swerving to the right, the white paint of Host church was seen reflecting the afternoon sunshine.

There were some ties that bound the young man to this neighborhood which, though not so universal, were nevertheless potent in awakening a profound interest on the present occasion. But they must be reserved for a later chapter. After surveying the alluring pastoral scenery Myles suggested a new route home, which would take them by a grist-mill on Mill creek. This of course was accepted, and under the influence of summer-bright hills and dales and pleasant companionship the trip proved a satisfaction to each participant, except probably the horse.

Down stream they went for some distance, passing the mill in question; later, winding around by the Cross Keys and up a considerable hill, they emerged upon the principal highway and pursued their homeward journey, arriving at the house just in time for tea. The visit of the day being ended, the young man began his words of grateful farewell; but he had literally reckoned without his host, who insisted that after the coming service in English he must return and remain at least until morning. When Myles replied that he would be looked for at the hotel, Mr. Filbert smiled and said that the landlord knew better in general; besides he had sent word to that worthy not to look for a return of his guest before Monday. Myles, nothing loth and with every burden off his mind—for he had as yet had no opportunity to worry about his sermons—stayed.

It was an occasion to be remembered. The flower-garden before the porch contained not only modern beauties, but also some of the older favorites, and the odor of mint growing along the banks of the creek was borne in by the evening zephyrs. The Sunday quiet of the eventide, assisted by the motion of the old-fashioned rocking-chairs and the charm of friendly conversation, which largely partook of reminiscences, made it seem to

the candidate for holy orders that the world was sinless and that his work would more likely consist in singing psalms of praise than in administering reproof, rebuke and exhortation.

Upon the whole Myles enjoyed his own evening ministry in English more than the German of the morning. After his return the crooning of the tree-frogs, the croaking of their cousins of the stream, and the multiplied complaints of the katydids, completed the wholesale transformation from the theological seminary to the opening labors of the parish, and dream after dream succeeded to the wondering guest. Mr. Filbert's frank conversation, his wife's shy but cordial German and an occasional word from Caroline were as agreeable as they had been unlooked for when he left that little room where the honors of the seminary had been so fairly won.

The retiring hour in a rural home is a very early one. It was somewhat postponed this evening, but at last Mr. Filbert brought a Bible to Myles, and requested him to conduct devotions before parting. In a simple offering of gratitude to God for abounding mercies—especially for those of that day—he commended them all to our heavenly Father. Then the good-nights were spoken, and each sought that pleasurable repose which succeeds a holy day rationally spent.

Myles did not linger long before trying the comforts of the spare bed, but before he extinguished his light he read upon a "sampler" which hung framed upon the wall, the name of the tenant of the sepulcher on the hill. The springs of his heart having been touched once more, he did not fall asleep at once. When he finally slumbered, his dreams, which were the continuation of his last waking thoughts, were of a toy house in a yard and two children gazing through a tiny window at the falling rain. But somehow the toy house was transformed into a larger one, the two children had become a man and a woman, and they were—Caroline and himself!

(To be continued)

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

Early Cheese-Making

An explanation for attempting to treat this subject at this time of the year may not be amiss to the readers of this department. Owing to an earnest request from a worthy reader of this magazine at Washington, D. C., for an article on "cup-cheese," which is sold at all markets attended by Pennsylvania-German farmers, I was prompted to comply at an early date. Without confining myself to the one variety named, I shall attempt to describe the several best known varieties of cheese and give the processes by which they were produced, compiling the information gleaned from various sources.

The production of cheese for family consumption, as well as for market, which in most instances came within the routine of every frugal and industrious Pennsylvania-German housewife, is now almost a lost art.

To reach the height of perfection the operation began with the management of the dairy. The various subsequent operations, all performed by trained hands and with keen oversight, required patience, time and labor, so that with the advent of improved dairy-apparatus and factories, home-made cheese is gradually disappearing. Proud indeed may be the housewife who, at this day, is able to set before her family or guests any one kind of these old-fashioned palatable relishes—cottage cheese or *Schmierkäse*, cup or pot-cheese, and Dutch or summer-cheese (*Ballakäs*), as known in different localities, all of which are luxuries that now but few of the rising generation of Pennsylvania-Germans can enjoy.

Good milk was the foundation for the successful manufacture of cheese. The next important points were cleanliness and care, that the milk might be rid of all animal odor and that they might be thoroughly separated from the curd. Butter and cheese were manufactured from the same milk when there was a fine herd of cows, well fed, the result being fine rich milk from which the cream could be removed for butter and the skimmed milk converted into cheese. The use of rennet, a preparation made from the stomach of a suckling calf, was to some persons indispensable in the thickening process, as only from milk properly thickened could the best results be expected or obtained.

What was called "scalding the curd" was common to several methods, but what was done under these methods differed very much. Some sliced up the curd in sections and poured boiling water over them to remain for about half an hour, or until the whey began to separate; then all was poured into a thin muslin bag and hung up in as cold a place as possible

without freezing, until the water or whey was all drained off. This was undoubtedly successful to a certain extent, but did not bring the results secured by a proper cooking of the curd in the whey, as the application of heat to the curd while yet in the whey not only enriched it, but gave a more thorough coagulation.

Cottage Cheese or "Schmierkäse"

This was the simplest form of the home-made article and is still largely used in rural districts, the simplicity of making it being the chief reason. A quantity of the drained curds, sufficient for a meal, was taken, into which was thoroughly mixed a small quantity of salt and by some a little pepper. This was worked into a smooth paste by adding milk sufficient to give it the consistency of heavy cream, after which it was ready for serving and was used by many as a substitute for butter. This article was freshly mixed for each meal, it not remaining edible for a longer period than the sweet milk used in thinning it. The curds, however, were generally kept on hand during the fall and winter season.

Cup or Pot-Cheese.

A quantity of the well scalded curds were put in a pot with a little salt added and kept in a uniform temperature of about 75 or 80 degrees, well stirred daily for about a week, by which time it was a sticky mass. This was placed in a pan in which a generous lump of butter had been melted, and the whole was brought to a boil with constant stirring. After slightly boiling it became a smooth paste and was ready for the mold.

Another and more modern method, which was considered an improvement, was as follows: Starting with a quantity of thick milk scalded by placing the pot in the oven and baking the curd, this was well drained, avoiding all pressure. These curds were then placed in an earthen vessel kept in a moderate temperature, to which were added daily new curds thoroughly mixed. Whenever a sufficient quantity was obtained the whole was left to season or ripen. The longer this ripening process continued, the stronger the finished product would be, but as soon as it became a sticky mass it was considered ready. It was then poured into a well heated pan and allowed to simmer over a slow fire, gradually bringing it to the boiling point, but without any stirring whatever. To each five pounds of curds heated was added a pinch of salt, a cup of sweet cream, four ounces of butter, a teaspoonful of soda and, after boiling slowly for about fifteen minutes, two or three well beaten eggs; then after a few minutes more

boiling it was poured into cooling vessels. If a thick skin formed on the sides and bottom of the pan early in the boiling process, it was a sure indication of a good quality of cheese.

Dutch or Summer Cheese ("Ballakæs")

The manufacture of this article of food, while not intricate, required experience, and the best results could only be had by patience and practice. The process as given was as follows: Well thickened milk was scalded and drained, care being used not to scald it too hard. This was usually done daily with the available thick milk. The curds were preserved in an earthen vessel kept in a cool temperature, and whenever a sufficient quantity had accumulated, usually once a week, the curds were placed in a receptacle, a pinch of salt was added and the mass was kneaded until it became smooth and showed a tendency to cling together. Then the ball was formed, solidly patted and pressed into shape and size to meet the individual's fancy. It was neces-

sary that the balls were solid from the core. The balls thus formed were placed on thin boards, usually a shingle, to dry, starting with a cool temperature which was gradually raised so that by the end of the week they were quite dry and solid. Too quick drying would cause cracks, which were fatal. These dried balls were carefully placed in earthen pots, well covered, put in a cool place and allowed to help themselves. In due time a heavy mold formed on the surface of each, which was left undisturbed until they had ripened, when they were taken out and carefully washed and scraped, after which they were ready to serve. Others preferred to wash them weekly. The manufacture was usually kept up during the entire fall and winter, the balls being intended for use the following spring and summer. The length of time required for ripening depended largely upon the temperature in which they were kept, and they could rarely be kept after harvest, usually becoming too strong by that time.

The First Settlement in Berks County

(Extract from the Reformed Church Record of Jan. 24, 1907.)

IN recent years much study has been devoted to the early history of our great State, and many valuable contributions thereto have been published. THE PENNSYLVANIA-GERMAN for January contains an interesting article on the early settlement and formation of the various counties of the State, by Prof. H. W. Kriebel. It is only natural that in such a large subject some errors should occur. In reference to Berks county Prof. K. says: "The first settlements were made between 1704 and 1712 in Oley by Friends, French Huguenots and Germans. A little later Swedes settled in Amity township."

The fact is that Lutheran Swedes were the first settlers in Berks county. They located a good while before 1700 at "Manathanim," now Douglassville. In 1693 they wrote a letter to John Thelin, postmaster at Gottenborg, Sweden, asking for two ministers. They state that they "were living in great amity with the Indians, who have not done us any harm for many years." This statement indicates their settlement here a good while before 1693. It is believed that from this statement of amity (harmony) the name of Amity township was derived. Amity was the first township in the county.

In response to the above appeal two ministers and some religious books were sent to the early settlers in Berks. One of these was Rev. Andrew Rudman, who arrived at Philadelphia on June 24, 1697. He became the leader of the people at Douglassville, in the southern part of Berks county. In 1701 Mr. Rudman asked William Penn for permission to take up ten thousand acres of land on the river Schuylkill, near Manatawny creek. This request was

granted by Penn on Oct. 21, 1701. Mr. Rudman received a thousand acres of this land.

These Swedes erected a log church at this place, but the exact date is unknown; however, it was between 1697 and 1703. This was the first house of worship ever erected in Berks county. It is said to have been 24 by 30 feet in size. In this little church conferences between the Indians and officials of the province were held. A second church was erected here in 1736, which stood until 1831, when it was destroyed by fire. This building had long been used for school purposes. One of the teachers was Francis R. Shunk, afterwards governor of Pennsylvania. The branches taught were spelling, reading, writing and arithmetic. It was a subscription school, and the tuition was four cents a day.

The second pastor was Rev. Gabriel Falk, who commenced the earliest records of the congregation in 1735. In 1742 the Moravians sought to obtain control of the Lutheran congregation. Count Zinzendorf sent a young Swede there who, after having won some Swedish, English, Irish and German people to his side, sought to take possession of the church. He announced services for a certain day. At the appointed hour Pastor Falk entered the church early and occupied the pulpit. When the young Moravian arrived Pastor Falk came down from the pulpit and greeted the intruder with the words: "You enter the sheepfold as a thief and murderer," and then gave him a severe blow on the mouth. Before a fight could occur the people separated the parties. The Moravians made some inroads, but failed to secure the church.

Literary Gems

ABIDE WITH ME

BY HENRY FRANCIS LYTE, 1847.

Abide with me! Fast falls the eventide,
The darkness deepens—Lord, with me abide!
When other helpers fail and comforts flee,
Help of the helpless, oh, abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away.
Change and decay in all around I see:
O Thou who changest not, abide with me!

I need Thy presence every passing hour.
What but Thy grace can foil the tempter's
power?
Who like Thyself my guide and stay can be?
Thro' cloud and sunshine, oh, abide with me!

I fear no foe with Thee at hand to bless;
Ills have no weight and tears no bitterness.
Where is death's sting? where, grave, thy
victory?
I triumph still, if Thou abide with me.

Hold Thou thy cross before my closing eyes;
Shine thro' the gloom and point me to the
skies.
Heaven's morning breaks, and earth's vain
shadows flee:
In life and death, O Lord, abide with me!

HERR, BLEIB' BEI MIR

GERMAN TRANSLATION BY REV. W. F. MORE.

Herr, bleib' bei mir! der Abend ist bald hier.
Und immer dunkler wird es—bleib' bei mir!
Wenn and're Hülfe fehlt und Trost verfliegt,
Helfer der Hülflösen, verlass mich nicht!

Schnell geht dahin des Lebens kurze Zeit,
Der Erde Freud' und ihre Herrlichkeit;
Was um mich her, ich seh' das ändert sich:
Du bleibst derselbe—o, behüte mich!

Es ist stets Not, dass mich dein' Gnad' be-
wacht;
Nur sie allein bricht der Versuchung Macht.
Wer kann wie Du mir Stab und Führer sein?
In trüber Zeit und Licht steh' für mich ein:

Mich schreckt kein Feind, wenn Du nur bei
mir bist;
Kein' Last beschwert, das Bitt're süß mir ist.
Wo ist dein Stachel, Tod? wo, Grab, dein
Sieg?
Ich triumphire, wenn ich habe Dich.

Halt' vor dein Kreuz, wenn mir das Auge
bricht;
Beleucht' die Nacht, den Sinn nach oben richt';
Der Himmel tagt, das Eitle lass ich hier;
Im Leben und im Tod, Herr, bleib' bei mir!

DIE ALT FAMILIA-UHR

BY REV. WILLIAM GERHARDT.

Was schteht dart in der Schtub im Eck
Un tickt so reg'lar immer weg?
Guck juscht mol hi' un seh.
Ei g'wiss, 's is die Familia-Uhr!
Sie schteht schun lange Zeit do, schur,
Ganz staatlich, doch allee—
Die seem alt Uhr.

Ihr G'sicht is noch so schee un rund,
Der Kaschta noch so pleen un g'sund
Wie Grandpap sie hot kaaft.
Un so kann sie noch johralang
Fartmacha ihra reg'lar Gang.
So wie sie heit noch laaft,
Die schee alt Uhr!

Schun hunnert Jahr hot sie die Zeit
Mit wunnerbarer Richtigkeit
In Schtunna abgedeelt.
Die Zoier hen ihr Rounds gemacht
Im hella Dag, in dunkler Nacht,
Un's Gleckle hot's gezehlt.
Die gut alt Uhr!

In Freed un Leed, in Glick un Not,
In Wohlstand, Armut un im Dood,
In jedem Lewesschtand,
Heert mer wie klingt ihr Schtunnaschlag
Vun Eens bis Zwelfa, Dag for Dag,
Un's Ticks an der Wand.
Die lieb alt Uhr!

Die trei Uhr geht als fart wie immer
For Elt'ra, Kinner un Kinds Skinner,
Doch nimme for sie all.
Wie viel sin ganga aus der Zeit
Dart niwer in die Ewigkeit
Seit ihrem erscha Schall!
Die trei alt Uhr!

Du liewe Uhr, dei A'gesicht
Vergess ich all mei Lewa nicht;
Ich schätz dich gar zu sehr.
Un wann ich ah en Uhrcha seh',
Wär's noch so zierlich un so schee,
Dich liew ich doch noch mehr,
Mei alte Uhr!

THE EPHRATA CLOISTERS

BY PAUL J. BICKEL, LANCASTER, PA.

In the valley that's washed by Cocalico's waters,
Where a forest primeval once covered the land,
The village of Ephrata lay in seclusion,
The home of an exiled, God-fearing band.

Dunkers were they who had settled that valley,
Led by the fugitive Beissel, the baker.
Stern was he in exacting obedience,
Meekness, devotion and faith in their Maker.

They felled the trees of the virgin forest;
They cleared the land for their crops of corn.
They built them homes in their own rude fashion,
To shelter them from the rain and storm.

The soil was rich in that woodland valley,
In that beautiful vale on Cocalico's strand.
With nature in harmony, solitude offered
A balm for the woes of that sorely tried band.

* * *

Somewhat apart from the village are standing
Those cloisters still, as in
Filling a place in the hearts of the people,
The center and subject of mystical lore.

Close by the side of those quaint old cloisters,
In a graveyard kept plainly and well,
Rest in peace the bones of their builders,
Each inmate once of an anchorite's cell.

Here lies the body of Miller, the printer,
His sepulchre decked with a rough slab of stone,
Bearing a simple inscription in German
Telling the wayfarer what he has done.

Side by side with Miller there lieth
In the midst of that churchyard old
Beissel, the spot where his ashes are resting
Marked with a headstone covered with mold.

Here of their faith those steadfast defenders
Sleep in the bosom of earth, their bed.
Vengeance on him who presumes to disturb this
Sacred and honored abode of the dead!

WIE MER GELD SCHPART BEI'M G'SCHERRFLICKA

AN EXPERIMENT IN DOMESTIC ECONOMY

Ich kenn en Mann an der Bloberger Schtross
—Kratzfuss wolla mer'n heessa—wu arg
schparsam genaturt is. Er prowirt alfert so
kleena Jobs vun Flickärwet, wu's gebt in der
Haushaltung un wu anner Leit for common
duh lossa vun da Handwerksleit, selwer zu
macha. Er hot schun viel sellaweg gebeschelt
as gar net iwel is, un er hot of course ken Geld
gebraucht dazu.

Do neilich hot sei Frah g'saat, 's wären 'n
deel Schtick Kochg'scherr do, wu rinna deeta
un er sot's mit nei in da Schpenglerschap nem-
ma. No is 's 'm Kratzfuss ei'kumma, er deet
sich besser in Lietkolwa un Solder kaafa im
Eisaschtohr, no kennt er jo des G'scherr selwer
flicka. Sei Frah hot die Idea net arg geglich;

sie hot gedenkt 's kennt em villeicht schlecht
gerota. Sie hot gemeent, des deet jo juscht en
bissel koschta, 's wär net derwert, dass er sich
baddera deet mit.

"Well, ja," sagt der Kratzfuss, "es bezahlt
wul net for desmol; awer du weescht, Mandy,
's kummt alla Gebott eppes aus Fix, un wann
ich selwer so'n "tinkering outfit" hab, dann
kann ich's flicka wie's kummt, un 's is so viel
g'schpart. Wann's ah net viel is uf emol, bis
'n paar Jahr rum sin macht 's 'n schее Heifel.
Mer wolla net hawa, dass der Rockefeller all's
Geld im Land in sei grosser Sack nei schiebt."

So is der Kratzfuss ganga un hot sich en
"outfit" kaaft for Blechg'scherr flicka. 's war
en Lietkolwa un 'n halwer Daler wert Solder

un zeha Cent wert Rassem. Wie er heem kumma is, hot er so schtolz geguckt un so gut g'fihlt, dass sei Frah en vun Wunners a'geguckt hot. Sie hot dem Ding awer als net recht getraut.

"Nau bring dei alt G'scherr mol raus," sagt der Kratzfuss. Sei Frah hot 'm en Brotpan gebrocht.

"Was? Sel is net all. Bring alles bei was Flickes braucht vun Kochg'scherr. Wann ich nau dra bin, will ich 'n fertiger Job macha."

Uf sel hi' hot sei Froh noch'n paar Schtick bei g'holt. "Nau geb awer Acht, Danny," sagt sie, "dass du dir net die Finger verbrennscht. Du hoscht so Aerwet noch net geduh."

"Never mind," sagt der Dan, "ich verschteh mei Bisness. Ich hab gemeint, du hetscht viel meh zu flicka." Er legt da Offa uf, schiebt da Lietkolwa in's Feier un nemmt die Brotpan uf's Knie.

"Der Lietkolwa do koscht juscht 'n halwer Daler, un der weert net aus, un der Solder do is genunk for unser Flickes for zeha Jahr. Sel schpart uns zwanzig Daler ennihau."

Zimlich glei war der Lietkolwa heess genunk. Der Dan reibt nau sei Rassem um's Loch rum, wu er zulieta will, hebt sei Solder dra, holt da Lietkolwa raus un fangt a' abschmelza. Sei Frah hot 'n gewatscht un ken Aag vun 'm verwendt, awer sie hot schier gezittert vor Aeugschta. Der Dan hot als fartg'schafft un ganz langsam dabei g'schwetzt:

"Ich bin juscht sorry, dass ich net ehnter so weit gedenkt hab, eb mer—"

Uf eemol schtosst er'n Mardbrill aus, dass sei Frah schier umg'falla is vor Schrecka. Der Dan is in die Heh g'schnellt as wann er 'n doppelte Schpring unner'm Sitz het, der Lietkolwa is iwer da Offa naus g'floga, die Pan is uf'm Bodda naus gekleppert, un der Solder is wedder die Wand g'fahra, dass er schier schtecka bliwa is. Der Dan hot in der Kich rumgedantz wie en wilder Insching, hot g'heilt un gejoht un g'flucht un alldieweil sei link Bee g'howa mit zwee Händ as wann's abreissa wot.

"Hol doch die Gamberbottel, Mandy, un helf mer doch!" hot er gekrischa. "Schick grad for da Dokter. O, o, ich bin en dooter Mann!"

's neeksch hot er da Lietkolwa erblickt. Wie en Wetterleech pickt er'n uf un schmeisst en zum Fenschter naus, dass's geklingelt hot. Es hot geklingelt, weil er vergessa hot's Fenschter erscht ufzuschiewa.

Die arm Mrs. Kratzfuss war ganz vergelschtert un's hot 'n Weil genumma, bis sie aus'funna hot was dann egentlich g'häppent war. Die Pan hot 'n Loch g'hat, do war des heess Blei dargeloffa uf em Danny sei Bee. Sel hot en so wietig gemacht.

Die Mrs. Kratzfuss hot awer als net g'schickt for da Dokter un ah die Gamberbottel net g'holt. Sie hot en Poultice gemacht un hot's 'm Danny selwer ugelegt. "Mer missa schpara," hot sie g'saat. "Des Doktera kenna mer selwer duh. Mer wolla net hawa, dass der Rockefeller all's Geld im Land in sei grosser Sack nei schiebt."

SCHTEIL UFDUH

A SELECTION FROM "BOONASTIEL"

Ich bin en commoner, alledag Sart vum a Mann, un wann ich alsemol naus kumm unnig fremma Leit, bin ich ganz verlora. In fact, ich weess dann net wie mich a'zuschicka. Des war der Case mit mer der anner Dag, wie ich en Bindle Bergthee zum Parra Mohler genumma hab for en Sart vun ra Donation.

Uf em Weg anna bin ich die Schtross geloffa mit 'm Parra seim Buh, un hab genotist dass, allemol wann en Weibsmensch vorbei ganga is, hot er sei Hut abgenumma. Endlich haw ich en g'frogt for was er sel deet, un er hot g'saat 's wär Schteil, da Hut zu "tippa" zu da Ladies. Ich hab dann net ganz hinna dra sei wolla un hab ah a'ganga mei Hut zu "tippa," wie er's g'heesa hot, un ich hab genotist, dass die Meed schier allemol gelacht hen.

Endlich sin mer am Parra sei Haus kumma, un wie ich nei bin, sin sie all ufg'schtanna un hen mer die Zeit gebotta. Nau sel is net der alt Weg. Mer bleibt sitza un sächt: "How d'ye do?" Es is alles schteilisch herganga. Alles war "Yes, dear," "No, dear," "Many thanks"—grad as wann sie nanner in ihrem Lewa davor net g'sehna hetta g'hat. Ich hab gar net daheem g'fihlt. Bal hot die Parresirah eene vun da Meed gerufa, for kumma un helfa's Essa macha, un wie sie vorna an mich geloffa is, hot sie g'saat: "Excuse me, Mr. Boonastiel." "Ei," haw ich g'saat, "du hoscht mer jo nix in der Weg gelegt." Die Kinner hen all en wen-

nig gelacht, awer kens hot eppes g'saat. Der Parra hot hart uf der Bodda geguckt.

Endlich war's Essa ready, un ich hab mei Rock abgelegt wie daheim un mich an der Disch g'hockt. . . . Sie hen so kleena Schnupdicher an jedem Deller leia g'hat, un weil ich sie hab wissa lossa wolla, dass ich ah weess for was en Schnupdich is, haw ich grad emol mei Nas in eens geblosa! Wie sie a'g'fanga hen zu essa, hot's mich gepeinigt ihna zuzugucka. Ich hab alfart mei Essa ins Maul mit 'm Messer, sie hen alles nei mit der Gawel. Ich hab des genotist un hab nomacha wolla, hab awer schier nix eifahra kenna sellaweg un bin schier verhungert am Disch. Es hot mich net lang genumma for auszufinna, dass ich widder en Ochs vun mer mach; ich hab den Schteil abgelegt un hab nei'gepitscht uf mei alter Weg. Gleih hot der Disch um mich rum geguckt as wann's Bergfeier driwer her wär, awer der Boonastiel war satt, un sel is ardlieh viel g'saat.

Ich bin heem un hab's der Polly verzehlt, was ich g'sehna un g'heert hab. Sie hot g'saat, ich sot mich schämma, mei Hut abnemma zu da Weibslait un prowira Supp zu essa mit der Gawel. So en dappig alt Kalb wie ich, as prowira deet die Schteils nozumacha, deet sie gemahna an en alte Gans, as fliega wot wie en Adler!

EDITORIAL DEPARTMENT

Thanks for Renewals and New Names

TO begin with we wish to express our sincere thanks for the many prompt renewals received since the beginning of the year, as well as for the large number of new subscriptions that have come in to swell our list. The renewals show that our old readers are satisfied with our work and propose to stand by us, while the new names sent in attest the fact that their owners have become aware of the existence of a magazine for the Pennsylvania-Germans and recognized that it is a good thing to have. We especially welcome these new accessions, for every new name with the subscription-price enclosed to us means so much added power, influence and hope. Still we are free to confess that we need a great many more new subscriptions to make our undertaking the success which it ought to be.

A Word to Delinquents

We would not be fair to ourselves if we did not look at both sides of this picture, tho' the other side is really not pleasant to look upon. There are many names in our list of persons who are in arrears for subscription, whom we have reminded of this fact again and again without eliciting a reply. We know the great majority of these like our magazine and have no intention of dropping away, but because they are too much engrossed with business cares, or because they forget this little duty which to us is so great, or for some other reason have as yet failed to supply that form of support which we must have to keep agoing. To these we would say anew just as earnestly as we can: *Please remit at once; send us our dues without further delay.* The amount thereof is insignificant to you individually, but the aggregate of our claims is quite a respectable sum, which to us means ever so much of power, encouragement and peace of mind.

Contributions Ever Welcome

In last month's issue we gave on this page a description of the great Educa-

tional Symposium planned for July. We are continuously at work upon this and desire to repeat our request for data and information relating to this general subject. While such communications, being specially opportune at this time, will be welcomed as a special favor, we also wish to state anew that any information relating to the past or present history of the Pennsylvania-Germans will be gladly received and used whenever and in whatever form possible. It is only with the co-operation of its readers in all parts of the country that we can bring this magazine to that high point of excellence we are striving to reach.

A Word to Canvassers

To those who are giving some of their time to canvassing for us we wish to say that we still have on hand a considerable number of copies of last July's Symposium, which we believe will be serviceable in their work. Copies of our annual announcement and special bulletins describing the Educational Symposium scheduled for July, 1907, are also on hand and will be supplied upon request in large or small quantities. Moreover, the advertising pages appended to this issue, telling what we have done and propose to do, should be effective in canvassing work and we recommend them to your careful perusal.

Please do not forget that we offer half a year's subscription for every new subscriber gained for us. Now, why not make a resolve to get one new subscriber every three months? That would mean but little effort to each of you, yet to us it would be a mighty lift—a regular “boom,” if we are allowed to use a little slang. To each of you it would mean two years' subscription earned in one year, which you could give to your friends or keep to your own credit. Why not make the resolve and try?

A Suggestion and a Sample

In one of our early editorials we promised that THE PENNSYLVANIA-GERMAN, while necessarily dealing largely with the

past, would not lose sight of current events and the life of our people to-day. To make good this promise we have from the outset kept up a department of News Clippings, into which we gather such news-items as relate more particularly to our people and fall within our general scope.

In our effort to improve wherever possible the thought has come to us of widening this department so as to embrace not only Pennsylvania-Germandom but the entire State. We cherish the belief that THE PENNSYLVANIA-GERMAN is not, as a rule, treated like so many other magazines, being cast aside as soon as read or skimmed over, but that it is generally filed away, as historic publications should be, for future reading and reference. It seems we shall make it more valuable for reference and more worthy of preservation by including in each number a brief summary or calendar of leading events of Pennsylvania history. This calendar must, of course, be quite brief and must keep two months behind the date of the magazine.

To show you just what our idea is we append to this issue a sample calendar for January, and we ask each of you to express your opinion of its merits. If you

are pleased with it, say so; if you think the space had better be given to other matter, let us know.

Our Claim on Paul Gerhardt

Yet a word seems due with regard to this month's leading biography. It is that of a man who could not be a Pennsylvania-German from the simple fact that he lived and died before there was a Pennsylvania. Notwithstanding this we decided that a sketch of Paul Gerhardt with an estimate of his character and work would be quite appropriate to our pages. He was a German and the influence he exerted thro' his wonderful hymns upon his countrymen who, not many years after his death, began to flock into Penn's province, was immeasurably great.

Those soul-touching hymns many of them had learned to sing in their childhood and they brought them across the sea. Those hymns are still sung by German congregations and many English ones as well, wherever in this broad land German Protestants have made their home. It was fitting that THE PENNSYLVANIA-GERMAN should contribute his mite to honor the great poet, the tercentenary of whose birth tens of thousands are preparing to celebrate.

Clippings from Current News

A Gift to the State University

The sons and daughters of the late Rev. Francis Wolle have presented to the botanical department of the University of Pennsylvania Dr. Wolle's valuable herbarium. Dr. Wolle was not only conversant with all the important groups of plants, but also made a special study of the fresh-water weeds of America, and epitomized his observations in three volumes, which still are the standard reference-books on the subject. The collection so generously given to the University consists of some eight hundred sheets, illustrating all the important groups of the simpler plants.

Largest Chestnut-Tree in the State

On the farm of John K. Stauffer, within a few rods of the Landisville camp-grounds, in Lancaster county, stands a chestnut-tree, which is believed to be the largest in Pennsylvania. It is believed to be several hundred years old, and is well preserved. It yields a fine quality of chestnuts in large quantities every year. In the same field stand two other trees, each of

which measures more than twenty feet in circumference.

Oldest German Newspapers

The oldest German newspaper in the United States is the *Reading Adler*, which first appeared on Tuesday, Nov. 29, 1796, and therefore is more than 110 years old. Next comes the *Unabhängige Republikaner* of Allentown, which began its ninety-seventh year Jan. 1, 1907. The third-oldest in the *Allentown Friedensbote*, now going in its ninety-fifth year. The *Weltbote*, founded by Benjamin F. Trexler at Allentown in 1854, has also attained a respectable age. All these papers are issued weekly and all belong to Pennsylvania-Germandom.

A New Story by Mrs. Martin

Mrs. Helen R. Martin, the well known author of "Tillie: A Mennonite Maid," has a new story in the February number of McClure's Magazine, entitled "The Courting of Pearly."

Bernville Going to Celebrate

The citizens of Bernville, Berks county, have decided to celebrate Old Home Week August 4-11. There will be a Lodge Day, a School Day, a Family-Reunion Day, a Ladies' Day, a Picnic Day, and a Big Home Day, the last named being Thursday, when there will be a big civic parade. Addresses will be made by noted Pennsylvania-German speakers and former residents.

The affair promises to outdo the "battalions" for which Bernville was noted in former years. Bernville was one of the first boroughs in Berks, and before the abandonment of the old Union Canal it was the center of business trade of northern Berks.

Dunkards Going to California

A large colony, composed chiefly of Dunkards from Mifflin and the western section of Snyder county, left in January to take up their abode in the Butte Valley in California. The colony will be under the leadership of the Rev. John Mohler and his brother-in-law, Oliver Rothrock, both of Maitland, Pa., who have visited the proposed location.

Butte Valley is situated in the volcanic strata, a pocket in the mountains, said by scientists to have been one of the many prehistoric inland lakes, from which the water receded. The scope of level land is twenty-two miles long and from four to twelve miles wide. The colony will be non-sectarian.

Endowed a Hospital Bed

Mrs. William L. Savage recently donated to the University of Pennsylvania \$5000 for the endowment of a bed in the University Hospital, in memory of her father, George de Benneville Keim. The latter, a son of General George May Keim, was born in Reading, Pa., Dec. 12, 1831, and died in Philadelphia Dec. 18, 1893. He studied law and practiced many years in Pottsville. He had a leading hand in organizing the Philadelphia & Reading Coal and Iron Company, in which he successively filled the offices of general solicitor, vice-president, president and receiver.

Work of Lehigh County Historians

At the second annual meeting of the Lehigh County Historical Society, held Jan. 12, the committee on the history of the county recommended that efforts be made to secure a competent person for each township to work up its historical material for the use of an editorial committee charged with the preparation of the general county history. This is to be considered in its relation to the State and arranged topically, to be followed by the history of Allentown and the various townships. The matter was referred to the executive committee, which is empowered to appoint the editorial committee.

Ten new members were admitted, raising the total active membership to 82. Nearly all the old officers and members of the executive com-

mittee were re-elected. Two interesting papers were read: one by Dr. John W. Jordan, librarian of the State Historical Society, on Some Indian History of the Lehigh Valley, the other by Secretary C. R. Roberts, on Revolutionary Patriots of Allentown and Vicinity.

Bucks Historians Elect Officers

At the twenty-seventh annual meeting of the Bucks County Historical Society, held at Doylestown, Jan. 15, these officers were elected: President, Gen. W. W. H. Davis; vice-president, John S. Williams; secretary and treasurer, C. D. Hotchkiss; librarian, Warren S. Ely; trustees, Thomas C. Knowles, Henry C. Mercer, Mrs. Richard Watson. The Society's general fund is \$761.69. The dedication of its new \$20,000 building will take place in May.

Pennsylvania at the Jamestown Exposition

Prof. Marion Dexter Learned, of the University of Pennsylvania, and Albert Cook Myers, of Kennett Square, assisted by a corps of workers interested in historical research, are preparing a unique exhibit illustrating the history of Pennsylvania, to be shown in connection with the Jamestown Exhibition. From the mass of material gathered from many thousands of documents they will construct large historical maps representing typical periods and showing the historical development of Pennsylvania up to the beginning of the eighteenth century, also the influence of Pennsylvania on Virginia during the eighteenth century.

The first map, illustrating the period of 1660, will show Pennsylvania under Swedish and Dutch influence before the arrival of William Penn. Succeeding maps of like size, six by seven feet, will be dated 1690, 1715, 1735, 1750, 1775 and 1790. Smaller sectional maps will show specific details of separate race settlements, such as those of the Swedes on the lower Delaware, the Dutch on the upper Delaware, the Germans on the Schuylkill and in Lancaster county, on the Conestoga and Piqua; the Palatines, from New York, on the Tulpehocken; the Germans at Germanna, Va., in western Maryland, and in the Shenandoah Valley.

Another feature of the exhibit will be manuscripts, photographs and other historical objects. There will also be a loan display of Colonial objects, exhibited under the names of the owners, and any persons having such objects are requested to communicate with Professor Learned.

A Remarkable Old Lady

Mrs. Abigail Moll Knetz, aged 89 years, lives alone in a frame house near Huff's Church, Berks county. She does all her own housework and reads without glasses. She is a great reader of German newspapers and has read her Bible through thirty-seven times. Her husband, John Knetz, died in 1879.

In Honor of Robert Morris

A magnificent brass tablet to the memory of Robert Morris, "the financier of the Revolution," was unveiled in Houston Hall, University of Pennsylvania, Jan. 19. On the tablet is quoted a letter from George Washington to Robert Morris, dated Dec. 24, 1781, in which Washington accepts for himself and family an invitation to a Christmas dinner. It is the gift of the University Evening School of Accounts and Finance.

Success of an Allentown Singer

Miss India N. Waelchli, of Allentown, made her *debut* as a member of the cast of the Metropolitan Opera Company in the Metropolitan Opera House, New York, Jan. 23, in Flotow's "Martha." In the same cast are Mesdames Sembrich, Homer, Shearman and Moran and Messieurs Caruso, Journet, Rossi, Dufriche and Novarini. This is the highest honor ever attained by an Allentown singer. Miss Waelchli is a contralto and a daughter of the late John Waelchli, who was for more than thirty-five years on the editorial staff of the *Weltbote* and *Allentown Friedensbote*.

An Aged Man's Old Overcoat

Henry Wambaugh, a retired farmer, living near Shrewsbury, York county, recently called at the clothing store of Schmayer & Sons in York with an overcoat which he bought from Schmayer & Brother, the predecessors of the firm, 53 years ago and has worn every winter since. The older members of the firm, recalling the sale, gave Mr. Wambaugh a handsome new overcoat in exchange for his old one, which they keep as a souvenir of "auld lang syne." Nathan Schmayer, the surviving member of the original firm, which began business in York in 1847, died not long ago. Mr. Wambaugh is 83 years old and still hale and hearty.

Lutherans May Reclaim Christ Swedes Church

The historic Christ church, built in 1760 by Swedish Lutherans at Swede's Ford, now Bridgeport, Pa., and a legacy left to it by "Aunt Sally" Rambo, a descendant of one of its charter members, may become the cause of litigation between the Lutherans and Episcopalians. The latter got control of the church about 1787, when, after the death of the Lutheran pastor, the congregation found it impossible to obtain a minister of that faith. The church is one of the most beautiful in the Schuylkill valley, being built in the form of a cross, with a high square bell-tower. Washington and his staff-officers used to worship there during the encampment at Valley Forge. During the Centennial Exposition the church was visited by Prince Oscar, duke of Gothland, and other notables from the Swedish commission. It is the only church in America that contains a baptismal font sent by the king of Sweden.

OBITUARIES

RUDOLPH KORADI, the Swiss consul in Philadelphia, died there Jan. 12. He was born in Oberneuforn, Switzerland, Dec. 24, 1824. He came over at the age of twenty-six and established the publishing house of Schaefer & Koradi, which still exists. In 1857 he founded the Swiss Benevolent Society. He held the consulate since 1856.

REV. FRANKLIN J. F. SCHANTZ, D.D., the well-known Lutheran preacher and historian, died at Myerstown, January 19. He was born at Schantz's Mill, near Allentown, Jan. 8, 1836, as a son of Jacob and Sarah Fogel Schantz, and attended the Allentown Seminary as a boy. Later he graduated at Franklin and Marshall and at Gettysburg. He served congregations at Reading and Catasauqua, and since 1867 was stationed at Myerstown. He was a trustee of Muhlenberg College since its organization in 1867, and held many other important offices in his church. He has been president of the Pennsylvania-German Society and shortly before his death was elected president of the Lebanon County Historical Society.

HON. JEREMIAH ROTH, ex-Assemblyman and president of the Lehigh County Agricultural Society, died at Allentown, Jan. 22. He was born in Lower Saucon, Northampton county, May 20, 1833, as a son of Jesse and Catharine Gauff Roth. He came to Allentown in 1866 and for more than two score years was closely identified with the city's and county's business and political life. Since 1881 he served continuously as president of the Allentown Fair. He was elected to the State Legislature in 1886, 1890, 1898, 1900 and 1902. He was largely engaged in farming and stock-breeding, and was president of the National Live-Stock Breeders and Exhibitors' Association in 1899.

JOHANN ARNOLD, the oldest resident of the Lehigh valley, perhaps of eastern Pennsylvania, died at Easton, Jan. 26, in his 106th year. He had the date of his birth, Sept. 5, 1801, tattooed on his arm. He came from Germany fifty years ago.

GEORGE A. GANGAWERE, the oldest native-born resident of Allentown, died there Jan. 29, aged 88. He was a son of Anthony Gangawere, who was recorder of deeds of Lehigh county from 1839 to 1845.

DR. BENJAMIN FRANTZ, dean of the medical profession in Franklin county, died at Waynesboro February 1. He was born at Millport, Lancaster county, Oct. 17, 1824, and graduated from Jefferson Medical College in 1846. He first moved to Waynesboro in 1849, but was located at Mount Vernon from 1851 to 1865. Since the death of Dr. Jacob Ziegler, of Mount Joy, last November, he was the oldest living graduate of Jefferson Medical College.

HENRY LONG, the oldest choirmaster in the State, died at Hanover February 8, aged 87 years. He conducted the German choir of St. Matthew's Lutheran for almost sixty-five years and the English choir for thirty years.

Chat with Correspondents

More Encouraging Words

Since we issued the February edition we have received a number of new letters heartily commending our work and expressing satisfaction with the magazine. One of these writers says:

You are doing a great work in enlightening the Germans on their heritage, as well as bringing properly to the notice of historians and others the vital part played by the Germans in our civilization.

Another reader, while renewing his subscription, expresses his interest and good wishes as follows:

Mrs. S. and myself eagerly await THE PENNSYLVANIA-GERMAN'S monthly visits and find its contents very interesting. I am especially pleased to see a constant improvement in "our" magazine, and trust you will soon receive the increased patronage your enterprise so richly deserves.

Golden Words of an Outsider

The following expression of opinion by Mr. J. O. K. Robarts, editor of the Phoenixville Messenger, is especially gratifying for a reason which will readily appear:

The editor of this paper has not, so far as he knows, a drop of German blood in his veins; but for all that, having in his youth been associated with the real Pennsylvania-German article in Berks county, he has occasion to know much of the sterling worth of the so-called Pennsylvania-Dutch. And there is not a Dutchman alive who reads with greater interest THE PENNSYLVANIA-GERMAN, a periodical devoted to the history and interests of that class, than do I.

Many thanks, Brother Robarts, for this spontaneous compliment to our people and our magazine. Would that all our people would appreciate our work as you are doing!

Is Interested in Genealogy

The following is from a subscriber in Lynn, Mass.:

I wish to say that you have more than kept your promise made in the sample copy I received a year ago of increasing the departments and the different subjects treated. I am much interested in your genealogical column and intend to send in several questions later, when your readers get a little more interested in this subject. At present they all want to receive, but not to give any information (of this kind).

Indeed, brother, it looks a little that way. We have published a baker's dozen of genealogical inquiries, but received very few replies or offers of information except what is supplied in the queries themselves. Our columns

are open to all replies, and we shall be pleased to see this department more liberally patronized.

Authorities on the Germans in New York

In connection with his article on the Germans in Eastern New York, F. K. Walter, of the Brooklyn Public Library, submits the following list of books and periodicals in which further information is given concerning his subject:

Lucy F. Bittinger, *The Germans in Colonial Times*; S. H. Cobb, *Story of the Palatines; Documents Relating to the Colonial History of the State of New York*, compiled by E. B. O'Callaghan (10 volumes); Rattermann's *Der Deutsche Pionier*, 1876; Documentary History of the State of New York, compiled by E. B. O'Callaghan (4 volumes); A. Eichhoff, *In der Neuen Heimath; Geschichte der Deutschen in Albany und Troy*; H. E. Jacobs, *German Emigration to America, 1709-80* (Pa.-German Society's Proceedings, Vol. VIII, 1898); F. Kapp, *Geschichte der Deutschen im Staate New York bis zum Anfange des neunzehnten Jahrhunderts*, 1867; M. H. Richards, *German Migration from New York Province into Pennsylvania* (Pa.-German Society's Proceedings, Vol. IX, 1899); Ruttenber and Clark, *History of Orange County, N. Y.*

An Unprinted History of Valley Forge

In another letter Brother Robarts, already quoted, writes as follows in reply to an inquiry of ours:

Henry Woodman's History of Valley Forge is not in book-form, but should be.

Mr. Woodman's father was a North Carolina soldier, who was with Washington at Valley Forge in 1777-'8. He became acquainted with the Stephens family, and after the Revolution married a daughter thereof. Henry Woodman was a result of that union and grew to manhood surrounded by and intimate with those who were about Valley Forge during its occupancy by the Continental army, among them his mother.

From these people he learned much, and remembering what he had heard, he in 1850 began a series of letters written alternately to the Norristown Herald and the Doylestown Democrat. His language is homely, but there is a charm about his matter that is taking. Governor Pennypacker has the history, and I had it copied by a type-writer. It required a hundred pages letter-paper, closely printed, to do the job.

The Governor says it is the best local history in existence, and why it has never been put forth in book-form is to me a mystery. I believe, if so produced, it would find a ready sale.

Pennsylvania-German Club Suggested

A reader in the District of Columbia writes:

Washington is a city that has so many societies and clubs of various interests, and I know a goodly number of the population are of Pennsylvania-German descent. I see no reason why there should not be a club or association of Pennsylvania-Germans for social and other purposes.

There is no reason, brother, why you "Dutchmen" in the district should not have a club of your own. *'s is Zeit. Geht an die Aertwet, eb's zu schpot is.*

A Misstatement Corrected

A. L. Mohler, vice-president and general manager of the Union Pacific Railroad, writes from Omaha, Neb.:

I am in receipt of your January number, in which you refer to me as beginning railroading as a brakeman in my native county—Lancaster, in Pennsylvania. I desire to correct this. I was born in Ephrata, Pa., but removed to Illinois when one and a half years old. My ancestors on my father's side have lived in this country since 1650, those on my mother's side since 1692.

Kimber & Sharpless Bibles

Answering a recent inquiry, John R. Laubach, of Nazareth, Pa., informs us that he owns his grandfather's family Bible, which was printed and sold by Kimber & Sharpless, No. 8 South Fourth Street, Philadelphia. It was stereotyped by J. Howe and bears the date 1828.

Mr. B. F. Trexler, of Allentown, also has a large German Bible, finely printed and illustrated with forty pictures, published by Kimber & Sharpless at Philadelphia in 1828.

Henrich Rentzheimer, Clock-Maker

In the inquiry about Henrich Kentzhomer's grandfather's-clocks the name is misspelt. It should be Henrich Rentzheimer. His place of business was Allentown, then known as Northampton, during and after the Revolution. The writer has one of his clocks, bearing date 1786. Easton, Pa.

W. J. HELLER.

History of Hertzler and Zug Families

The History of the Hertzler and Zug (Zook) Families was published in 1885 by John Hartzler, at Port Royal, Juniata county, Pa. It is possible that it may be procured in some of the second-hand book-stores in Philadelphia. W. S. Conshohocken, Pa.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates.

XV.**Inquiry About Yakeley Ancestors**

Yakeley Brothers, Lansing, Mich., desire information about their ancestry. They say:

Our earliest knowledge of the family is of our great-grandfather, who they think was Conrad, but are not absolutely certain. He, however, married Elizabeth Haines, and was said to have owned and operated a distillery in Northumberland county, Pa., which distillery caught fire and burned, and he also was burned so that he died. This was in the year 1804. His widow afterwards married a Mr. Troutman.

Conrad had a brother, Michael, who, between 1800 and 1810, settled in or near Hamilton, Ohio, where his grave remains, and where his descendants spell their name *Yeakle*. One of our oldest relatives says that Conrad's son, our grandfather, spells his name that way on all legal papers; but for some reason the name was changed to Yakeley when the family all moved from Northumberland county, Pa., to Seneca county, N. Y., about the year 1838. They say that Conrad also had brothers named Nicholas, David, John and Jacob.

The sons of Conrad Yeakle were Jacob, John and Daniel. Our grandfather, John, married Elizabeth Wert.

The tradition is that a father and six sons came over, but we do not know when.

NOTE.—The change in spelling from Yeakel to Yakeley is easily accounted for. David Jäckel, probably a widower, came to Pennsylvania with the Schwenkfelders, Sept. 22, 1734, bringing with him his six sons and two daughters: Christopher, Abraham, Balthasar, Jeremias, Hans Heinrich, Caspar, Susanna and Rosina. In course of time, the family name was anglicized into Yeakel. By the method of eliminating those names whose line of descent are given in the Genealogical Record of the Descendants of the Schwenkfelders, only two improbable possibilities are left by which to connect the David Jäckel family with the great-grandfather spoken of above. These are Abraham Yeakel, born 1777, and John, born 1778. The names Michael, Nicholas and Conrad were not used by the Schwenkfelders in those days, which is presumptive evidence that the Yakeley brothers are not descendants of the Schwenkfelder Yeakels. Who can supply the data sought for? (H. W. K.)

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Manager of The Pennsylvania-German on receipt of the publisher's price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

Deutsch - Amerikanische Geschichtsblätter.
Vierteljahrsschrift herausgegeben von der Deutsch-Amerikanischen Gesellschaft von Illinois. Chicago, Ill. 52 pages, large octavo. Subscription, \$3 a year; single copies, \$1.

The purpose of this quarterly, which is published by the board of managers of the German-American Society of Illinois and begins its seventh year with the issue of January, 1907, has hitherto been to record leading events in the history of the German element in that State, and its activity in individual communities. Sometime during the year a series of connected historical articles will be begun, which may later be combined into a book. The January number contains a somewhat extended account of the Beginnings of the Drug-Trade and Pharmacy in Chicago, German Descendants among the Conquerors of Illinois, the conclusion of an article on Determining the Nationality of Immigrants to the United States (reprinted from *Deutsche Erde*), Where the Pennsylvania-German has been First

(translated from our own magazine), History of the Germans of Quincy (continued), Chicago Fifty Years Ago and the German Architects of that Time, *Pennsylvanisch-Deutsche Neujahrswünsche* (from THE PENNSYLVANIA-GERMAN), etc., etc. The *Geschichtsblätter* may be procured from the Society's secretary, Emil Mannhardt, 401 Schiller Building, Chicago.

Historical Papers.

The Lancaster County Historical Society continues to hold its meetings and publish its papers with great regularity. Vol. X, No. 11, lately received, contains Penn's Treaty Tree and the Fairman Mansion, contributed by Mrs. James D. Landis; also, Our First Civil Courts, by H. Frank Eshleman, Esq. These papers were read at the December meeting. The Society has issued a large number of these pamphlets, which are neatly reprinted from the New Era, and which, when bound together, form several volumes of historic lore of local and general interest.

Calendar of Pennsylvania History

JANUARY, 1907

1. State Legislature convenes. Gov. Pennypacker requests investigation of cost of Capitol.
2. James McCrea elected president of the Pennsylvania Railroad, succeeding A. J. Cassatt.
3. State Federation of Historical Societies holds second annual meeting in Harrisburg.
4. Death of Robert H. Sayre, first superintendent of Lehigh Valley Railroad, at South Bethlehem.
5. Bomb, dropped in Fourth Street National Bank, Philadelphia, by a crank, kills two men.
7. President McCrea enters upon his office.
8. State Farmers' Alliance meets at Williamsport.
9. Explosion in Jones & Laughlin steel works, Pittsburg; many killed.—Foreign mission boards of United States and Canada meet in Philadelphia.
10. Slight earthquake shocks felt at York, Williamsport and other places.
12. Rudolph Koradi, Swiss consul, dies in Philadelphia.
14. State Editorial Association and Press League hold annual meeting in Harrisburg.
15. Inauguration of Gov. Edwin S. Stuart.
16. Attorney General Carson reports that

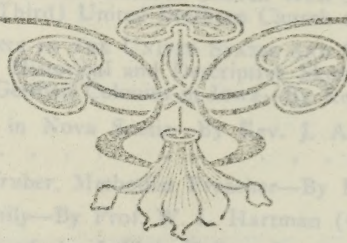
he can find no evidence of fraud in furnishing the Capitol, and discourages further investigation.—Locomotive boiler bursts at Bridgeport, killing five men.

17. Snowstorm in eastern Pennsylvania.
19. Tablet to Robert Morris unveiled in Houston Hall, U. of Pa.—Death of Rev. F. J. F. Schantz, D.D., preacher and historian, at Myerstown.
22. Hon. Jeremiah Roth, ex-Assemblyman, dies at Allentown.
- 23, 24. Severe cold throughout the State.
26. First primaries held under new election law. Republicans of Philadelphia nominate John E. Revburn for mayor; the City Party nominates William Potter.
27. First Mormon church dedicated in Philadelphia.—Dr. Alexander Gilchrist, noted Presbyterian preacher, dies in Pittsburg.
28. Gov. Stuart sends resolution for investigating Capitol graft to the House, where it is quickly passed.—Mayoralty campaign opened in Philadelphia.
29. Big fire in Baldwin locomotive works, Philadelphia.
30. Resolution to investigate cost of furnishing Capitol is passed by the Senate and signed by the Governor, who appoints investigating committee.

The Pennsylvania-German

A POPULAR MAGAZINE OF

BIOGRAPHY, HISTORY, GENEALOGY,
FOLKLORE, LITERATURE, ETC.



THIS NUMBER CONTAINS

Part Fourth of Our Symposium:

GERMAN MIGRATIONS IN THE UNITED STATES AND CANADA

INCLUDING

PENNSYLVANIA-GERMAN COLONIES IN IOWA (Illustrated Descriptive Sketch). Also:

REVEREND JACOB GRUBER, Methodist Preacher (Biographical Sketch with Portrait)

THE HARTMAN FAMILY (Genealogical Article, continued from November, 1906)

GERMAN SURNAMES: Their Origin, Changes and Signification, Part First

A HISTORICAL SKETCH OF SCHAEFFERSTOWN (Illustrated). Concluded

PROF. ADAM H. FETTEROLF, PH.D., LL.D., President of Girard College (Biographical Sketch with Portrait)

MYLES LORING: A Tale of the Tulpehocken (Illustrated Serial Story). Chapter V

LITERARY GEMS, EDITORIAL COMMENT, NEWS CLIPPINGS, CALENDAR OF PENNSYLVANIA HISTORY, etc., etc.

Full Table of Contents back of Frontispiece. Business Matters on next page.

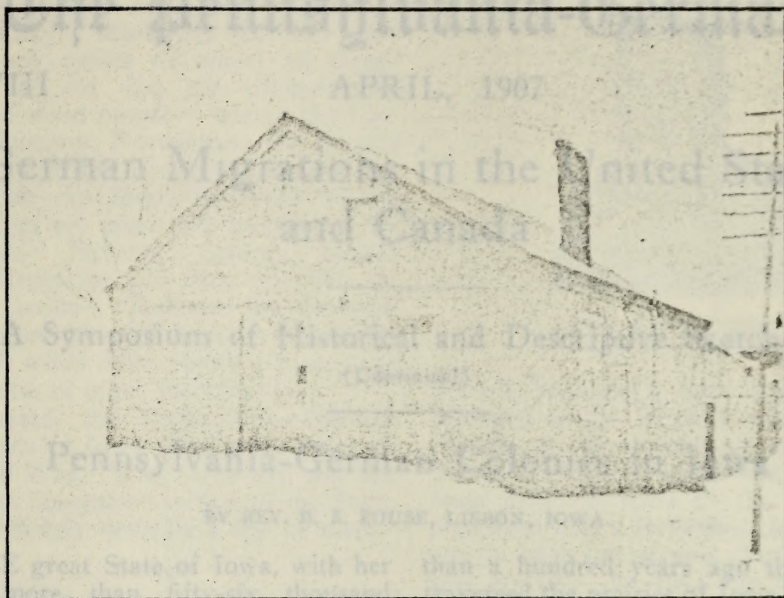
THE
NEWBERRY

The Pennsylvania-German

APRIL, 1907

TABLE OF CONTENTS

	PAGE
Frontispiece—First United Brethren Church West of the Mississippi, Present (Third) United Brethren Church at Lisbon, Iowa . . .	146
GERMAN MIGRATIONS IN THE UNITED STATES AND CANADA—A Sym- posium of Historical and Descriptive Sketches (Continued)	
Pennsylvania-German Colonies in Iowa—By Rev. D. S. Fouse . . .	147
The Germans in Nova Scotia—By Rev. J. A. Scheffer (Con- tinued)	151
Reverend Jacob Gruber, Methodist Preacher—By H. W. Kriebel . . .	154
The Hartman Family—By Prof. W. L. Hartman (Continued) . . .	160
Historic Buildings of the Lehigh Valley—By Charles R. Roberts.	
IV. The Home of Reverend Abraham Blumer	169
German Surnames: Their Origin, Changes and Signification—By Leonhard Felix Fuld	171
A Historical Sketch of Schaefferstown—By A. S. Brendle, Esq., (Concluded)	173
Prof. Adam H. Fetterolf, Ph.D., LL.D., President of Girard Col- lege—By Rev. A. J. Fretz	177
Myles Loring: A Tale of the Tulpehocken—By Rev. Alden W. Quimby (Continued)	179
A Publisher's Reply	182
LITERARY GEMS:	
Wilda Dauwa—By Rev. Eli Keller, D.D.	183
Der Auto-Waga—By W. F. K.	183
An Evening Hymn—Ein Abendlied	183, 184
Wie Viele?—How Many?	184
Charlie Green's Expirienz mit eme Skunk—By "Meik Fuchs" . . .	184
Kort un god—Short and Good	186
EDITORIAL DEPARTMENT:	187
Clippings from Current News	188
Chat with Correspondents	189
Genealogical Notes and Queries	191
Our Book-Table	192
Calendar of Pennsylvania History, February, 1907	194



FIRST UNITED BRETHREN CHURCH WEST OF THE MISSISSIPPI

Built in 1850, at Lisbon, Iowa



PRESENT (THIRD) UNITED BRETHREN CHURCH AT LISBON, IOWA

The Pennsylvania-German

Vol. VIII

APRIL, 1907

No. 4

German Migrations in the United States and Canada

A Symposium of Historical and Descriptive Sketches

(Continued)

Pennsylvania-German Colonies in Iowa

BY REV. D. S. FOUSE, LISBON, IOWA.

THE great State of Iowa, with her more than fifty-six thousand square miles of territory, is one of the most fertile States of the Union. She has for her eastern and western boundaries two great rivers, the Mississippi and Missouri, excepting for a little distance on her northwestern border, where the Big Sioux washes her shores. To the north is Minnesota, to the south Missouri. She is placed like a precious stone in a rich setting. She has, perhaps, less waste land than any other State in the Union, taking into consideration her size. Along her northern border are found many beautiful lakes, while in every part of her vast domain there are streams of limpid waters, so that, with regard to an ample supply of good water, she is reputed to be one of our foremost States.

Just when this State was first settled by the white man is a disputed question. Indeed, it is altogether likely that no one can tell just when the first white man pitched his tent beyond the "Father of Waters." It is well known that many visited the State long before any one became a permanent settler. A few miles south of Sioux City the traveler will note a tall shaft of granite or marble, which marks the spot where died the first man of the Lewis and Clarke expedition on its way across the continent. So, then, more

than a hundred years ago the paleface traversed the prairies of Iowa. It is now sixty years since the State became a member of the American Union.

Large Influx of Pennsylvanian Settlers

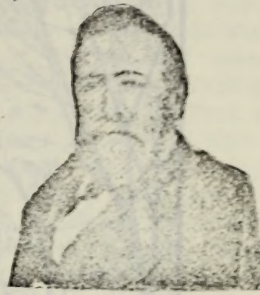
But we are to write about the part the Pennsylvania-German took in the settlement of the State. No one can tell what proportion of the population at the present time comes from this sturdy stock, but one can note the original colonies that came from Pennsylvania and brought with them their language and characteristics. These people came in companies or colonies in the latter forties, during the fifties and the opening years of the sixties. During the Civil War not many came; after that conflict, when the great emigration westward began, they came in single families, along with the hundreds of thousands that settled on the open prairies beyond the Mississippi. The colonies originated before the railroads were built, when it was yet necessary to move by wagons called *prairie-schooners*, and it sometimes took several months to make the journey. Years ago we often visited an old gentleman who in the thirties, with a number of his neighbors, moved by wagon to Ashland county, Ohio. Some years afterward they again took to their wagons and made the long journey to Jones county, Iowa, where

their descendants have grown numerous and wealthy. When the railroads were built, such modes of travel all disappeared, as did also the colony-settlements of these people. Among the Germans, Russians, Norwegians and Swedes of the West the colony-settlements are numerous. In Iowa the banks of the Mississippi are populated largely by the Germans. Jackson, Clinton, Cedar, Scott, Muscatine and other counties are largely German. Dubuque has its large Irish settlements. Mahaska is a veritable Holland, while other counties have large settlements of other nationalities.

As stated, the Pennsylvania-German settlements in Iowa were made prior to the Civil War. They were and still are largely in the eastern section of the State. We will briefly describe a few of them.

Zwingle

The first that we note is at Zwingle, in Dubuque county. The pioneers of this colony were Daniel Cort and family, who came to the county in 1846 and settled on a farm on which the town of Zwingle is now partly built. They came from Westmoreland county, Pa. This true and honorable man was the pioneer of the colony in the true sense of the term. Soon after his arrival came Casper Lefert and family from Bedford county. Then came Jacob Wolff, Jonathan Alshouse, Jacob, John, Daniel and Joseph Kamerer and their families from Westmoreland county. A few years later came Albert Cort, Dr. I. S. Biglow, Christian, Martin and Isaac Denlinger. These were the original members of the colony; but many others came in subsequent years, so that it has ever since been a strong settlement. These original settlers received their lands at government prices. The land is good, and in these years has advanced in value to over a hundred dollars per acre. The town of Zwingle is fourteen miles southwest of Dubuque, and its having a railroad now has greatly enhanced the value of land. But those colonists saw hard times. Daniel Cort told the writer in 1867 that for a time he paid twenty-five per cent interest in order to hold and improve his home. Fully three-fourths of the fami-



HON. DANIEL CORT,
Pioneer of Zwingle, Ia.

lies who belonged to this colony formerly belonged to the Brush Creek Reformed church in Westmoreland county, Pa. These, with some Lutherans who came from different parts of the East, were organized into a Reformed congregation, and in 1856 the present church building was erected. In 1853 the organization was effected with forty-three members.

Daniel Cort was elected to the Iowa legislature, and served in the sessions of 1857 and 1858, with much honor to himself and benefit to his constituency.

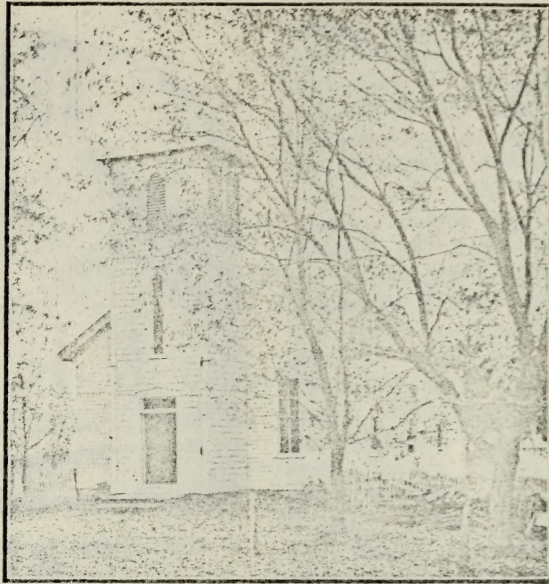
Several small colonies have gone out from this central one. There is one at Knoxville, in Marion county, and another at Imogene, in Page county, Ia.

Maquoketa

Into the neighborhood of this thriving little city, the seat of government of Jackson county, there came a large number of Pennsylvania-Germans in the fifties and sixties. Here are the Edelmans, Millers, Rices, Hoovers, Snyders, Leinbachs, Shullenbergers and other families, almost too numerous to mention. These were some of the original families, but they have since branched out and have taken almost all that beautiful section of the State, besides sending many of their children into other sections of the country. The original families nearly all came from Berks county, Pa. Many descendants of these families have become lawyers, doctors and bankers.

Tipton

In and about this place, in Cedar county, settled many families from the East in the latter fifties and the opening of the



REFORMED CHURCH AT ZWINGLE, IOWA,
Built in 1854

sixties. Here we have the Sweinharts, three Neiman families, the Schaffers, the Smiths, the Littles and the Trachts. A little to the north of them, near Olin, in Jones county, we have the Rummels, the Harbaughs and the different Miller families. Some of these came originally from York county, Pa., and some from Berks county, Pa. These were the first settlers of the Pennsylvania-German stock. Since those early days many other families have come from the same regions to seek homes and fortunes in this western land.

Boulder

At this place, in Linn county, we have a settlement of Pennsylvania-German people. Near it is Central City, by which the place is perhaps better known. The people, or a number of them, came first from Berks county, Pa., and settled in Fairland county, Ohio; then they came to Iowa. Here we have the descendants of the Woodrings, Fenstermachers, Bickels, Bruners, Browns, Smiths, Mineharts, Coffits and many others of the "simon-pure" Pennsylvania-German stock. They came to this country almost to a man between 1847 and 1855, so that they grew up with the country and made a success of life. Within the last twenty years

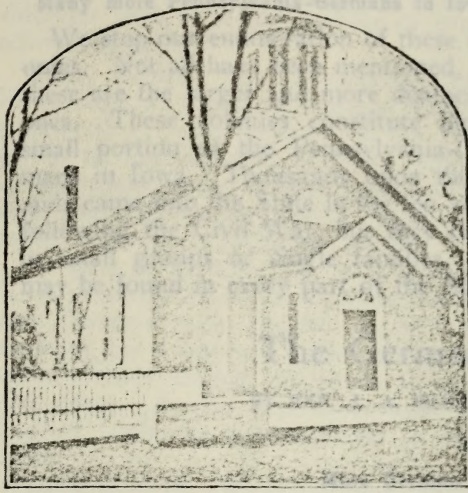
many of the young people have gone south and west, but some of the best blood still remains in the old colony.,

Columbus Junction

A colony of Pennsylvania-Germans, coming mostly from the vicinity of Allentown, settled near this place, in Louisa county, before the railroads were built or the town was even thought of. We have here the Diehls, the Stapps, the Reeses, the Klotzes, the Wehrs, the Crims, the Carrs, the Rabinos, the Goods, the Shearers and others from eastern Pennsylvania. While some of their descendants have found homes in the far West, and the fathers have fallen asleep, their blood still remains in that section. In 1850 and 1851 a colony of Scotch-Irish people came from East Tennessee and settled near these Pennsylvania-Germans. Among them were the Gwins, the Duncans, the Blairs, the Oatses and others. These two colonies have intermarried until there is here a mixture of strong blood indicative of a robust race.

Wilton Junction

In this section of Muscatine county we have a strong colony of Pennsylvania people. They came in the opening fifties.



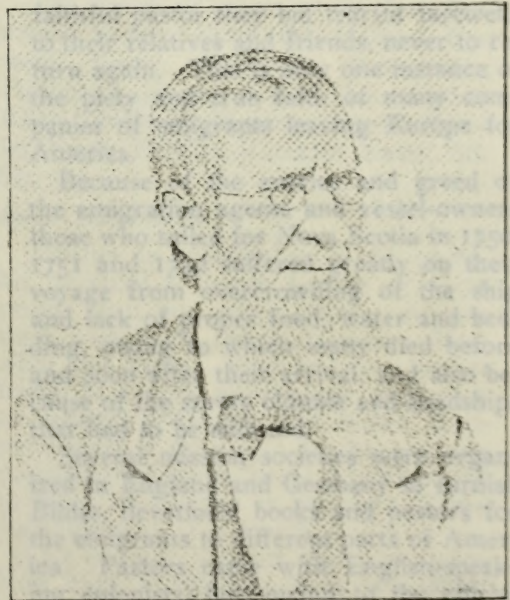
SECOND U. B. CHURCH AT LISBON, IOWA.
Built in 1855

The leader of them all was Samuel Wildasin, of Hanover, York county, Pa. After him came many others from the same section, but Mr. Wildasin laid the foundation of the colony. We have here the Wildasins, Hoffmans, Critzes, Lenkers, Whitmers, Pipers, Duffys, Ourses, Lowers and many others. These were in the original colony. Their descendants are almost legion and well-nigh possess the land in all that region. Father Wildasin, the name by which we knew him, was a large land-owner and founded, in later life, the Union Bank of Wilton, which is now a wealthy institution, conducted by his son, Henry Wildasin. This has always been one of the prosperous and flourishing colonies of Pennsylvania-Germans in Iowa.

Lisbon

This is the last of these colonies that we shall mention; it is, however, the largest that we know of in the State. It takes in the southern part of Linn county, southern Jones, western Cedar and northern Johnson. The first influx of these people came from Lancaster county, Pa., and was known as the "Christian Hershey Colony." They arrived at what is now known as Lisbon in the spring of 1847. The original party consisted of John E. Kurtz, Christian Hershey, Abram Hershey, Jacob Breneman, Michael Hoover, Jacob S. Pfautz and John Eby. A few years later came John

Neidig, Daniel Runkle, George Rupert, John Blessing and Michael Blessing. This was the original colony. These pioneers all had large families, as can be attested when we say there were in this first movement not less than sixty souls. Later came the Ketterings, Haaks, Runkles, Leyhs and many others from Dauphin and Lebanon counties. From Berks came the Ganbys, Kochs, Merckles, Reichards, Winks, Goodmans and Kohls. The Kohls are simply legion in all this district. Also the Millers, Owenses, Fenstermakers, Zerbes, Laroses and others. From Northampton county came the Schaums, Hawns, Housers, Bowerses, Wargs, Stuckers, Aurachers and their families. The Moores, Moseses, Riddles, Deeks, Millers, Ables, Andres and others too numerous to mention came from other counties of the old Keystone State. The children of this large colony have risen to places of honor. The State Senator and owner of three banks is Hon. W. S. Stuckslager. His name indicates the "rock from which he was hewn." The Aurachers are the bankers of the town. The merchants of the town are all of this stock. The original colonists were United Brethren in Christ.



HON. JOHN E. KURTZ, OF LISBON, IOWA.
Member of State Legislature in 1857 and 1859

Many More Pennsylvania-Germans in Iowa

We stop our enumeration of these colonies. Not all have been mentioned, but these are the larger and more distinctive ones. These colonies constitute but a small portion of the Pennsylvania-Germans in Iowa. Thousands upon thousands came into the State in the ten years following the Civil War, but they came in small groups or single families, and may be found in every part of the State,

especially in the eastern half. In Black Hawk county is a large colony of Dunkards, one of the richest communities in the State. It would be interesting to know how many of the people of this State are the offspring of our sturdy stock. The children of these pioneers have risen to stations of influence and honor. They are to be found in all the professions, and they are also the very best of Western farmers.

The Germans in Nova Scotia

BY REV. J. A. SCHEFFER, A.M., ALLENTOWN, PA.

(Continued.)

More German Settlers in Nova Scotia

NOTE.—The word Germanic in these papers includes people from Austria, Holland and Switzerland, as well as those from the German States proper at that period.

THE colony of emigrants that arrived along the coast of Halifax Bay in 1749 were granted the necessities of life by the British government until they could provide for themselves. In 1750, 1751 and 1752 more settlers came from Europe to Nova Scotia.

Andreas Jung (Andrew Young), a member of one of these later companies, wrote that King George II had issued a proclamation which was printed in English, German, Dutch and Swiss papers, offering to every man who would settle in Nova Scotia fifty acres of land as a gift, free of all taxes for ten years, and ten acres additional for each member of a family, with further advantages in proportion to the number of acres brought under cultivation. It was also promised that the immigrants should be maintained for one year after their arrival. They were to be provided with tools and implements for clearing and cultivating the land, building houses and boats for fishing, with household utensils and with arms and ammunition for securing game and self-protection from the Indians. They were assured by the government agents that the climate was healthful, and that the hunt, soil and sea would yield all that was necessary to support life, which was only partly true. Influenced by such statements more emigrants

embarked at Rotterdam, Holland, the port of departure for many thousands from the continent for America during the eighteenth century.

An eye-witness describes the preparation and farewell services. All those emigrants in 1750 assembled in their church before setting out on their journey by land and water, for special services. There they reverently heard the Word of God, united in hymns of faith and prayers for protection and guidance. After the instructions and admonitions of the faithful pastor they bid tearful farewells to their relatives and friends, never to return again. This is only one instance of the piety and true faith of many companies of emigrants leaving Europe for America.

Because of the avarice and greed of the emigration agents and vessel-owners those who sailed for Nova Scotia in 1750, 1751 and 1752 suffered greatly on their voyage from overcrowding of the ship and lack of proper food, water and bedding, owing to which many died before and soon after their arrival, and also because of the severe climate and hardships that had to be endured.

Several mission societies were organized in England and Germany to furnish Bibles, devotional books and pastors for the emigrants to different parts of America. Pastors came with English-speaking colonists, but, owing to the official language being English and to proselytizing schemes, the German settlers in Hali-

fax and vicinity were unable for a considerable time to secure pastors or even school-teachers.

"The Society for Promoting the Knowledge of Christ in Foreign Parts" appointed a Swiss minister as the first pastor of the Germans in Nova Scotia, though there seems to have been a German congregation sufficiently numerous to call and support a German pastor.

As early as October 12, 1752, Johann S. Gross deeded to the Evangelical Lutheran church a lot in Halifax, N. S., thus showing that a German Lutheran organization already existed, competent to hold real estate. At that time there were no English Lutheran congregations in any country.

These German settlers had been taught to love and trust in the Lord and assembled in private homes to worship Him. In these services of reading the Scriptures, singing and prayer they were led by the faithful school-teacher Johann G. Jorpel. They had elected deacons and elders who were recognized as the officials of the congregation. These German Lutherans, though yet without a regular pastor, erected a church-building in 1755, after they with other German Protestants had been compelled by law to help erect a building for the Church of England in Halifax. This latter was the State or Established Church and all citizens alike then were taxed for its support, whether they believed its teachings or not.

This first German Lutheran church soon became too small and on second

Easterday, 1761, a larger building known as St. George's or the "Round Church" was dedicated.

To indicate the German nationality and possibly the particular kingdom, principality and dukedom from which these early settlers in Halifax county came, a few of the more prominent names are here given: Peter Artz, Friederich Becker, George Beyer, Peter Bergmann, Philip Brehm, Conrad Fosseler, Balthasar Gebhard, Karl Hagel-seib, George Hohl, Adam Isler, Matthias Ilsänger, Reinhardt Jacob, Gottfried Jäirch, George Jost, Philip Knaut, Christoph Keyser, Friedrich Kohl, Kasper Laun, Melchior Lippert, Christian Peitsch, Johann Pfanndörfer, Paulus Stukitz, George Schaeffer, Andreas Schenck, Peter Schmidt, Gottlieb Schermueller, Johann Schroeder, Otto Wilhelm Schwartz. Some of these became prosperous in business, the occupations and trades of that time, and the last-named comparatively wealthy. One of these early German settlers, Anthony Haenere, a printer by trade, in January, 1769, issued "The Nova Scotia Chronicle," the first newspaper in the province, and for years was the King's printer and publisher of the "Royal Gazette."

The names of others of the first Germanic settlers along the Halifax Bay were Bauer, Baargeld, Dennemann, Fuhlmann, Hamm, Hahn, Haas, Keller, Kühn, Melchior, Moscher, Moser, Metzler, Pentz, Pfeiffer, Roecklin, Sauer, Silber, etc.

After the War for Colonial Independence

During the Revolutionary struggles which resulted in the independence of the thirteen provinces, now part of the United States, the provincial parliament of Nova Scotia refused to join the movement for independence and remained loyal to the British crown. When England had to grant the original thirteen colonies freedom and self-government, the provinces of New Brunswick and Nova Scotia became places of refuge for many of the soldiers of the disbanded British army, as also for many of the civilian loyalists.

Halifax and Shelburne, N. S., probably received a larger portion of these people than any other places. Among them were some Dutch, Germans, Hessians and Swiss. They had been accustomed to a royal government, and some to special privileges, and hence were more loyal to the king. In this way the population of Nova Scotia was increased to twice its number at the close of the Revolutionary War in 1783.

One of these loyalists that went from New York to Halifax, N. S., was Reverend Bernard M. Hausihl. He was born

at Heilbronn, in the kingdom of Württemberg, 1727, and probably educated at the University of Strassburg in Alsace-Lorraine. In 1751 he married the daughter of Christopher B. Mayer, a useful citizen of Ulm, and the next year with his wife's parents came to Fredericktown, Md., and was pastor of the German Lutheran congregations in that part of the province till 1759. Then he was Lutheran pastor of congregations in and near Reading, Pa., until 1768, when he went to Easton, Pa., and also preached in Philadelphia. His industry and ability secured him in 1770 the call to become senior pastor of the Dutch Lutheran church in New York. Here his scholarship and noble character increased his influence among the people and gave him a prominent position in that city. He preached in the German, Dutch, English and French languages.

When the Revolutionary troubles began, Reverend Mr. Hausihl defended the rights of the British monarchy. During the war his church and house were burned. Not being reconciled to the political conditions after the Revolution, his family of three sons and seven daughters and a number of his congregation went to Halifax, N. S., a city of safety for loyalist refugees, who were true in their allegiance to the British sovereign.

The Reverend Mr. Hausihl was welcomed by both the British authorities and the members of the German congregation. Though they occasionally had the services of English ministers who had learned German so as to partly minister to the congregation in that language, yet in more than thirty years they did not have a pastor that could plainly and fluently preach in their native tongue. Reverend Bernard M. Houseal faithfully ministered to this German congregation

(To be continued.)

in Nova Scotia until his death in 1799. He was buried in a vault under the first German church-building, erected on Brunswick street in 1755. In Nova Scotia the name was changed to Houseal.

Some of the Houseal descendants are now living in the United States. One of the male line is an editor and publisher of books and papers in South Carolina.

Only members of the Church of England could hold civil and political offices in Nova Scotia up to 1867, when the various British provinces in North America voted to form the Dominion of Canada, disestablished the State Church and established free schools. Notwithstanding these and also social disadvantages some of the members of the German congregation in Halifax prospered, and became useful and influential citizens, as did more of their descendants and Germans and Swiss who arrived in later years. Although Halifax, N. S., is still chiefly an English city, yet no observing visitor can fail to notice the Germanic features of many of its population, as also the German names of men in the business, manufacturing and shipping interests, and of late years in official and social life, as well as names of Germanic origin in the city directory. Many of their names are the same or similar to those of the Pennsylvania-Germans.

The same statements are true of some of the people in the province of New Brunswick, many of whose ancestors were loyalist refugees. Some of the latter were of the better educated and privileged class and their descendants have an active and honored position in the citizenship of that province. However the changes in names have been so great that they can hardly be recognized as of Germanic origin except by persons giving special attention to such matters.

Schools for the scientific training of nurses date back only about eighty years, when they began to be established in Germany by Diefenbach, Klug, Gedike and Rhustaat.—Dr. George G. Groff.

The German settler in Penn's province was greatly instrumental in its present prosperity, not only as a mere agriculturist, but in the rearing of varied and substantial industries.—M. H. Richards.

Reverend Jacob Gruber, Methodist Preacher

BY H. W. KRIEBEL.

IT will be the object of this paper to present a short account of the noted Methodist minister Jacob Gruber, condensed from the Life of Jacob Gruber, by W. P. Strickland, who said of him:

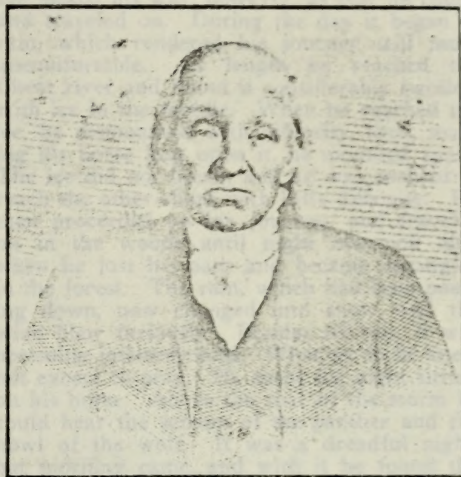
He was himself always and everywhere, and he never lost his individuality as one of the most humorous, witty, yet withal grave and earnest preachers of his day.

Parentage, Conversion and First Ministry

Jacob, son of John and Platina Gruber, both of German descent, was born in Bucks county, Pennsylvania, February 3, 1778. In early life he came under the influence of Simon Miller and Isaac Robinson, two itinerant Methodist preachers—the former of whom was also of German descent—listened to them, became convinced of the need of conversion, prayed seven times a day for a change of heart, was converted and with his parents joined the Methodist church.

Being a sprightly lad, he was soon called upon to exercise his gifts in public prayer and exhortation. As usual in such cases in those early days, a storm of persecution arose, not only from those who were outside of the church and the family, but such as served to illustrate the declaration that "a man's foes shall be they of his own household." Strange as it was, his father, mother, brothers and sisters, as if by common consent, rose up against the young exhorter, so that he was obliged to leave home and seek more congenial quarters elsewhere.

The result of this was that by the year 1800 he presented himself at the conference of the Methodist church and received an appointment as itinerant minister. Habited in a gray suit of Quakerish cut and a drab broad-brimmed hat, he started for his circuit. Though young and inexperienced, being a little over twenty years of age, he buckled on the harness like a good soldier of the cross and entered the field of itinerant warfare right manfully. Without a colleague to



still yours

J. Gruber

whom he might look for advice, and from whom he might receive encouragement in the arduous and difficult work of the ministry, he showed himself worthy of the post assigned him, and heroically encountered the difficulties and responsibilities of a large four weeks' circuit. His field of labor as outlined by himself, comprised, as its lower part, Wysock, then Towanda and Sugar Creek, thence up the Chemung some distance, thence up the North Branch above the Great Bend. After traveling this circuit six months he was transferred to the Herkimer circuit, to which had been added the Mohawk circuit, embracing all the country from "Jericho to the headwaters of the Mohawk river."

Comforting a Penitent—The "Jerks"

The second year of Gruber's itinerant ministry was spent on the Oneida and Cayuga circuit, embracing a large field in western New York. Vast tracts of wilderness interposed between the appointments and new hardships had to be endured. Nothing daunted he scaled the

mountains, penetrated the woods and sought the cabins nestled among them, that he might preach the gospel to their inmates. The next year he spent on the Dauphin and Huntingdon circuit. On this circuit he visited a man who was in great distress of mind, weeping much and praying almost constantly. This conversation took place between them:

What will become of you?

I shall be lost.

Where will you go?

To hell.

But if you go there, you will have it all to yourself.

What do you mean?

I mean just what I say. If you go to hell weeping and praying, you will scare the devils away, for I never heard or read of one going to hell weeping and praying.

At this a smile came over the man's face, like sunshine on a cloud; his despair was gone and hope full and joyous sprang up in his soul.

In 1804 Gruber was sent to the Carlisle circuit, which was included in the Baltimore conference. This was a large and laborious field, in which the noted Henry Boehm, also of German descent, was his colleague. His next fields of labor were the Winchester and Rockingham circuits. It was during this period, in Kentucky, that he first witnessed the "jerks," which he thus described:

Different classes of persons had them, men and women. Some were happy under this strange excitement, while others were miserable. Their heads would shake in quick motion backward and forward, till the person would fall. Some would sit down, others would stand it out, though agitated and all in commotion from head to foot.

A Perilous Winter Journey

In the year 1807 he was appointed presiding elder of the Greenbrier district, embracing a wild region of country in Virginia, said to be the roughest in the bounds of the Baltimore conference, extending into North Carolina and taking in its sweep the wildest portions of the Cumberland mountains and Tygart's valley. His biographer gives the following description of one of Gruber's experiences at this time in going through a wild, mountainous region, where not a single

cabin was to be found in a distance of twenty miles:

He struck for the mountain on the path about ten o'clock, but had not proceeded many miles before he found it covered knee-deep with snow, and not a single track to be seen. He picked his way, however, as best he could, and traveled on. During the day it began to rain, which rendered his journey still more uncomfortable. At length he reached the Cheat river and found it considerably swollen, with ice in the middle. When he reached the ice, he dismounted with difficulty, then, making his horse leap upon it, he mounted again. The ice did not break, and he was enabled to reach the other shore with little difficulty. He then proceeded on his journey, and traveled on in the woods until night overtook him, when he lost his path and became entangled in the forest. The rain, which had been pouring down, now changed into snow, and the wind blew furiously. Besides all this, it was becoming intensely cold. What to do he knew not except to pray. He spent the night sitting on his horse. Above the roar of the storm he could hear the scream of the panther and the howl of the wolf. It was a dreadful night, but morning came, and with it he found the path and about ten o'clock reached the Greenbrier river, which he crossed and in a short time found himself at the house of a friend. Neither himself or horse had tasted a morsel of food since they started, but they were both inured to hardships and suffered but little in consequence.

A Coughing Slaveholder—Other Incidents

It is related that during a quarterly meeting a brother rose to speak. As soon as he commenced he was attacked with a hacking cough, and could utter only a word at a time. He was an extensive slaveholder, and Rumor with her busy tongue had whispered that he was entirely too mercenary as a master in his relation to his slaves. The local preacher, seeing the man's difficulty of getting up the words, exclaimed in the midst of one of his coughing paroxysms: "That's right, brother, cough up the niggers, and then you'll have an open time."

Gruber was presiding elder on the Greenbrier district from 1807 to 1810, when he was appointed presiding elder of the Monongahela district, which embraced all the country between Laurel Ridge and Lake Erie, extending from Clarksburg in Virginia to Armstrong county in Pennsylvania.

Space does not permit us to dwell on the routine work performed by Gruber.

The following incident related by his biographer will illustrate his tact in handling people.

At the close of a prayer-meeting in the altar, when the time had come for preaching, every effort of the elder failed to get the congregation arranged in proper order. Quite a number were standing on the seats, and among them several ladies. Gruber lifted up his voice, the squeaking accent of which immediately arrested attention, and said: "If those ladies there only knew what great holes they have in their stockings, they wouldn't be standing on the bench where they can be seen by everybody." They all dropped down as if they had been shot. After the discourse one of the preachers asked Gruber how he knew the young ladies had holes in their stockings. "Why," said he in his quizzical manner, "did you ever know stockings without holes in them?"

At another time a young man attended a camp-meeting, who had borrowed a shirt for the occasion. The shirt had a very liberal supply of ruffle. Like several others, contrary to the rules of the meeting, he mounted one of the seats to overlook the congregation. Some of the ministers from the stand requested him very politely to descend, but he paid no attention. After seeing the failure, Mr. Gruber took him in hand. In quite a distinct and loud voice he cried: "O brethren, let the man alone; let him enjoy himself. Don't you see he wants to show his ruffled shirt, and after all, I dare say, it's borrowed." The young man instantly jumped down and made off, saying with an oath to a friend: "How did he know I had a borrowed shirt on?"

At one time Gruber came across a number of fellow ministers smoking cigars, when he exclaimed: "Dear me, what a smoke!" adding:

Tobacco is an evil weed,
And from the devil did proceed;
It spoils your breath and burns your clothes,
And makes a chimney of your nose.

Being called upon to prove that the devil made tobacco he said: "I read in the Scriptures that the mustard-seed is the smallest of all seeds, that is, the smallest of all seeds that the Lord has made. Now everybody knows that the tobacco-seed is smaller than mustard-seed, therefore the devil must have made it."

An itinerant service of thirteen years had qualified him by its vigorous discipline for effective work in any part of the Methodist field. He seemed, however, to have a dread of cities, and what he called "the fashionable flummery of city-churches" gave him "painful exercises" whenever it fell to his lot to preach in them. Notwithstanding this he was appointed to Baltimore and was assigned to the Light Street church and the colored church in Sharp street. Gruber did his work here as faithfully as elsewhere, but was nevertheless anxious to get away from the city. On his plea to this effect he was appointed to the Carlisle circuit and soon after was made presiding elder of the district.

A Sermon That Led to a Trial

While Gruber was presiding elder of the Carlisle district, the most remarkable event perhaps in his life occurred. He, like all the Methodist preachers of that day in the slave-holding States, bore testimony against the evils of slavery. The rough thunderbolt manner, however, in which he denounced wicked masters sometimes excited their ire. The event to which we allude grew out of a sermon preached by him at a camp-meeting held in Washington county, Maryland, on the sixteenth of August, 1818. Though presiding elder of the district, he had not charge of this meeting, and was there simply as a visiting minister. The sermon was delivered on Sabbath evening, and to show that there was nothing premeditated in it, or that he had the least collusion with any one, white or black, he tried hard to persuade a brother minister to preach in his place. As no substitute could be procured, it became his duty to preach. As usual when he preached on such occasions, there was a large attendance, and the whole force of the encampment was out to meet him. There were present four or five thousand whites and between three and four hundred blacks. His text was: "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. xiv, 34).

In his sermon Gruber dwelt on sins and righteousness, and among other things said:

The last national sin is slavery and oppression. This in particular is a reproach to the nation. Other nations who are under the yoke of despots are pitied, especially when they are ground down under the iron heel of oppression. This nation is happily delivered from such bondage. We live in a free country, and that all men are created equal and have inalienable rights, such as life, liberty and the pursuit of happiness, we hold as self-evident truths. But there are slaves in our country, and their sweat and blood and tears declare them such. The voice of our brother's blood crieth. Is it not a reproach to a man to hold articles of liberty and independence in one hand and a bloody whip in the other, while a negro stands and trembles before him with his back cut and bleeding?"

The sermon was a strong, fearless one; the slaveholders present were much displeased with it and it was rumored that Gruber would be arrested. A few weeks later a warrant was issued and two months later he was arrested at a quarterly meeting in Williamsport. He went before a magistrate and gave the necessary security for his appearance at court. Messrs. Pigman and Taney, the latter afterwards Chief Justice of the Supreme Court of the United States, were chosen as attorneys. At the session of court, which was held in Hagerstown, he presented himself for trial. The case was submitted to the grand jury, which after two weeks of labor brought forth an indictment. The indictment charged that Jacob Gruber "unlawfully, wickedly, maliciously and advisedly did endeavor to stir up, provoke, instigate and incite divers negro slaves to commit mutiny and rebellion." The trial was held and he was acquitted.

At the conclusion of his trial he hastened on to conference, which was held at Alexandria in March, 1819. At his own suggestion he was assigned to the Frederick circuit, lest some might say they had cleared him out of Maryland.

Marriage, Quarterage and Expenses

At the conference of 1820 he was on his own request transferred to the Philadelphia conference, because he had decided to take a partner for life or to "halter his condition," as he expressed it. His manner of spending his first week on Dauphin circuit, the appointment he received from the Philadelphia conference, he described as follows:

I went to Harrisburg and rented a house for a particular friend of mine. After this was done I went in a carriage for some things I had left in Maryland. The distance was about thirty miles. I preached in the evening. The next day I traveled about the same place and got married in the evening. The day following was spent in packing up, and the day after I started out on my return trip, arrived safe at Harrisburg and put my particular friend in the rented house, went to housekeeping, receiving a number of my acquaintances, preached on Sunday and was off on Monday to fill my regular appointments on the circuit.

During his stay on the Dauphin circuit Gruber drew up a statement from which the following words are quoted:

Sixteen years of my first traveling the allowance was eighty dollars a year for quarterage. At the General Conference in 1816 the quarterage was raised to one hundred dollars. That body passed what some called the "One Hundred Dollar Bill." I did not vote for it. The more some get the more they want, and they are always complaining. After conference some one asked me: "Will you not take the one-hundred-dollar quarterage?" I said: "Yes, but I keep no account of expenses." And from that conference to this time I have taken no traveling-expenses, except in a very few circuits where they had a surplus of money and urged me to bring in my account of traveling-expenses. Hitherto the Lord has helped and kept me alive, and I hope to live forever. When I had traveled ten years, three of which were on a large district, the whole amount of my traveling-expenses was one hundred and twelve dollars and some cents. I had fast-days; never stopped at a tavern to buy a dinner. When I had to get my horse fed I paid for the oats, stood by and kept the chickens from eating them, then went on my way.

New Charges—A Temperance Address

In 1822 Gruber was sent from conference to Bristol circuit. It included a large territory, embracing all the country from Norristown to the river Delaware, with the different towns—German town, Chestnut Hill, Doylestown, Newtown, Attleboro, Bustleton, Holmesburg, Frankford, etc.

In 1824 Gruber, with two brothers, was sent to the Lancaster circuit. This territory embraced Reading, Waynesburg, Lancaster, Columbia and the whole country between these places. The next year he was sent to Burlington, New Jersey, in response to his request at the conference for easier work or rest. The next two years he was on the Chester circuit, having Darby, Radnor, West

Chester and a number of other towns in it. In 1828 he was stationed in Philadelphia, and in 1830 in Salem, New Jersey.

Gruber made the following note about his experiences at Salem:

When in Salem one evening the president of a temperance-society requested me to go with him to a meeting. A young Baptist preacher read a piece very severe against rum-drinking, stating how it ruined families, men of talents, doctors, lawyers and even ministers; how it defiled courts and even churches and pulpits. He read hard words, and when he was done the president said, if any stranger had anything to say there was time. I took the hint and as a stranger made a few remarks, stating that severe things were said against drinking, and it would be a kindness to point out a course to prevent thirst and to give advice to such as were almost continually under a salivation. Churches were polluted by rum-drinkers, and so they were by some who use a stimulus called tobacco. "Look on the floor of a church on the men's side if you have a strong stomach! See, see! spatteration, slaveration! fie! fie! Where did all that come from? From the drainings of a dunghill? No, no; be decent, don't tell. As soon as the preacher takes his text some take a chew to brighten their ideas and spice what they hear. Why not allow another poor fellow to take out of his pocket a flask, and take a dram to brighten his ideas and stimulate his devotion?" While I was dropping my hints there was a wonderful wiping, not of the eyes but of the mouths. I was not invited to speak again in that place about either rum or tobacco.

Second Marriage—A Congratulating Brother

In 1831 and 1832 Gruber traveled on Waynesburg circuit and the following year on Port Deposit circuit. From the Philadelphia conference he was sent to Baltimore, by request on account of the poor health of his wife. In 1846 he was sent to Washington, D. C.; the following year he was appointed to the Carlisle circuit. The next year he, after having been a widower for over three years, married again. During his work at his next charge in Baltimore a brother minister who had known his second wife before marriage thought it the proper thing to pay her a visit. He called on Gruber, when the following conversation took place:

Good morning, Brother Gruber: how do you do, sir? I hope you are well; I understand you have been getting married again, Brother Gruber.

Well, what is that of your business?

Nothing; only I thought I would call and congratulate you on so happy an event.

I don't want to be congratulated, sir.

I had the pleasure of knowing your lady and of frequently stopping at her house, when I traveled the Lewistown circuit.

I haven't got any lady.

Well, I should like to pay my respects to Mrs. Gruber.

She is respectable enough.

But may I not be permitted to see her?

I don't keep her for a show.

Outwitted by Boys—Professional Advice

His biographer relates only one instance in which Gruber's wit and judgment failed him and he was completely outdone. The story goes as follows:

He was much annoyed by the boys who enjoyed themselves in the winter sport of sliding down a hill near his house on their sleds. Having no children himself, he did not wish to be disturbed by those of other people. After hearing the noise as long as his nerves and patience would allow, he sallied forth to stop them. He remonstrated with them and urged them to desist; but the urchins with their sleds were too much attached to their sport to yield what they regarded as their right for any slight or transient cause. After respecting him enough to listen to his entreaty and demands, one of the young Americans drew up his sled for another ride down the hill. Gruber determined to stop him and for this purpose planted himself firmly on the sled. The young rogues seeing this and taking a hint from the leader, simultaneously made a push for the parson, and before he had time to dismount, away went the sled down the slippery track, with a momentum that could not be arrested. Away went Gruber and, John Gilpin like, away went his hat, amid the shouts of the boys. Never had he a swifter nor yet a safer passage in the down-hill of life, and when he reached the bottom and returned for his head-covering, he was a wiser if not a better man. Not a word did he say to the boys, but deliberately he walked home.

A young preacher, desirous of improving his style as a pulpit-orator and having great confidence in Father Gruber, wrote to him for advice. The young man had contracted the habit of prolonging his words, especially when under the influence of great excitement. Deeming this the most important defect in his elocution, Gruber wrote him the following laconic reply:

DEAR-AH BROTHER-AH: When-ah you-ah go-ah to-ah preach-ah, take-ah care-ah you-ah don't-ah say-ah Ah-ah. Yours-ah,

JACOB-AH GRUBER-AH.

Disease and Death, Bequests and Burial

Between 1840 and 1850 Gruber filled successively the circuits at Lewistown, Mifflin, Trough Creek and Warrior's Mark. Having finished his work on the Lewistown circuit, he started off in March 1850 to attend conference at Alexandria, Va. He got as far as Baltimore, when he had to call upon a doctor on account of a violent inflammation of his right foot. The doctor found him suffering from a gangrenous foot and advised him to return at once to his home, which he accordingly did.

This return trip must have been a great disappointment. During fifty years of itinerant labor there was not an intermission of four consecutive weeks for any cause whatever. Gruber spent thirty-two years on circuits, seven in stations and eleven as presiding elder on different districts; but his work was done and he was going home to die. The best medical advice within reach was immediately procured, and all was done that skill, medicine and attention could do to arrest the progress of his terrible disease, but in vain. His vigorous constitution, the skill of his physicians, the constant attentions of his wife and friends did much to stave off his death and lengthen his days, but after three months of great suffering disease gained the mastery, his strength gave way and he sank to rally no more. So fixed were his habits of devotion, however, that in spite of his great pain he would not consent to remain at home on the Sabbath, but was carried to the church by his brother in a chair or on a bench, that he might hear the word of God and be comforted, if he could no longer preach it himself.

Not allowing himself to indulge any certain hope that his disease could be removed, he hastened to adjust his temporal affairs. In the disposition of his property by will the aged and worn-out preachers, the widows and orphans of those who died in the work, and the missionary cause were made beneficiaries. A real and genuine friend to all that was good, he showed himself true to the last. He bequeathed to the chartered fund fourteen hundred dollars; to Dickinson College, scholarships to the

amount of five hundred dollars; to the payment of a mortgage on the church in Lewistown, five hundred dollars; to the missionary society, on the death of his wife, two thousand five hundred dollars, and an additional six hundred and twenty dollars in stock of the Carlisle Bank.

He was taken suddenly worse on the evening of the twenty-third day of May, having several attacks of fainting and swooning; no doubt the work of death began at that time, as he gradually grew weaker and weaker, until forty-eight hours afterward the scene was closed. He shared the sympathy of the whole community during his affliction, and marked respect was paid him and his family at the interment. A large concourse of all denominations and citizens in general attended the funeral services. Subsequently the association of preachers for Huntingdon district passed resolutions expressive of their high regard for his character. Similar proceedings were had in the preachers' meeting at Baltimore city, in the convention of stewards for the district and the quarterly conference of Lewistown and Mifflin circuits.

A Rare Combination—Memorial Poem

There existed in Jacob Gruber a very unusual combination of severity and lenity. Faults of professors of religion he never spared, but felt himself bound, as a faithful watchman, to reprove; this he did with withering sarcasm and always with great severity and sharpness. But under this apparent harshness there was an inexhaustible vein of lenity and kindly feelings. Though he always used a sharp instrument in probing the wound, as soon as the true signs of contrition, convalescence and amendment were discovered, he always had a healing balm to apply. In him rigid economy and great liberality were strangely blended. This was another of his peculiarities; but the combination was often overlooked from the fact that, while his economy was always visible and notorious, his liberality was generally silent, modest and unostentatious. He was a man of untiring energy and industry. His zeal was kindled, his principles molded and his habits

formed in the school of early Methodism in this country. He performed more work, preached more sermons, endured more fatigue and hardship, with less abatement of mental and physical energy, than perhaps any other minister of his time. He had a strong and vigorous mind, which generally exhibited itself as well in conversation as in his sermons. Had he been favored with a thorough education, there is reason to believe that he would have been surpassed by few. He was likewise a sound theologian.

The following lines in memory of Jacob Gruber were written by Miss Harriet J. Meek, of Warrior's Run, Pa.:

Rest from thy labors, rest.
Warrior, resign thy trust.
The memory of thy name is blest,
The memory of the just.
A star is lost below,
An orb is found above,
To spread anew the burning glow
Of everlasting love.

For threescore years and ten
He walked the earth till even;

For fifty years he offered men
Salvation, life and heaven.
Then to his promised rest
He turned with faltering tread,
And found on the Redeemer's breast
A place to lay his head.

Fallen at close of day,
Fallen beside his post;
At sunset came the bright array,
The chariot and the host.
With triumph on his tongue,
With radiance on his brow,
He passed with that exulting throng,
And shares their glory now.

Warrior, thy work is done!
Victor, the crown is given!
The jubilee at last begun—
The jubilee of heaven.
Rest from thy labors, rest.
Rise to thy triumph, rise,
And join the anthems of the blest,
The Sabbath of the skies.

Time can never reveal how much the Methodist church as well as the church at large owes to Jacob Gruber and his fellow "Dutchman," Henry Boehm, of whom we hope to present a sketch in a later issue.

The Hartman Family

BY PROF. W. L. HARTMAN, PERKIOMEN SEMINARY, PENNSBURG, PA.

(Continued from November, 1906.)

Frederic Hartman (3) and Descendants

FREDERIC HARTMAN (3), son of John and Sophia Mary Hartman, was also born on the old homestead near Temple, in Alsace, now Muhlenberg township, Berks county. He was married to Rebecca Muthart and there were born of this union two children, a son and a daughter—Alfred (4), who died in childhood at the age of four or five years, and Mary (4), who later became the wife of Samuel Herbine, of Reading. Mrs. Herbine's family consists of two children—Calvin (5), who is still single, and Harry (5), married to Estella Buckwalter.

Elizabeth Hartman (3) and Descendants

Elizabeth Hartman (3), daughter of John and Sophia Mary Hartman, became the wife of John Huyett, and was the mother of a large family, six sons and

four daughters—Garson (4), John (4), Charles (4), Daniel (4), Lewis (4), James (4), Leah (4), Elizabeth (4), Annie (4) and Sarah (4). This family settled at Sinking Spring, Pa., and practically all the descendants still live in the vicinity of this and neighboring towns.

Garson Huyett (4) was married to Eva Gaul, and their family consisted of four children, two sons and two daughters—Henry (5), Cyrus (5), Sarah (5) and Mary (5). Henry Huyett (5) is married to Catharine Reber, who is a step-sister to Frank Y. Hartman [see previous article under Amos Hartman (4)]. Mr. Huyett lives at Sinking Spring, Pa., and is the father of four children—Thomas (6), who is married to Cora Reeser; Irvin (6), married to Elizabeth Oberlin; Harry (6), married to Beulah Dieffenbach, and Nora (6), who is still single and living at home with her parents. Thomas Huyett's (6) children

are Minerva (7), George Henry (7), also Leah (7) and Esther (7), who are both deceased. Harry and Beulah Huyett are the parents of one daughter, Marion (7)

Cyrus Huyett (5), son of Garson (4), was married to Mary Kurtz and resides near Morgantown, Pa. Their family is large, consisting of the following children: John (6), Charles (6), Alma (6), married to a Mr. Mohn; Oscar (6), Allen (6), Adam (6), Ivy (6), Mary (6) and two other sons and a daughter, who died in infancy.

Sarah Huyett (5), daughter of Garson (4), is married to Henry Grill, and is the mother of two children—Annie (6), who is married to Joseph Macheimer, and Frank (6), who is still single. Annie's (6) family consists of four children, two sons and two daughters—Harry (7), Arthur (7), Florence (7) and Esther (7). Mary Huyett (5), daughter of Garson (4), is married to Adam Grill, but has no children.

John Huyett (4), son of John and Elizabeth Huyett (3), died at the age of 25 or 30 years. He was not married.

Charles Huyett (4) was married to Elizabeth Beidler and father of four children, two sons and two daughters—Evan (5), Olean (5), Annie (5) and Alice (5). Evan (5) is married to Kate Knorr and is father of one daughter, Helen (6). Olean (5) is married to Ella Wenrich and is also father of a daughter, Katie (6). Annie (5) is married to John Huyett, and their family consists of two children, Luke (6) and Gertrude (6). Alice (5) is married to Norris Miller, and is mother of one son, Warren (6).

Daniel Huyett (4), son of John and Elizabeth Huyett (3), was married to Lydia Gaul and was the father of five children—Garson (5), Harvey (5), Luther (5), Emma (5) and Mary (5). Garson (5) resides just beyond the northern limits of Reading and has recently been extensively engaged in building in that city. He has been married twice—to Emma Ruth, by whom he was the father of one son, Victor (6), and to Susan Hartman, daughter of Amos Hartman (4), (see previous article) his present wife. From this union two daughters

have been born—Florence (6) and Lillie (6).

Lewis Huyett (4), son of John and Elizabeth Huyett (3), was an invalid and never married. He died at the age of about forty years.

James Huyett (4) was married to Mary Gaul and was father of three children—Walter (5), married to Carrie Filbert; Carrie (5), who is still single, and Alma (5), married to a Mr. Bender. Walter's (5) family consists of two children, Edith (6) and another daughter.

Leah and Elizabeth Huyett (4), daughters of John and Elizabeth Huyett (3), were both maiden ladies. Elizabeth has been deceased for a number of years, but Leah is still living at the ripe old age of eighty years. She resides with her sister Sarah at Sinking Spring, Pa.

Annie Huyett (4) was married to Richard Hain, of Wernersville, and is the mother of two sons, Franklin H. (5) and Charles I. (5). Both are graduates of the Keystone State Normal School; Franklin graduated in 1890, and Charles was a member of the class of 1896. During a number of spring sessions Franklin was assistant instructor in his alma mater. He is now teaching in Philadelphia. He is married to Laura Beam and their union has been blessed with one son, Richard (6). Charles (5) is still single.

Sarah Huyett (4), the last of the children of John and Elizabeth Huyett (3), was married to Daniel Zacharias, and is the mother of a very large family, consisting of several sons and eight daughters—Charles (5), Wellington (5), another son, who died at the age of about a year, Mary (5), Emma (5), Elizabeth (5), Amanda (5), Carolina (5), Clara (5), Katie (5) and Rebecca (5). Charles Zacharias (5) is married to Eva Penny-packer and father of one daughter, Mary (6), wife of Rev. William Runk. Mary (6) is the mother of one son, Charles Z. (7). Wellington Zacharias (5) is married to Ella Hornberger; their only child is a daughter, Gertrude (6). Mary Zacharias (5) is married to Daniel Kline; their children are Zacharias (6), Calvin (6), Mary (6), deceased, and several sons whose names we do not know. Emma Zacharias (5) was married twice. Her

first husband was Adam Wenrich and by him she was the mother of two children, Ida (6) and ———. Her second husband was Richard Hassler and their family consisted of three children—Earl (6), who is married to Annie Fox; Annie (6), still single, and Maggie (6), married to a Mr. Gaul. The husband of Elizabeth Zacharias (5) is a Mr. Houck and they have no children. Amanda Zacharias's (5) husband was Reuben Shalter; their only child is a daughter, Carrie (6), who is married to John Spayd and is the mother of one daughter, Mary (7). Caroline Zacharias (5) is married to Albert Zwanger, and their union has been blest with three children—a son who lives in Friedensburg, Berks county; Nora, a teacher in the public schools of Berks, and another son, who is deceased. Clara Zacharias (5) is married to Adam Ruth, and their children are Adam (6) and Nora (6). Katie Zacharias (5) is married to Michael Kintzer, and their family consists of three sons. The husband of Rebecca Zacharias (5) is William Krick; their children are Irvin (6) and Sallie (6).

Descendants of Mary and Sophia Hartman (3)

The second daughter of John and Sophia Mary Hartman (2) was Mary (3), who married Daniel Maurer, of Muhlenberg township, Berks county. Their family consisted of two children, a son and a daughter, Daniel (4) and Catharine (4). Catharine (4) was a maiden lady and lived to a ripe old age. She was well-to-do and during her life-time was favorably known for her benevolence. It seemed to be the joy of her life to make improvements to her church, Hinnerschitz church in Muhlenberg township, where her remains now rest. Through her generosity a tower was erected there and a bell donated several years ago.

Daniel Maurer (4) was married to Deborah Rothermel, and their union was blessed with two children, Mary (5) and Katie (5). Mary Maurer (5) is the wife of Chares Dunkle, of Temple, and mother of three daughters—Deborah (6), Mamie (6), deceased, and Katie (6). Katie Maurer (5) was married to Harry Leinbach, and their family consisted of

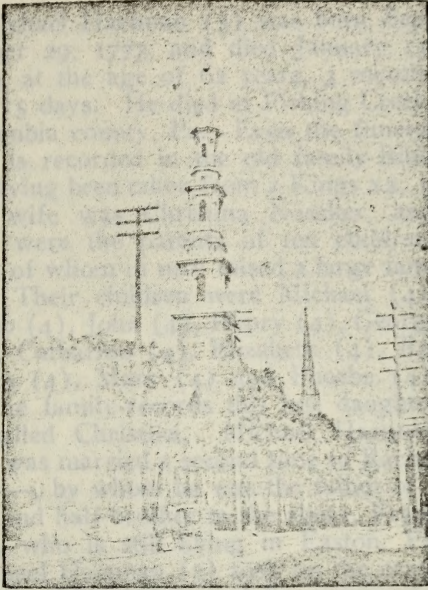
four children—Amelia (6), Mary (6), George (6), deceased, and another son, also deceased.

The youngest daughter of John and Sophia Mary Hartman (2) was Sophia. She was married to George Hinterleiter, and their union was blessed with one daughter, who died in infancy.

New Facts about John Hartman, Pioneer

Since writing the previous article, which appeared in the November (1906) number of this magazine, the writer has discovered some data concerning John Hartman (1) which cause him to revise certain statements made in that article. It was stated there that "John Hartman (1), according to the records, came to America about the year 1767." This must be incorrect, as Michael Hartman (3), son of Michael Hartman (2), who himself was born in America, was born September 29, 1777, thus giving Michael Hartman (2) the ridiculous age of ten years when his son, Michael, was born. This fact caused the writer to investigate the record of immigrants who landed at the port of Philadelphia between 1727 and 1776 in Prof. I. D. Rupp's "Thirty Thousand Names." In this record the following facts appear: On September 25th, 1754, landed the ship *Adventure*, Joseph Jackson, captain, from Hamburg, last from Plymouth, with emigrants from Franconia. There were 245 passengers, of whom about seventy are named, Johann Hartmann being first on the list. A second entry in the record is as follows: October 14, 1751, landed at Philadelphia the ship *Queen of Denmark*, George Parish, commander, from Rotterdam, last from Cowes, with 252 passengers. About ninety-four passengers are named and among these is Johann Michel Hartmann. The evidence that this was the pioneer Hartman from whom our family descended is very strong.

As was stated in the previous article, John Hartman (1) is buried on the site of Trinity Lutheran church, Reading, Pa. In order to verify certain other data the writer recently called on Rev. Dr. Edward Horn, the present pastor of Trinity Lutheran church, who very courteously looked up the church-records and forwarded the following letter:



TRINITY LUTHERAN CHURCH, READING, PA.

Reading, Pa., Dec. 26, 1906.

Johannes Hartmann died Oct. 18, 1786, and was buried Oct. 20. He was born in the region of Erbach (in Germany). He was a miller. I can not make out whether he was 55 years, 2 months, 10 days old, or whether the record says he was 55 years old, less 2 months, 10 days. At some time in his life he was bitten by a mad dog, and this was ultimately the cause of his death, though not long before his death he sustained a *Steinschlag*, whatever that may be. No other Hartmann was buried in the period 1785-1795.

Sincerely yours,

EDWARD T. HORN.

If John Hartmann was 55 years old at the time of his death, he was born in 1731. If John Michael was the pioneer, he was twenty years old at the time of his arrival in America and there would be twenty-six years difference between his landing and the birth of Michael (3) in 1777. If the other John Hartmann was the pioneer, he would have been twenty-three years old at the time of landing, and the difference between the time of landing and the date of the birth of Michael (3) would be twenty-three years. As Michael (2) was the second child of John Hartmann (1) and the latter was married twice and had no children by his first marriage, the interval of twenty-six years seems the more reasonable one.

Michael Hartman (2) and Family

Michael Hartman (2), second son of the immigrant John, took up his father's occupation and engaged in milling a short distance above Molino, Schuylkill county, Pa., at Hartman's mill. Family-tradition has it that he migrated to Schuylkill county from Berks, that he was a man of medium stature and slender build, with very black hair, for which reason he and his family used to be known as *die schwarza Hartmänner*—"the black Hartmans."

Old residents of this community remember that he was spoken of as a splendid miller, whose reputation still lives among the inhabitants of the neighborhood. He used to pride himself on his skill and the quality of the flour he manufactured; his familiar way of hailing his neighbors and customers was: "Well, how was that last batch of flour I made for you?" There was a farm joined to the mill and this entire property was later exchanged for a farming property at Fishing Creek, Columbia county, Pa. The mill still stood possibly seventy years ago, but even then Michael Hartman was a man well advanced in the seventies. He was married to a Miss Manbeck or Manebeck, who was originally from Reading, Pa., where most of her relatives still live, one of them being a silversmith and quite well-to-do.

Michael Hartman (2) is buried at the Old Red Church near Orwigsburg, Pa. His family consisted of at least seven children, five sons and two daughters—Michael (3), Isaac (3), John (3), George (3), Daniel (3), Mary (Polly) (3) and Susan (3). Of their families that of Michael Hartman (3) is by far the largest and its history most easily available.

Michael Hartman (3) and Descendants

The history of this family is almost as complete as the family is large. The following data have been obtained from the very full records (in German script) of an old family-Bible which is still kept in a very fair state of preservation at the old Michael Hartman homestead in Port Clinton, Pa., and through the kind cooperation of representatives of the various branches of the family.

Michael Hartman (3) was born September 29, 1777, and died January 13, 1840, at the age of 62 years, 3 months and 15 days. He died at Fishing Creek, Columbia county, Pa. Even the funeral text is recorded in the old family-Bible as having been taken from 2 Kings xx, 1. His wife was Christina Noecker, and they were the parents of ten children, each of whom in turn raised a large family. Their children were Michael (4), Jacob (4), John (4), Henry (4), George (4), Catharine (4), Elizabeth (4), Rebecca (4), Mary (4) and Phoebe (4). In the family-records this last daughter is called Christina. Michael Hartman (3) was married a second time to Rachel —, by whom he was the father of a son and half-brother to the above, Frank (4), who is still living in Easton, Pa. Michael Hartman (3) took up the occupation of his father, and for a time previous to his migration to Columbia county was engaged in the milling business at Schuylkill Forge mill, near Molino, Schuylkill county.

Michael Hartman (4) kept up the traditional family occupation at this same mill and it was here that he died by drowning in the waters of the Schuylkill, in what is generally known to this day by old residents as the "flood of 1850." Michael Hartman (4) was born April 30, 1809, and the date of his death was September 29, 1850, making his age 41 years, 4 months and 2 days. He was married to Margaret Elliot, who perished with him in the flood of 1850 together with their family of seven children—John (5), Mary (5), and five smaller ones whose names are unknown to the writer. In this same flood was drowned a sister of Michael (4), Mary (4), with her husband and two children. Mary Hartman (4) was married to William Breish and the names of their children were Anna, Rebecca and Emeline. These two families together with Charles Breish, a brother of William, had taken refuge in the mill at Schuylkill Forge, which was washed away. Charles Breish, who was a man of powerful physique, succeeded in saving himself near Port Clinton. The following letter relative to this tragedy written by George Hartman (4), a brother to John and Phoebe Hartman (4),

another brother and sister, who had moved to Illinois, has been secured through the courtesy of Frank Hartman (5), 2034 W. Boston avenue, Philadelphia, who is a son of the writer of the letter:

Port Clinton, Pa., Sept. 15, 1850.

Dear Sister & Brother,

I have to inform you a painful distress and loss of life in our relations. Michael Hartman, our brother, and his whole family, was drowned on the 2nd inst., wife and seven children, all, and William Breish and Mary, his wife, and two children all went the same way on Sunday night. We had a very heavy rain and the Schuylkill got so high that it is never known being so high and the two families got in the mill together and the mill and everything went away, all the houses on the bank and nearly one-half of the brick house where Schall lived. The water broke round by the forge and they could not get out.

There was 14 in the mill and 13 drowned. Charley Breish, William's brother, got out nearly at Port Clinton. Out of the 13, 11 are only found yet. Michael's oldest daughter and Eliza the 3rd up is not found yet. Sister Mary was found about 3 miles below Hamburg and her youngest child was about 5 miles below Hamburg, 10 months old. They are all buried in Port Clinton where Jacob lays. On the first 4th we buried 6 and so we been busy every day till we had the eleven buried in Port Clinton. 10 houses went away and the foundry and stables, the house where William previous lived went away and all the furniture. They all had enough to do to save themselves. All the bridges in the neighborhood, dams, etc., are gone away. There is no lives lost here but 10 miles further up was 12 lives lost, about 40 in Tamaqua, Leesport below 9 and so on. Michael Hartman everything went except the cow and hogs; nothing found yet. William Breish's bureau was gone but the rest of the things was in the house yet. Mary lived in the old office near the mill and the back part broke out and the bureau went out. If they only staid in their house that night they might got saved but they thought themselves safer in the mill. The mill is all away that you don't see a single stone left.

We about Port Clinton are all well and we hope that these few lines may find you all the same way. I got two children, the oldest name is Morgan and the youngest is 10 months old and his name is Michael and I am very glad that I gave him that name now. I wish you would send me an answer as soon as you receive this so as we hear how you are coming on. I would have written you sooner but everything was so upside down that we did not get a mail here for over a week. So much of your Brother

GEORGE HARTMAN.

This letter was addressed to Mr. Eliza Lemon, Canton P. O., Fulton county, Illinois.

Jacob Hartman (4) was born September 4, 1811, and died March 12, 1848. He was the first man to be buried in the Port Clinton cemetery and mention of this fact is made on his tombstone. He was married to Mary Miller and they were the parents of six children, five sons and one daughter—George (5), John (5), Henry (5), William (5), James P. (5) and Sarah (5). The ailment from which Jacob Hartman (4) died was consumption; four of his children, George, Henry, William and Sarah, died from this same disease at an early age, before they were married. Of the four William seems to have attained to the greatest age, as it is recalled that he was at one time a shoemaker and later a railroad engineer. The occupation of none of the others is remembered.

The following is a letter written by Michael Hartman (4) to his brother and sister, John and Phoebe (4), and relates to the death of their brother Jacob (4). This letter has also been obtained through the courtesy of Mr. Frank Hartman, of Philadelphia.

Port Clinton, Pa., Mar. 20, 1848.

I send you these mournful news that our brother, Jacob, is no more. He departed this life on the 12th day of March at 10 minutes past 10 o'clock, evening. His complaint was consumption from which he lingered for five months and for the last three weeks he was bed-fast, but the comfort is he was fully resigned to go. He had made his peace with God which he said to me as I had him by the hand a few minutes before he died that he was willing and ready for says he, "I wish to die. I cannot help myself" I asked him if his confidence in the Lord was not as strong as it were before. "O, yes," he says. He says, "I feel that I am going to rest. I feel content. I have commenced to serve God before I was laid on this bed of affliction for if I had not done it would be too late," and exhorted all to commence this before they loose their health when their minds would be disturbed by pain and sorrow. I have been with him frequently especially the last few weeks, I would speak to him concerning his salvation and you may rest satisfied that he is gone home to heaven where you may meet him if you turn to the Lord with all your heart as he did. He said to me in the afternoon before he died, "I know I will die and do not know what moment and do not wish to live, but if I could get well again I would not let my Saviour depart from me, for I feel so much happier as ever I did before. Religion is so comfortable that I could not think of parting with it any more."

I was looking for a letter from you this long time. We would like to hear how you are and how you like the country you are in. Mary Breish received a young daughter on the 6th of this month and are doing well. Elizabeth Weise received a young son about six weeks since and she is well except the young son, have heard this morning that it was sick.

We have had a great many deaths in Port Clinton these few months especially young children. I believe about 8 children have died of breast fever and now they have the small pox, though very slightly except one case which was not vaccinated. Henry Hartman married on the 12th day of March to Sarah Bankes. Her parents live a few miles up the railroad. We have not heard anything from John this long time. I have sent the 4th letter up on Monday and I have received no answer from either of them. We send our best respects to you and family and don't forget to send an answer.

Yours until death,

MICHAEL HARTMAN.

John Hartman (5), son of Jacob (4) and Mary Hartman, was married to Sophia Dorman, and was the father of one son, William (6), who is an engineer on the Reading railroad and resides at Mount Carbon, Pa. William (6) is married to a Miss Moore and is the father of one child. John Hartman (5) is deceased, but his wife, Sophia, is still living at Apollo, near Kittanning, Armstrong county. Years ago she moved to that section of the State, leaving her son, William (6), in the care of Jacob Hartman (5), the son of Henry (4) (see below), by whom he was raised.

James P. Hartman (5), son of Jacob (4), was married to Anna High and used to reside at Turbotville. At the time of his death he was employed as station-agent by the Jersey Central Railroad Company, at Catasauqua. His family consists of seven children, five sons and two daughters—William (6), Walter (6), Edward (6), George (6), Charles (6), Mary (6) and Emma (6). William (6) is married to Augusta Malone and is father of two children, Clara (7) and Andrian (7). He is employed as station agent by the Jersey Central Railroad Company, at Tremley, New Jersey. Walter (6) is married to Minerva Rapelye and has no children. He is a telegraph operator for the Long Island Railroad Company. Edward's (6) wife is Mary C. Rapp, and he resides in Allentown, Pa. He is father of one daughter,

Dorothy Pauline (7). George (6) is still single and lives at Billings, Mont. Charles (6) is single and is a stenographer in Reading, being employed by the division superintendent of the Reading railroad. Mary (Mamie) (6) was married to Morris F. Becker, of Allentown, deceased. She is the mother of two children, Frank (7) and Edna (7). Mr. Becker was assistant postmaster at Allentown, Pa., at the time of his death, but died in St. Louis while on his way to Montana in quest of health. Emma (6) was married recently to W. W. Hartman, and resides in Allentown. They have no children.

John Hartman (4), son of Michael (3), was born December 18, 1815. John and Phoebe (4) (see below) both left Columbia county, Pa., about 1846, and went to Illinois by overland stage. Phoebe and her husband went first, and John followed about four years later. At the time of John's departure to Illinois, James, his oldest son, was six or seven years of age. The rest of the children were all born in the West. He was married to Mary Lockard and their family consisted of James (5), Frank (5), Harriet (5) and two other children who died in infancy. James (5) and Frank (5) are both still single, but well advanced in years, James being about 65 years old at this writing. Frank for a number of years has held the position of postmaster at Hamlet, Ill. Harriet (5) is married to Samuel Vickers, and has seven children—Frank (6), George (6), Belle (6), Carrie (6), Grace (6), Amy (6) and Mary (6). Of these George, Grace, Amy and Mary are still single. Frank (6) is married to Rhoda Cunningham, and is the father of two children—Reathel (7) and Samuel (7). Belle (6) is married to Emil Freytag, but has no children. Carrie's (6) husband is Joseph Boney and they have one child, Floyd (7).

Henry Hartman (4), son of Michael (3), was born December 6, 1822, and was married to Sarah Bankes on March 12, 1848. His family consists of six children—Jacob (5), Thomas (5), Mary (5), Sarah (5), Hannah (5) and Emma (5). Jacob (5) is engaged in farming

at Drehersville, Schuylkill county, Pa. He is married to Emma Marberger, and they are the parents of four children—Harry (6), Frank (6), Cora (6) and Laura (6). Of Jacob's (5) children Harry alone is married. His wife is Pearl Hillbush, and they are the parents of two sons—Clifford D. (7) and Luther F. (7). Harry Hartman (6) is employed as telegraph operator at New Ringgold, Pa. Thomas Hartman (5) was married to Sallie Fox. He lived in Reading, but died in 1901 at the age of 53 years. His family consists of two daughters—Lillie (6), who is married to Dr. F. W. Sunanday, of Hyde Park, and is mother of one son, Raymond (7), and Clara (6), who is married to William Trout, a merchant of Reading. Mary Hartman (5) is married to Samuel Sechler, a farmer of Pinedale. They are the parents of four daughters—Sadie (6), Katie (6), Carrie (6) and Edith (6), all of which are single. Sarah Hartman (5) is married to Harrison Nester, a farmer of New Ringgold. Their family consists of seven children, all of whom are single—Mary (6), Sallie (6), Frank (6), Daniel (6), Cora (6), Amanda (6) and Frederic (6). Hannah Hartman (5) is the wife of Wesley Koch, of Womelsdorf, Pa. They are the parents of three daughters—Katie (6), who is the wife of Solomon B. Corwin; Mame (6), who was married to J. Cligget, of Philadelphia, and Laura (6). The last two of the daughters are deceased, Mame having died in 1904 at the age of 25. Laura in 1905, at the age of 16. Katie (6) (Mrs. Corwin) is the mother of seven children—Ethel (7), Margaret (7), Hester (7), Mamie (7), Edna (7), Helen (7) and Doyle (7). Emma Hartman (5) is married to John Fegley, a farmer of Drehersville, Pa. Their family consists of four children—Florence (7), Horace (7), Ambrose (7) and Hester (7). None are married.

George Hartman (4) and Descendants

George Hartman (4), son of Michael (3), was born May 6, 1818. His wife was Caroline Mengel and they were the parents of a large family. Their children were Morgan (5), Michael (5), William H. (5), George (5), Luther (5),

Frank (5), Levi (5), Lillie (5), Amanda Valeria (5), Caroline (5), John (5) and Jacob (5). Of these Amanda Valeria, Caroline, John and Jacob all died in childhood.

Morgan Hartman (5) has for a number of years been employed by the Reading Railroad Company as station-agent at Alburtis. He is married to Alice Lohrman, and their family consists of three sons—George (6), Earl (6) and Morgan (6), deceased.

William H. Hartman (5) is the proprietor of extensive coal docks at Williamsport, Pa. His wife is Nora Kirlin, and their three daughters are Carrie (6), Ena (6) and Marguerite (6). Carrie is married to Frederic Tally, whose father is owner and proprietor of the Williamsport "Grit."

Michael Hartman (5) is located at Williamsport and employed as clerk in the offices of his brother, William (5). He is married to Catharine Schmeck, and their children are Claude (6), Frank (6), Paul (6), Minnie (6) and Mildred (6). Claude (6) is employed in the P. & R. shops in Reading and was very recently married to Belle May Boyer of Port Clinton. Paul (6) died at the age of about three years, and Minnie (6) died a few years ago aged about 25.

Levi Hartman (5) also is employed as a clerk by his brother, William. His wife was Louisa Schroeder, and they are the parents of two children—Levi (6) and Caroline (6). George Hartman (5) is a bachelor and lives at the old Michael Hartman (3) homestead in Port Clinton, Pa.

Luther Hartman (5), by whom the writer has been materially assisted in the compiling of this record, also resides in Port Clinton and is employed by the Reading Railway Company as baggage-master and extra conductor, running between Port Clinton and Shamokin. He is married to Lillie Hatch, of Port Clinton, and is the father of one son, Clarence (6).

Frank Hartman (5), referred to above, resides at 2034 West Boston avenue, Philadelphia, and is employed by the Reading Railway company as a freight-

claims agent with offices in the Reading Terminal building. His wife is Harriet Straub, of Williamsport, and they are the parents of one son, Frank (6). Lillie Hartman (5) is married to William Fenstermacher and has three children—William (6), Ruth (6) and Caroline (6).

Catherine Hartman (4) and Descendants

The family of Catharine Hartman (4), daughter of Michael Hartman (3), is very large and its records are rather intricate, which condition is largely due to the intermarriage of members of its various branches. Catherine Hartman, who was married to Adam Mengel, was born June 12, 1806. The family for a long time lived on a farm near Auburn, Pa. Their children were Charles (5), Joseph O. (5), Davilla (5), Adam (5), Elizabeth (5), Christina (5), Mary (5), Catharine (5) and Michael (5).

Charles Mengel (5) was married to Elizabeth Reed and lived at Port Clinton, where he was the section-foreman of a repair crew on the Reading railroad. He died at the age of 69 years. His children were James R. (6), Davilla R. (6), Amelia L. (6), Mary L. (6), Dorothy L. (6), Amanda R. (6), Margaret (6), Adam S. (6) and Charles (6). James (6) is married to Dora Mathias and resides at Lebanon, Pa. Their children are Mamie (7), Charles (7), Adam (7), Chester (7), Sylvester (7), Jennie (7), Lillie (7) deceased, Herbert (7), Samuel (7) and Naomi (7). Mamie (7) is married to William Wunderlich and is the mother of one daughter, Mabel (8). Davilla (6) also resides in Lebanon, Pa., and is married to Elizabeth Mohl. They are the parents of only one child, Lillie (7), who is married to Clark Silirk, and is the mother of one son, Davilla C. (8). Amelia L. (6) died in her youth. Mary L. (6) is married to Lamar Bartlett and lives in Pottsville, Pa. Their children are Charles H. (7), William (7), Samuel (7), Elizabeth B. (7) and Lamar H. (7), deceased. Dorothy L. (6) is married to R. E. Kutch and lives in Lebanon, Pa. Their family consists of eight children—Elmer (7), Millie (7), Ethel (7), Alice (7), Mamie (7), Hazel (7), Helen (7) and Martha (7). Amanda R.

(6) is married to Charles Grieff and lives at Port Clinton, Pa., as do also Margaret (6), Adam (6) and Charles (6). Her family also consists of eight children: Charles (6), Roy (6), Robert (6), William (6), Adam (6) deceased, Lillie (6), Margaret (6) and Annabel (6). Margaret (6) is married to Darius Mengel and is the mother of four children, all deceased—Nora (7), Matilda (7), Elizabeth (7) and an infant. Rev. Adam S. Mengel (6) is married to Lottie Moyer, and their union has been blessed with four children—Paul (7), Ruth (7), Grace (7) and Esther (7). Charles Mengel (6) is married to Cora Heiser, and has one son, Charles (7).

Joseph O. Mengle (5), son of Catherine (Hartman) and Adam Mengel, was married to Isabella Reichelderfer. He died December 31, 1906, at the age of 73 years. He was for a long time an employee of the Reading railroad, but had been retired on a pension prior to his death. His family consists of three sons—Harry (6), who was married first to Hannah Sinn, by whom he had one son, Alvin (7), and afterwards to Mary Hummel; Darius (6), married to Margaret Mengle (6) [above], and David (6), married to Lottie Weikel. David (6) is the father of five children—Harry (7), Aaron (7), Arthur (7), Monroe (7) and Mary (7).

Davilla Mengle (5) is married to Ellen Moser and resides at Port Clinton, Pa. His children are Frank (6), Daniel (6) and Harry (6). Frank is married to Rebecca Shallenberger and lives on the Adam Mengle homestead near Auburn, Pa. His children are Emma (7), Katie (7), Stella (7), George (7), Howard (7), Werlen (7) and Arthur (7), deceased. Emma (7) is married to Milton Hicks and mother of one child, an infant. Daniel (6) is married to Maggie Nolan and has five children—Lewis (7), John (7), Daniel (7), Marguerite (7) and an infant (deceased). Harry (6) is married to Elizabeth Moyer and has no children.

Elizabeth Mengle (5) was twice married, her husbands having been brothers, and brothers also to George Mengle, the

husband of Elizabeth's sister, Catherine (see below). Furthermore, Elizabeth (5) and Catherine (5) were cousins to their husbands. Elizabeth's husbands were Morgan and Joseph Mengle. By her first marriage Elizabeth (5) was the mother of two children, Reuben (6) and a daughter who died in her youth. Reuben (6), who is deceased, was married to Ellen Mengle and had one daughter, Victoria (7), who is married to Calvin Scholl. To her second husband Elizabeth (5) bore the following children: Harrison (6), Joseph (6), Bertha (6) and Agnes (6). Harrison (6) is married to Sarah Mengle and has one daughter, Mabel (7). Joseph (6) is still single. Bertha (6) is married to Harvey Pencyl and their family consists of three children—Floyd (7), Mabel (7) and Carrie (7). Agnes (6), who is married to Joseph Fahl, of Auburn, is the mother of seven children—Charles (7), Harvey (7), Lillie (7), Mabel (7), Iva (7), Nora (7) and Edna (7).

Christina Mengle (5), wife of George Mengle, is the mother of eight children—Elwood (6), Milton (6), Calvin (6), Carrie (6), Laura (6), Kate (6), Elizabeth (6) and Elsie (6). Elwood Mengle (6) was also married twice. His first wife was Ada Moyer, deceased, and by this union he was the father of a son, Herbert (7), who is also deceased. His second wife was Lucretia Miller and by her he is the father of one daughter, Mabel (7). Milton (6) lives at Dreherstown, Pa., and is married to Ada Ackey. Their children are Elwood (7), George (7), Cora (7), Laura (7) and William (7), deceased. Calvin (6) and Carrie (6) are both deceased. Laura (6) is still single. Kate (6) was twice married, her husbands having been Jeremiah Werner and Charles Kerschner. Her children by her first marriage were Foster (7), Jeremiah (7), deceased, and Daisy (7), deceased; by her second marriage, George (7), Laura (7) and Leroy (7), deceased. Elizabeth (6) is married to William Schmeck, of Hamburg, Pa., and has no children. Elsie (6) is married to C. Steiff, of Reading, and is the mother of a son, Kalan (7).

Mary Mengle (5) is a maiden lady and lives at Port Clinton, Pa.

Catherine Mengle (5) is the wife of John D. Swoyer, and her family consists of four children—Samuel (6), Herbert (6), Harry (6) and Esther (6). Samuel (6), who is married to Minnie Kintzel, and has a daughter, Dorothy (7).

Michael Mengle (5) is married to Catherine Petry, and is the father of six children, four of whom reside at Schuylkill Haven, Pa. They are Emma (6), Lillie (6), Kate (6), Irvin (6), Carrie (6) and Raymond (6), deceased. Emma (6) is the wife of Fred Jacoby, and their children are Ralph (7), Esther (7) Le-

roy (7), Virgie (7), Harry (7), Lillian (7) and an infant. Of these the last-named three are deceased, and one, Ralph (7) is married. His wife is Carrie Shae-ner, and they have one child (7). Lillie (6) is married to Dennis Stitzel, of Hamburg, and is the mother of two sons, Percy (7) and Earl (7). Kate (6) is married to Charles Goas and their children are Charles (7), Marion (7), Catherine (7) and Christina (7). Irvin's (6) wife is Augusta Schwank, and their children are Harry (7), Katie (7), Edith (7) and several others, who are deceased. Carrie (6) is still single and resides at Schuylkill Haven, Pa.

Historic Buildings of the Lehigh Valley

BY CHARLES R. ROBERTS, SECRETARY OF THE LEHIGH COUNTY HISTORICAL SOCIETY.

IV.

The Home of Reverend Abraham Blumer

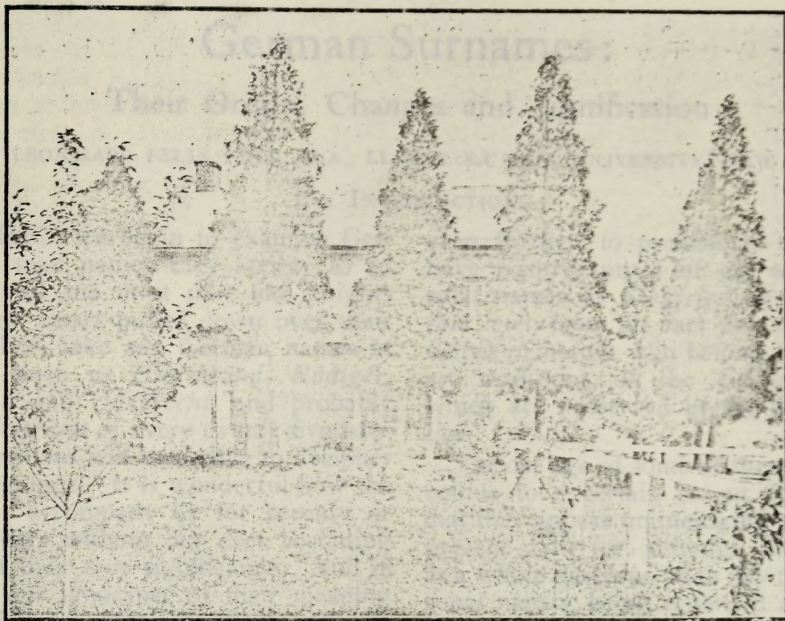
THE house which was the home of Rev. Abraham Blumer for the last thirty-five years of his life stands just north of the iron bridge of the Cata-sauqua and Fogelsville railroad, to the right of the electric road from Allentown to Slatington. It is easily recognized by the evergreen trees which stand before it, and by the ornamental windows at either end. Its present inmates are Oscar Trox-ell and family.

Rev. Abraham Blumer, one of the most prominent of the early clergymen of the Reformed church in this country, was born at Grabs, then in the canton of Glarus, Switzerland, December 14, 1736 (old style). At his baptism, on December 19th, his sponsors were Magistrate David Hildy, Captain General John Hildy, Catharine, wife of High Bailiff Schmidt, and Anna Blumer, wife of a relative. His father was John Jacob Blumer, minister at Betschwanden and Grabs, Switzerland, who was born in 1700 and died in 1746; his mother was Salome Schindler, of Mollis. His grandfather, John Henry Blumer, born in 1663, was deacon at Schwandi and pastor at Grabs, and was the son of John

Jacob Blumer, born in 1624, who lived at Nidfurn, and was treasurer of the province and high bailiff at Baden in 1661 and 1672. John Jacob Blumer's father was Peter Blumer, born in 1581, died in 1669, seneschal of the free cities in 1645 and councilor, from whom the genealogical tablets of the family run back to Othmar Blumer, who was church-steward at Schwanden and lived at Luchsingen in the sixteenth century.

Of the four brothers of Rev. Abraham Blumer, three died in military service. Conrad, the oldest, an ensign in the Swiss regiment in the service of the King of Sardinia, died at Alexandria; Henry, a surgeon and major in the Swiss regiment, died at Breslau; John Jacob, a cadet in the Meyer regiment, in the Sardinian service, died at Taggis; and Fridolin, the fourth brother, died on the journey to America.

Abraham Blumer matriculated at the gymnasium at Basel, August 1, 1754. He was ordained June 8, 1756. He became chaplain of a Swiss regiment in the service of the King of Sardinia July 11, 1757, remaining in it until 1766, when he entered the teaching profession in his



THE BLUMER HOUSE NEAR THE IRON BRIDGE

canton. He became vicar to a sickly minister and also private tutor. Rev. Mr. Planta, the pastor of the German Reformed church at London, wrote a letter, June 26, 1770, to the Synods of North and South Holland, strongly urging Mr. Blumer's appointment as a minister in Pennsylvania. The latter appeared before the deputies August 22, and before the classical committee August 27, 1770. He left Amsterdam September 6, 1770, and arrived at New York in the latter part of January, 1771. He appeared before the Coetus of the Reformed church in February, and in that month took charge of the four congregations in the Whitehall parish: Allentown, Egypt, Jordan and Schlosser's or Unionville church.

Rev. Blumer was a cultured and scholarly gentleman, versed in several languages. He received a call in 1774 from the French Reformed church of New York city, which he declined in a letter written in the French language. He was clerk of Coetus in 1773 and 1784, and president in 1774 and 1785. During his pastorate, in 1777, the Liberty Bell and the bells of Christ church, Philadelphia,

were brought to Allentown and secreted under the floor of Zion's Reformed church until after the Revolution.

Until 1785 Rev. Blumer lived at the parsonage of the charge in what was called "Moyer's Valley," but on June 10, 1785, he purchased from Bartholomew Huber and his wife Mary, of Macungie, for 612 pounds, 10 shillings, in specie, a tract of 195 acres and 58 perches, and soon after built the house which still stands.

Rev. Blumer was chaplain of the First battalion of Northampton county militia, commanded by Lieutenant Colonel Stephen Balliet in 1781. He was pastor of the Whitehall charge for thirty years and three months, until May, 1801, when old age compelled him to resign. He retired to his home, where he died April 23, 1822, at the age of eighty-five years, and was buried at the Jordan Reformed church. During his pastorate he baptized 2517 children and confirmed 1137 persons. He married, February 25, 1772, Susanna Maria Frary and had four children: Jacob, Salome (who married Michael Heller), Henry and Susanna Maria (who married Anthony Musick).

German Surnames:

Their Origin, Changes and Signification

BY LEONHARD FELIX FULD, M.A., LL.M., COLUMBIA UNIVERSITY, NEW YORK.

I. INTRODUCTION.

WHEN we begin to examine German names they appear to us for the most part like knights with their visors pulled down over their faces. For, take any German names at random, such as *Hildebrand*, *Rüdiger*, *Gundlach* and *Odebrecht*, and probably twenty-four out of every twenty-five educated Germans will be unable to decipher their meanings. It is wonderful how the surnames accompany us for seventy or eighty years without our ever becoming aware of their true significance. And in spite of our ignorance of their meaning we cherish our names so dearly that we would not permit a single letter to be taken from them, even though the subtraction of this letter did not change the pronunciation. It will be our purpose in the present paper to raise the visors from the faces of these knights and to give the reader a general survey of the field of onomatology. For we wish to make this our fundamental statement—that every name, however meaningless it may appear to us, has, or at least at some time had, a definite meaning.

If, as we say, each name once had a definite meaning, it may be asked: How has this meaning become obscured or lost? There are several causes which account for this phenomenon. The first cause is the fact that the German surnames are quite old. German surnames became fixed as such in the second half of the Middle Ages—that is to say, about six hundred years ago. But they did not originate then. Previous to that time these cognomens had been used as prænomens, changing from father to son, and in the thirteenth century they became fixed as patronymics. These surnames have a far longer history as prænomens. Most of them date their origin as far back as the time of the Great Migrations, while the history of others undoubtedly goes back

even further, to prehistoric times. We have positive proof of the antiquity of such names as *Siegfried*, *Hagen*, *Gunter*, etc., from the fact that they are the names of heroes who belong to the earliest traditions of the German people, which are preserved in the *Nibelungenlied*.

The old age of some of these names accounts to a certain extent for the fact that they appear unintelligible to us at the present day; for, although the language as a whole develops from day to day, personal names, being regarded as personal property, do not take part in the gradual development of the language. Therefore many German surnames contain to-day Old High German roots, the meaning of which the average German does not know. Take for example the three names *Hildebrand*, *Waldemar* and *Rudolf*. The roots *hild*, *mar* and *rud* appear to us almost like foreign words, because they are no longer used in the German language. To decipher their meaning we must go back to the Old High German, from which we learn that *hild* means *Kampf* (battle) and *mar* and *rud* signify *berühmt* (renowned). It may be asked at this point: Why were not the old and obsolete German names dropped and modern German names substituted, when the German language developed from its old to its present form? Whoever asks this question thereby shows his ignorance of the true character and function of personal names; for although some names, such as *Schwarzkopf* and *Kurzman*, originally were terms of connotation in addition to being terms of denotation, all names soon lose their connoting function and become mere terms of denotation.

The old age of German surnames is not the only cause which has tended to make them unintelligible to us to-day. Another cause is the fact that when these names originated there was no literary

or national language in Germany, but instead numerous dialects which have now become obsolete as literary languages or languages of intercommunication. When, after the time of Luther, High German became the national German language, many Low German names were translated into High German, but not all of them. Such names as *Schulte*, *Möller*, *Niebuhr* [*Neubauer*] and *Cassebaum* [*Kirschbaum*] and all the diminutives in *-ke* show distinctively a Low German origin.

Another cause besides the various dialects exercised its influence in making many of the German names of to-day unintelligible. This cause is the fact that so many names of foreign origin have in one way or another found their way into the great body of German names. The first and most important of these foreign elements is the Slavonic element. The Slavs from the time of the Migrations inhabited the east of Germany as far as the Elbe and the Saale, and when they were finally driven back they left behind them Slavonic words in the names of places and persons. Of these Slavonic names of persons found in Germany to-day the largest class is that of the Polish names in *-ski*, as *Schitlovski*, *Kosinski*, etc.

Among the other classes of Slavonic names found in Germany to-day may be mentioned those ending in *-ow*, such as *Passow*, derived from the names of places; those in *-itz*, such as *Bochlowitz*; those in *-in*, such as *Schwerin*, and those in *-slav* (*Ruhm*, fame), such as *Bogislav*. In addition to the Slavonic element in the German names of to-day, we find also the French element introduced into Germany by the Protestant refugees, who left France during the reign of Louis XIV of the names thus introduced we may mention *Palmier* and *de Convenant*.

We have now considered the influences of time, dialects and foreign languages upon German surnames. Although each of these elements has tended to make the solution of the problem before us more difficult, none of them has placed before us any difficulties which a competent linguist can not surmount.

There remains, however, one difficulty far greater than any of those we have mentioned: the intentional and unintentional changes which men have made in their names. Among the unintentional changes, for which we can of course blame no one, are such changes as that of *Bogislav* into *Butzlaff*, that of *Warnecking* into *Warnkönig*, that of *Christian* into *Kirschstein*, and that of *Bernhard* [*Bärenstark*] into *Bierente*. The intentional changes in German names were often due, during the period of imitation following the Thirty Years' War, to the fact that men preferred to have a name which savored of a foreign language rather than a pure German name. This fact accounts for such intentional changes as that of *Fassbinder* into *Vasbender*, or that of *Knieriem* into *Cnyrim*. But these changes are quite harmless when compared with those where a man (as was the custom in the seventeenth century) translated his German name into a Latin name. In this connection we need only refer to the passage in Goethe's *Götz von Berlichingen*, where *Oelmann* changes his name to *Olcarius*, because he thinks it sounds better. Or for an actual example we may refer to the family-name of Goethe's mother, which was originally *Weber*, but was changed to *Textor*.

This concludes our consideration of the four great difficulties which beset us when we attempt to decipher the meanings of German names, to wit: (a) Their old age; (b) the beclouding influence of the various dialects; (c) foreign elements; (d) intentional and unintentional changes. But we must not let these difficulties deter us from pursuing our investigation, for not only do the personal names reflect the spirit of the language quite as much as do other German words, but, being peculiarly personal in their character, they reflect the spirit of the people to a far greater extent than any other monuments with which the philologist has to deal.

In the present paper we shall divide German names into three broad, general classes: (a) Old German names (mostly heathen); (b) foreign names (mostly Christian); (c) appellations of various kinds which later were used as surnames.

A Historical Sketch of Schaefferstown

BY A. S. BRENDELE, ESQ., SCHAEFFERSTOWN, PA.

(Concluded.)

Notable Citizens

MERCHANTS.—Alexander Schaeffer was among the first, if not the first, of those who engaged in mercantile business in the town. James Huston, Abraham Rex, John Krall and George F. Miller were in the business from the beginning to the middle of the nineteenth century; they were followed by Cyrus M. Krall and John M. Krall, Joseph S. Lauser and George T. Lauser, Wm. M. Weigley, Rex Weigley and W. B. Weigley, at the three several stands. George T. Lauser and Umberger & Hartman are the present merchants of Schaefferstown.

EDUCATORS.—Foremost among the prominent educators of the town stands Mrs. Emily Pelton Miller. Mrs. Miller was a native of Connecticut; she was engaged to come here and take charge of a private school which a number of the leading families of the town were supporting. She was a success from the very start and subsequently was chosen by the trustees as principal of the local academy, to fill the vacancy caused by the resignation of Prof. Missimer. That position she filled with distinguished ability until the academy was closed. Then she established a private school on Prospect Hill, which she conducted with the same success for nearly ten years, until failing faculties compelled her to retire from the work for which she was so signally fitted. She was a born instructor and a martinet in discipline. Her son, Dr. T. V. Miller, was the first principal of the local high school, and also enjoys the reputation of a most successful educator.

PHYSICIANS.—Many have ministered to the needs of the sick in this community. The first physician of whom we have any record was Casper Schweitzer, M.D., who came to this country from Germany in 1735 and settled here. He was among those who took the oath of allegiance to the United States in 1777 before Henry Schaeffer, Esq., and died

about 1790. Numerous descendants of his are still resident here. Michael Tryon was the next in order; he was the physician who dressed the injuries of Francis Sheetz, a youth who was fatally wounded by two murderers in 1798. Jacob Grobb and Christian Bucher were the next physicians; they were followed by Jonathan Zerbe, Alfred V. Bucher and I. Reily Bucher, and these in turn by the present corps, T. T. Zerbe, J. W. Keath and B. Frank Zerbe. There have been many others, but their stay was comparatively brief.

CLERGYMEN.—Here we shall consider only natives. The list of these is quite long, and many of them have won distinction as successful pastors and as pulpitorators. Revs. John H. Lowery and Moses Dissinger were entirely self-made, but they did good work in their respective fields of labor. The latter had the reputation of being a regular "son of thunder," his original method of presenting the truth as he conceived it being at times literally startling, if not always convincing, to his hearers. When he began to exhort, his education was so limited that he needed coaching even in his Bible-reading; but he was an original thinker and could think to some purpose, as the lasting impressions for good which he left upon his congregations attest. Rev. Lowery was less aggressive, if not less enthusiastic, than Rev. Dissinger.

Revs. Edmund R. Zimmerman and John W. Steinmetz, D.D., represent the educated ministry, both of them being graduates of Franklin and Marshall College. The former was identified with the Methodist church, the latter with the Reformed. Both of them did good and faithful work, laboring as long as they had health and strength, and the luster of their names reflects glory upon the old town in which they were born.

Henry Dissinger and John G. Dissinger also engaged in the work of the gos-

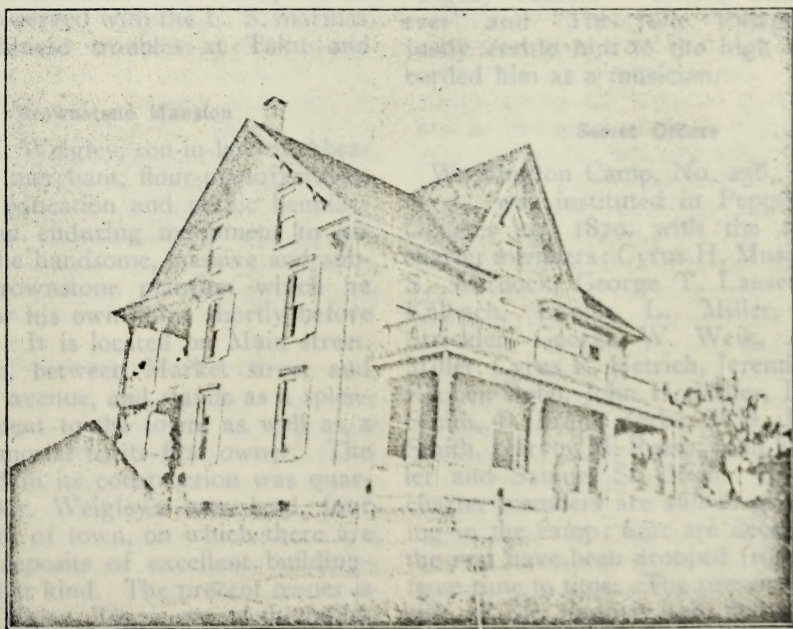
pel-ministry, and have doubtless won many souls for their hire.

LEGISLATORS.—Dr. Jonathan Zerbe, Cyrus E. Hoffman and Dr. T. T. Zerbe represented Lebanon county at various times in the State House of Representatives; and all three distinguished themselves as men of ability and zeal. The first-named came here as a youth to study medicine and made his permanent home here; the other two were natives of the town. The first two were literally self-made men, who won their way to honor and distinction by assiduous study and application.

SOLDIERS AND HEROES.—Although the people were of almost pure German and Swiss extraction, the community was not slow to espouse the cause of the Puritans and the Quakers in their troubles with the mother country at the outbreak of the Revolutionary War. In 1775 many of the names of town-residents appear in the lists of local associators for common defense; and in 1776 a whole company of soldiers, commanded by Captain Henry Schaeffer, a son of the founder of the town, marched to the front and did good service for the cause of national independence. Unfortunately the roll of the

company is lost, and for that reason the names of the patriots who thus honored themselves and their town cannot be furnished for publication. Indeed, so far as the community as a whole is concerned, the honor is possibly the same anyhow, as the men were all from this place. Subsequently many individuals from the town and neighborhood enlisted in various commands, but no distinct organization was formed here. Among the riflemen, probably Morgan's, was John Beamesderfer, who served five years. Others from the neighborhood who are vouched for were Lewis Miller, who was captured in the battle of Long Island, August 27, 1776, and suffered the horrors of captivity on a prison-ship; also John Krum, Frederic Heberling and George Dissinger.

For about two years the Lutheran church was used, under the orders of the director general of hospitals of the Continental army, as a hospital for the accommodation of sick soldiers. Some damage was done to the property in connection with such use, for which the church-wardens, Adam Oberly, Christopher Saylor, Henry Pfeffer and Jacob Neff, by petition dated May 25, 1779, ad-



THE LUTHERAN PARSONAGE AT SCHAEFFERTOWN, PA.

dressed to Congress, asked compensation. We can not say, however, whether the prayer of the petitioners was granted or not.

In 1814 many local militiamen were among those who marched to the relief of the national capital and Baltimore, at the time of the British invasion.

At the beginning of the Civil War the town was ablaze with patriotism, and the flower of the local youth enlisted during the summer and fall of 1861, Company F, Ninety-third regiment, P. V., being largely made up of local men. Others enlisted in various other commands; and in 1862 another large quota of young men from here joined Company K, 142d regiment, P. V. The last considerable body left for the front in February, 1864, as recruits for the 93d regiment. Many of these young patriots died the death of heroes on the field of battle, two of them, Henry Smith and Monroe H. Stohler, being killed in the battle of the Wilderness and their remains never identified. The old town holds the memory of all who fell in sacred remembrance.

William Siegrist and George Strickler, Jr., served in the Spanish and Philippine wars, both of them being sons of veterans of the Civil War. Corporal L. A. Hetrich served with the U. S. marines in the Chinese troubles at Taku and Tientsin.

Brownstone Mansion

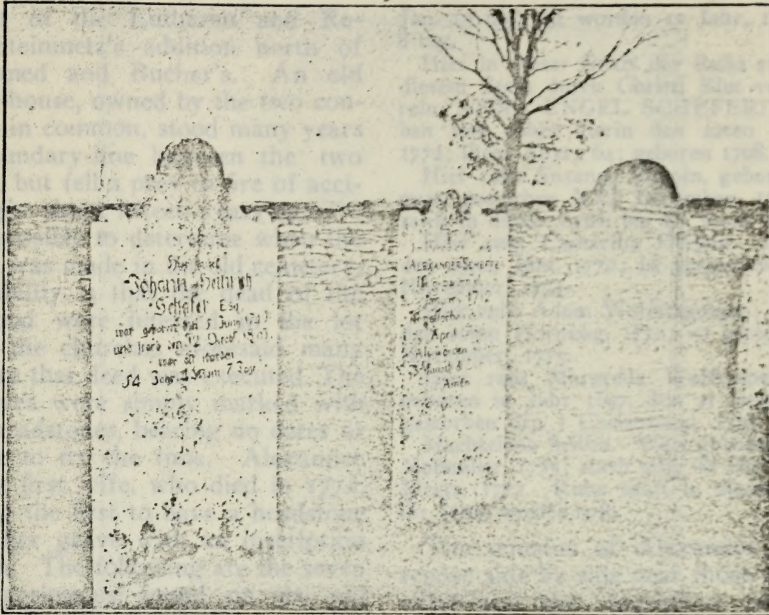
Wm. M. Weigley, son-in-law of Abraham Rex, merchant, flour-manufacturer, friend of education and public benefactor, left an enduring monument to his name in the handsome, massive and substantial brownstone mansion which he erected for his own home shortly before his death. It is located on Main street, south side, between Market street and Lancaster avenue, and stands as a splendid ornament to the town, as well as a fitting memorial to its first owner. The stone used in its construction was quarried on Mr. Weigley's own land, four miles south of town, on which there are immense deposits of excellent building-stone of that kind. The present owner is W. W. Weigley, Esq., a son of the builder, who is a prominent lawyer of Philadelphia.

The Cornet Band

The Schaefferstown Cornet Band was organized in 1869 and duly incorporated under the laws of the State in 1870. Prof. M. Rocholl was its first instructor, and the charter members were these: Dr. T. T. Zerbe, leader and cornetist; Jacob S. Weiss, John S. Brendle and George Dodendorf, cornetists; E. S. Dissinger and Jacob F. Hickernell, B-flat cornetists; T. Jefferson Hoffman and Alfred Mays, altoists; J. Aaron Brecht and Solomon Moyer, tenors; Abraham Tshudy, baritone; Peter B. Mock and John Bender, bassoists; George T. Lauser and Cyrus L. Hickernell, snare-drummers; Henry Lauser, bass-drummer; Cyrus C. Albright, cymbalist. As a musical organization the band has won an enviable name, and reflected luster on the town itself. As leaders and directors George Dodendorf, J. A. Brecht, Dr. T. V. Miller, John C. Miller, Samuel S. Mock, M. J. Krieger, Thomas H. Dissinger and Cyrus J. Hickernell have successively wielded the baton as successors to Dr. Zerbe. Prof. C. J. Hickernell, the present leader of the band, is not only a fine cornetist, but also a composer of band and piano music of high excellence. His "Sigsby March," "United States Forever" and "The Jolly Village Boys" justly entitle him to the high rank accorded him as a musician.

Secret Orders

Washington Camp, No. 256, P. O. S. of A., was instituted in Pepper's Hall, October 10, 1879, with the following charter members: Cyrus H. Murdock, W. S. Murdock, George T. Lauser, N. L. Kalbach, Landis L. Miller, George Strickler, George W. Weik, Allen S. Miller, Cyrus R. Hetrich, Jeremiah Kohl, Reuben Bobb, John H. Miller, Frank R. Smith, B. Frank Zerbe, M.D., David S. Smith, Harvey M. Ream, John K. Strickler and Samuel S. Urich. Six of the charter members are still in good standing in the camp; four are deceased, and the rest have been dropped from the roll from time to time. The present membership of the camp is 138, and the camp owns property to the value of \$6,000. The stated meetings of the camp are held



GRAVES OF CAPTAIN HENRY, ALEXANDER AND ANNA ENGEL SCHAEFFER

on Wednesday evening, in Franklin House Hall.

On the evening of the ninth of May, 1905, Heidelberg Castle, No. 43, K. G. E., was instituted in Franklin House Hall, with the following officers: Past chief, Thomas J. Strickler; noble chief, Alvin Binner; vice-chief, Irwin Horst; high priest, Wm. H. Iba; master of records, Moses A. Fetter; clerk of exchequer, A. S. Brendle; keeper of exchequer, Samuel G. Lausch; venerable hermit, Joseph H. Matthews. There were thirty-three charter members, and the present membership of the castle is 80. The weekly meetings are held on Thursday evening in Franklin House Hall.

Cemeteries and Epitaphs

On a hill-top overlooking the main part of the town from the northeast, and abutting on North Front street, is found the local necropolis, the final resting-place of probably five thousand mortals who have gone to their reward. Eight distinct cemeteries, five east of Front street—the Evangelical, the Lutheran, the Reformed, Bucher's addition and Steinmetz's addition—and three—the

Bener, Iba and United Brethren's—west of said street, are all grouped together, those on the east side of the street being all enclosed by one common fence, those west each in its own separate enclosure. The fine condition in which they are kept reflects no little credit on the community charged with their care. The general cemetery, Reformed and Lutheran, which forms the nucleus of the whole, had its historical origin in 1763, in which year Alexander Schaeffer and wife deeded Lot No. 225 in the general plan of the town to John Wolfersperger and John Lauser, in trust for the use of the Reformed and Lutheran congregations, respectively, as a burial-ground. In 1835, Samuel Rex, a public-spirited citizen of the town, in his last will and testament gave and devised one acre of land adjoining the old cemetery to the two congregations in common, and shortly thereafter an amicable partition of the whole plot was effected between the congregations, the Reformed taking the northernmost half. A stone wall was built along the whole front, and each congregation had its own gate of entrance. The Evangelical cemetery is located between the Lutheran and North alley; Bucher's ad-

dition east of the Lutheran and Reformed; Steinmetz's addition north of the Reformed and Bucher's. An old frame tool-house, owned by the two congregations in common, stood many years on the boundary-line between the two cemeteries, but fell a prey to fire of accidental origin about fifteen years ago.

It is impossible to determine when the first burial was made in the old cemetery. The probability is that the dead of the neighborhood were interred in the lot deeded to the churches aforesaid many years before that deed was executed. The oldest graves were simply marked with nameless headstones, bearing no dates or any device to fix the time. Alexander Schaeffer's first wife, who died in 1772, was among the first to have a headstone placed at her grave with an inscription cut thereon. The following are the seven earliest inscriptions found on the old cemetery, all with a single exception carved on brown sandstone. The writer prefers to give them untranslating:

Hier ruhet unser liebe Tochter, Maria Elisabeth Aerpf (Erb), Philip Aerpf u. Susanna Magdalehna eheliche Tochter; ist geboren anno 1756, Febru. 7 tag; gestorben anno 1769,

Jan. 13 tag; alt worden 12 Jahr, 11 mond u. 8 tag.

Hier in dieser Gruft der Ruhe ruhet, unter diesem Stein durch Christi Blut von Sünden rein, ANNA ENGEL SCHEFERIN; gestorben und ruhet hierin den 22ten November, 1772; ihres Alters 64; geboren 1708.

Hier ruht Susanna Cappin, geboren X August, gestorben XXI December, 1772. Ruhet sanft in dieser Gruft bis dir Jesus wieder ruft.

Hier ruht Catharina Heissin. Ist geboren den 25ten Juni, 1772; ist gestorben den 14ten November, 1774.

Hier ruht Adam Wolfersperger; ist geboren den 20ten Hornung, 1772; ist gestorben 15ten November, 1775.

Hier ruht Margreda Wolferspergerin; ist geboren in Jahr 1697, den 21 September; ist gestorben den 1 Christmond, 1775.

Machtelena Seillin. Wart geboren den 10ten Nofember, 1775; starb selig im Herrn den 6ten Mertz, 1777. Ruhe sanft in dieser Gruft bis dir Jesus wieder ruft.

The remains of Alexander Schaeffer repose side by side near those of his first wife, and the inscription on the tall marble headstone which marks his grave is as follows:

Hier ruht im Herrn der Leib des ALEXANDER SCHAEFFER. Ist geboren den 8ten January, 1712. Ist gestorben den 10ten April, 1786. Alt worden 74 Jahr, 3 Monath & Zwey Tage.

Prof. Adam H. Fetterolf, Ph.D., LL.D.,

President of Girard College

BY REV. A. J. FRETZ, MILTON, N. J.

ON THE good ship Thistle arrived at Philadelphia, August 20, 1730, Peter Fetterolf, who was born in Wachbach, Holland, March 20, 1699, and was married to Anna Maria Rothermel in 1729. They were the great-great-grandparents of Dr. Adam H. Fetterolf.

Dr. Fetterolf was born at Perkiomen, Montgomery county, Pa., November 24, 1841. He is the second son of Gideon and Elizabeth (Hunsicker) Fetterolf, and is descended from a long line of Swiss and Dutch ancestors. His great-grandfather on the maternal side, Valentine Hunsicker, emigrated from Switzerland to America in 1717. Hunsicker's son, Henry, and grandson, John, were both bishops of the Mennonite Church, and noted for their intelligence and

piety. Dr. Fetterolf is also descended on the maternal side from the pioneer Christian Meyer, of Lower Salford, and from the eminent Mennonite bishop, Henry Funck, pioneer, of the Indian Creek.

The early years of Dr. Fetterolf's life were spent upon his father's farm, and there was nothing either in the circumstances of his birth or his surroundings to indicate that he was destined for a remarkable work. From his father he inherited those elements of a vigorous but modest character which he has manifested throughout his career. He began attending school about the time when Pennsylvania adopted a free educational system. When he was fourteen years of age, his father removed to Collegeville,



PROF. ADAM H. FETTEROLF, PH.D., LL.D.

where he had the advantages of a good schooling at Freeland Seminary. By alternately teaching and studying he made himself master of mathematics, Latin and Greek, and at the age of twenty was appointed professor of mathematics in Freeland, a position which he filled with great credit. He was a progressive teacher, keeping himself posted in all the latest methods, and creating a marvelous spirit of enthusiasm and interest among his pupils. He subsequently became principal of the seminary and conducted it successfully for five years, until the buildings and grounds were purchased for Ursinus College. Later, on leaving Collegeville, Doctor Fetterolf associated himself with Reverend Dr. Wells in the ownership and management of Andalusia College, in Bucks county, Pa. After the death of Dr. Wells, in 1871, he assumed full charge, and continued at the head of the institution until 1880, when he was elected by the board of city trusts of Philadelphia to fill the chair of vice-president of Girard College. Two years later, upon the death of President William H. Allen, Dr. Fetterolf was chosen to succeed him, and has held the position of president ever since, discharging his manifold duties with the utmost confi-

dence of the board and the full approbation of the public.

The college of which Dr. Fetterolf is president, as is well known, was founded by Stephen Girard, who had amassed an immense fortune as a shipping merchant and banker in Philadelphia, where he arrived from France, to begin life in a humble way. At his death, Mr. Girard bequeathed two million dollars and the residue of his estate, after paying certain legacies, for the erection and support of a college for orphans, into which are admitted as many poor white male orphans between the ages of six and ten years, who are residents of Pennsylvania, as the endowment can support.

The degrees of A.M. and Ph.D. were conferred upon Dr. Fetterolf by Lafayette College, and the title of LL.D. by Delaware College.

Doctor Fetterolf has been twice married. His first wife was Annie, daughter of George Hergesheimer, of Germantown. In 1883 he married Laura M., daughter of William D. Mangam, a prominent New York merchant. He has two sons, Dr. George and Edwin H. Fetterolf, both graduates of the University of Pennsylvania.

Myles Loring:

A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER V.

Beneath the Buttonwoods

IT may be desirable, at this stage, to relieve the reader's curiosity about the antecedents of the principal character of our story. His name, together with a few others that it will be necessary for us to consider, is not indigenous to the soil of Berks county. Whence, then, did he spring?

Our attention has already been slightly drawn to an ancient domicile of logs, standing at the corner of Franklin street and the Rehrrsburg road, as the building in which Baron Stiegel established the first school in Womelsdorf. It is a very simple structure of one story and an attic, with a window on each side of the low front door, and two windows below and one above looking out upon the Rehrrsburg road. A few lingering traces of red paint testify to an attempt at adornment in a previous age; and the rough flagstone pavement, an extension of which forms a bridge over a culvert, offers no contradiction to the period indicated. A tall buttonwood uprears itself close to the curb, and a garden of moderate dimensions is situated at the rear of the house. A veteran of the Civil War occupied the premises to the hour of his death, his faded blue uniform and crutches mutely but impressively bearing witness to his unselfish patriotism.

Just opposite the old Stiegel school-house, on Franklin street, are two frame houses showing signs of the attacks of time. Lacking totally in esthetic appearance, there is nothing about them which would attract an artist's notice. The westernmost of the time-stained pair is a little taller and has two front entrances, one of which leads directly upstairs. Four stout buttonwoods stand at the edge of the flagstone pavement, and an alley now flanks the larger house on its western side. At the period of which

we write there was no alley, but a side-yard, in which stood a bake-oven of primitive design and a vat or other receptacle for wood-ashes, from which lye was made for soap-boiling. Over the bake-oven ran a rich green vine which bore the brilliant trumpet-flowers; in the rear was a garden, that indispensable adjunct of a home in a country town.

The smaller and older house had also a side-yard, which was entered by a whitewashed gate and in which, on the line of the front fence, stood a coal-house. A log annex in the rear, with a great fire-place, served as a kitchen.

The interior of neither house would be regarded as approaching in tasteful and convenient arrangements the ideal of the present day. The west door of the larger house opened into a room which occupied the entire first story, being probably intended for the educational purpose to which it was put for so many years.

If men are to be estimated according to the moral influence they exert upon a community, the most conspicuous Womelsdorf figure of the nineteenth century was that of Walter Murray, schoolmaster. Born in county Donegal of the greenest isle of the sea, he removed, while yet a child, to the country of heather and blue-bells, and upon attaining vigorous manhood emigrated with his little family to America. After a residence of several years in Chester county he settled in Womelsdorf, where he prosecuted his work, of incalculable value to society, as a teacher of both secular knowledge and religion. The opening of his school was attended with some amusing incidents, for very few of his pupils understood any English whatever, while he was equally ignorant of German. Having asked an interpreter what he should say to induce his German pupils to look at their books

to study the alphabet, he commanded them to "Gook oop de book!" whereupon, as he was wont to narrate in a triumphant tone, they immediately cast their eyes upon the mysterious page.

Whatever the curriculum was and whatever the rules, the former was remarkably successful and the latter were rigorously observed. While the pupils were compelled to learn systematically the rudiments of a common education, they were also zealously instructed in morals and theology. A man of remarkable memorizing power and withal a rigid Presbyterian, most devout in his personal life, Mr. Murray seemed to have the Bible at his tongue's end. He could recite numberless passages of both the Old and the New Testament, often giving chapter and verse, and in some instances whole chapters of favorite portions. Every word of the Westminster Catechism was as familiar to him as the primer, or "green book," used in his daily tasks, and "sound doctrine" was constantly imparted to the boys and girls committed to his care. For three or four decades also he was at the head of the "Union Sabbath-school"—he would have disdained the term "Sunday."

Most methodical in his habits, he had even a place for the wire he used in cleaning his clay pipe; that was in the fireplace, where, by his wife's direction, he sat and smoked when in the house. But the typical picture of the old school-master represents him as sitting in a rocking chair with a swinging arm, upon which rests the "Anti-Slavery Standard" or a copy of the Bible. It will be inferred that the man who warmly welcomed runaway slaves and assisted them on their journey northward was a Republican in politics. He was the first Republican voter of the borough.

A strict disciplinarian, Mr. Murray used an instrument of punishment probably unknown to many of our readers. The "taws" consisted of a stout piece of leather, twisted to form a handle, to which were attached several dangling "ticklers," that were laid on the backs of unruly youth with singular impartiality and conscientiousness. Yet the master was beloved by his pupils, for he never

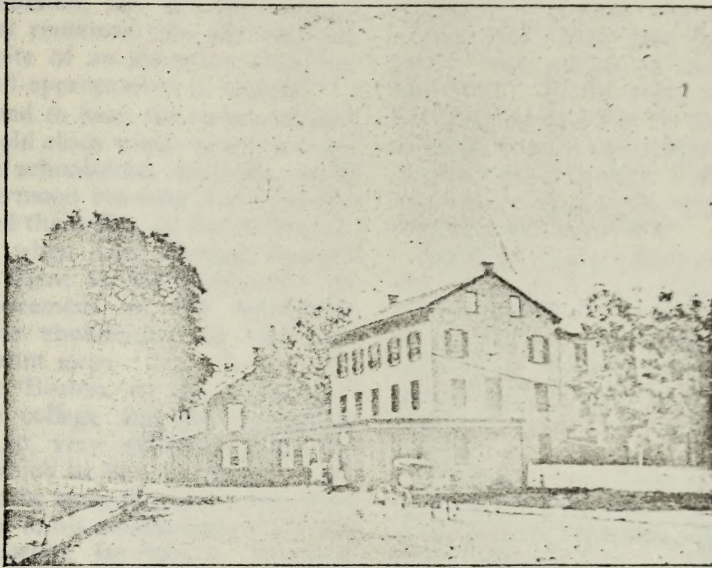
failed to compliment them upon their fidelity and success, and to reward them with cakes and candy—"love letters"—for honesty, truthfulness and successful work. He was an expert at both checkers and marbles, the former of which games was usually played with grown folk.

When, after teaching three generations with enduring patience and unabating toil, he departed at the age of ninety-four, the whole community rose up and called him blessed. His eyesight, ever unassisted, remained undimmed to the last, and he probably never had been really ill in all his life.

To Walter Murray and his Scotch "lassie" was born a daughter who received the name of Margaret; Margaret it continued to be, for the master never employed diminutives. When this daughter, carefully trained by the best of fathers, attained the years of womanhood, she too engaged in the work of teaching. This was in the days when teachers boarded in the homes of their pupils, and if the reader would know how well she did her work, let him inquire of any representatives of the families of that time. He will find that at the mention of her name, though more than a generation has passed away, tears will stand in the eyes of gray-haired women and the voices of strong men will soften as they repeat the name Margaret!

She taught not only the usual simple branches, but also fine needlework and other accomplishments; many rural homes possess "samplers" which show her correcting touch. She had inherited from her father a strong religious character, which impressed itself upon her pupils in turn; the hymns of Cowper and Montgomery were among her favorite poems. When time brought her the cares of a family, she would fold her babe to her bosom and sing some air like "Ortonville" or "Hebron," while the moonbeams shone in at the window and pictured to her, in the midst of her burdens and anxieties, a home where the light of the moon is not needed, being supplanted by that of the Lamb.

From his home in Boston Myles Loring had come at the age of four to re-



THE SELTZER HOUSE, AT WOMELSDORF, PA.

ceive the care and training of this lovable, saintly woman. His mother, traveling for her health, had once visited the secluded Lebanon valley and made the acquaintance of Margaret Murray, an acquaintance which speedily ripened into indissoluble friendship. As it was evident that her life would be of brief continuance, she had obtained a promise that her only child should receive Margaret's care in the hour of his bitterest need.

The love of the child for his foster-mother grew to be almost idolatrous, and when, five or six years later, she too walked through the valley of the shadow and faded forever from earthly view, he was inconsolable. Relatives in Boston received him, after he had spent a half year on a farm, and provided for his education, but his heart was buried in the scenes of his life at Womelsdorf. Now he had returned to revisit haunts more attractive than words could readily express, and to think over the precious things of the dear dreamland of long ago.

In his Sunday morning tour Myles had hungrily studied his adopted home. The three porches in front of the double house, even the very doors and windows, affected him. He remembered the school-room and its fireplace; the master's desk

with its balls of string, confiscated tops, knives and marbles; the alphabet-cards with clear-cut letters and illustrations of words. He recalled Grandfather Murray's "tut-tut" and "och" (the "o" pronounced long), and the terrorizing "taws," which indeed he never felt. He remembered the garret, with its literary treasures in the shape of copies of the "Illustrated London News," full of pictures of the Sepoy rebellion. The odor of that well packed quarter of the house, in which stood boxes of trumpery and a number of spinning-wheels, seemed to come to his nostrils even on the fresh air of an August morning. There were wasps, too, among the rafters; but he had learned to move about circumspectly while ransacking the garret for prizes or while looking out of the little windows.

In the parlor Baxter's "Saints' Everlasting Rest" and the "Pilgrim's Progress" lay upon the table. Of the former volume he could say little, for it had been rather beyond his childish inclinations; the latter was a prime favorite, quite as attractive in some respects as the "Scottish Chiefs."

Mental photographs, quickly succeeding, brought into the foreground the comfortable settee, so inviting after a

fishing excursion, and the pigs, one of which (that remained thin and unpromising in spite of an abundant food-supply) he had appropriated to himself.

He seemed to hear the measured ticking of the old clock which stood in a corner of the schoolroom, with the round face of the moon beaming over the dial; he imagined the tolling of the church-bell on the hill when Aunt Hannah Boone's body was borne to the tomb, and the solemn movement of the procession through the churchyard, in full view from the front steps. Then his thoughts reverted to Boston, to the preparatory school, the college and the theological seminary, so very different from the things of which he had his earliest recollection. To be sure, the future also must have a place in his meditations, for it was highly important for him to determine the course of his life-efforts.

But back again he came to the old home, and now it was the smaller house which filled his thoughts. On that same blue window-sill he used to lean while

gazing at a passing wagon. Out in the sitting-room must still be the red fire-board with spirals of black paint here and there. Up the stairs which led from the sitting-room was his bedroom, where a trunk with a red cotton cover served him as a writing-desk. On the wall used to hang a sword once wielded by a lieutenant in the Civil War.

Memory was prodigiously busy in the few minutes of his reverie. How he wished that he might again explore those houses which were so dear to his heart! Was it any wonder that with such a tuning of the chords his lyre gave forth heavenly music in the sermon which followed?

One more note must be made ere we turn away from these old houses. The window at the east end, opening into the yard containing the coal-house, is the very one through which Myles looked one rainy day and wished that his own little house with its tiny window might be built in the yard, and that he and Caroline Filbert might occupy it!

(To be continued.)

A PUBLISHER'S REPLY.

That there are always two sides to a question is illustrated by the following self-explanatory letter. Comment is not necessary.

Editor of The Pennsylvania-German:

In the February number of your magazine there is a communication from my friend, Irvin P. Knipe, with the heading "Historical Works too Rare and Dear." As I am the publisher quoted, I feel it my duty to make a reply and I trust that in justice to me you will print it.

Every publisher prefers large editions to small ones and I am no exception. It is a fact however, that works on local history are wanted by but few and not "by the thousands." A quick return on the investment is necessary in order to make it profitable to publish them, *even at high prices.*

My limited editions are all handsome and are published at popular prices, within the reach of anybody who wants them. They are as low even as electrotyped books of the same grade of manufacture. Governor Pennypacker's "Settlement of Germantown" was published at \$3.50. Those who know the book know that it was too cheap as compared with other books. Mr. Jenkins's "Washington in Germantown" was published at \$3.50. The handsome

illustrations alone were worth \$5.00. Mr. Jenkins's "Jefferson's Germantown Letters," the announcement of which has specially roused Mr. Knipe, was advertised at \$3.00 and reduced to \$2.50, although the subscription list was nearly filled at \$3, and the book is well worth \$4.00.

I enable book lovers to get, at very low prices, books that could not be published in large editions except at a loss and that therefore would not be published at all.

I get no share in the advanced price at which my publications sell after they are out of print. My customers get it all. The reason the books go up in price is because of their intrinsic value, which makes nearly all the purchasers keep them in their libraries. As the fame of the books spreads, more people want them and the few original subscribers who are willing to part with them, naturally get a substantial profit on their sale.

My profit is a sentimental one and consists of the pleasure of seeing my customers do what anybody could do—have the foresight to subscribe for good books at low prices and not *lose* money on them when necessity or any other reason leads to parting with them.

WILLIAM J. CAMPBELL,
Philadelphia.

Literary Gems

WILDA DAUWA

BY REV. ELI KELLER, D.D., ALLENTOWN, PA.

In alta Zeita wara wilda Dauwa,
Die hot mer Frijjohrs sehn fliega
In kleena Flig un in scharmanta grossa—
Was war sel doch en schee Vergniega!

Die Buwa uf da Felder hi' am Plug
Hen g'schtoppt mit ihra mieda Fuhra
Un aus der volla Bruscht gerufa: "Dauwa!
Ihr himmelsscheena Kreatura!"

Un sin sie iwer Berga hoch weg g'floga,
Noch heecher iwer diefa Däler,
So hot mer sie mit Luscht juscht fliega lossa;
Bei sich gedenkt: "Ihr sin die Wähler!"

Mer heert wul do un dart, dass Flinta kracha—
Verroschta Eisa, längscht gelada.

So Schiessa is nix wert un juscht en Lärma,
Em faula Schitz noch selwer Schada!

Doch endlich werr'n die Dauwa mied vum
Fliega,
Un setza sich, wu Wass'ra rauscha.
Im kihla Schatta fihla sie sich glicklich;
Dart rufa sie ihr "Eht!" un—lauscha.

Wie sitza sie so schee in langa Roia,
Uf hocha griena Beem un Näschtcher,
Mit groa Kärcher, netta groa Reckcher,
Mit rota un mit weissa Westcher!

Sie sin nau sauwer fart, die wilda Dauwa,
Un kummen ewig nimme widder!
Was bleibt noch iwig vum dem scheena Segga?
Der Geischt legt sich sei Schätzta nidder.

DER AUTO-WAGA

BY W. F. K.

Mer is jo nimme 's Lewes sicher,
For fahra uf der Schtross,
Wann die verdollta Auto-Wäga
Nau kumma uf em los!
Sie hen ken Geil dart varna dra',
Ken Deichsel un ken Lann;
Grad riwer ab—un Eener druf,
Wu da Lever händla kann.

Sie macha em die Geil juscht schei
Mit dem Gepuff un Schmok,
Wu rauskummt unnig der Maschin
Un's geh macht unna Wog.
Der Dreier hockt dart varna druf
Mit seinra ledderna Kap,
Hot juscht da Lever in der Hand
Un dreht en uf un ab.

Er guckt juscht grad dart varna naus
Un biet em net die Zeit.
Er meent 's kennt Niemand fahra so,
As wie die reicha Leit.

Er braucht ken Geeschel un ken Wip
Un jagt so schnell druf los;
So eppes sot wahrhaftig net
Erlaabt sei uf der Schtross.

Deel Geil, die macht's so bang un schei,
Sie reissa aus 'm G'scherr,
Wann so en Ding n'entgega kummt
Un so en wiescht Geplärr.
Die Gäns, die wissa net was 's meent
Un dreha ah net aus;
Sie bicka sich bis 's driwer is,
No kumma sie hinna raus.

's is nimme seef for alta Leit,
For uf der Schtross zu fahra,
So wie 's als war net lang zurick,
Eb die Gaswäga wara.
Deel jaga noch so wiescht druf nei,
Grad newa an em naus,
Mer meent gewiss, es kennt net sei!
Der Grissel geht em aus.

AN EVENING HYMN

BY JOHN KEBLE, 1827.

Sun of my soul, Thou Savior dear,
It is not night if Thou be near.
O, may no earth-born cloud arise
To hide Thee from Thy servant's eyes!

When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
Forever on my Savior's breast.

Abide with me from morn till eve,
For without Thee I cannot live;

Abide with me when night is nigh,
For without Thee I dare not die.

Watch by the sick; enrich the poor
With blessings from Thy boundless store;
Be every mourner's sleep to-night,
Like infant's slumber, pure and light.

Come near and bless us when we wake,
Ere through the world our way we take,
Till in the ocean of Thy love,
We lose ourselves in heaven above.

EIN ABENDLIED

DEUTSCHE UEBERSETZUNG VON PFR. ADRIAN VON ANDEL.

Du Sonne meiner Seele, mein Heiland Jesus Christ,
Es kann nicht Nacht mir werden, wenn du nur nahe bist.
Lass jede Erdenwolke vor deinem Blick entflieh'n,
Die meinen Augen könnte, mein Jesu, dich entzieh'n.

Wenn nun der sanfte Schleier des Schlags sich niedersenkt
Und meinen müden Gliedern den süßen Schlummer schenkt,
Sei dies mein letztes Sinnen: Welch' eine Himmelslust,
Auf ewig einst zu ruhen an meines Jesu Brust!

An jedem frühen Morgen und bis die Nacht sich naht,
Sei du mir stets zur Seite auf meinem Lebenspfad;
Und in den finstern Stunden, ach, Herr, verlass mich nicht!
Halt' mich in deinen Armen, wenn einst mein Auge bricht.

Sei du der Arzt der Kranken, und sei der Armen Rath;
Erfülle ihren Mangel mit deiner Lieb' und Gnad'.
Gedenke der Betrübten, ach, lieber Heiland, du!
In ihrem tiefen Kummer gieb ihnen sanfte Ruh'.

Und wache ich am Morgen voll Dankes wieder auf,
Dann segne mich auf's neue zu meinem Tageslauf,
Bis dass mein Leben fließet in's Meer der Ewigkeit,
Und ich dich werde schauen in deiner Herrlichkeit.

WIE VIELE?

DEUTSCHES VOLKSLIED VON WILHELM HEY.

Weisst du, wie viel Sternlein stehen
An dem blauen Himmelszelt?
Weisst du, wie viel Wolken gehen
Weit hin über alle Welt?
Gott der Herr hat sie gezählet,
Dass ihm auch nicht eines fehlet
An der ganzen grossen Zahl—
An der ganzen grossen Zahl.

Weisst du, wie viel Mücklein spielen
In der heissen Sonnenglut?
Wie viel Fischlein auch sich kühlen
In der hellen Wasserflut?
Gott der Herr rief sie mit Namen,
Dass sie all' ins Leben kamen,
Dass sie nun so fröhlich sind—
Dass sie nun so fröhlich sind.

Weisst du, wie viel Menschen frühe
Steh'n aus ihrem Bette auf,
Dass sie ohne Sorg' und Mühe
Fröhlich sind im Tageslauf?
Gott im Himmel hat an allen
Seine Lust, sein Wohlgefallen.
Kennt auch dich und hat dich lieb—
Kennt auch dich und hat dich lieb.

HOW MANY?

TRANSLATION BY H. A. S.

Say, how many stars are glowing,
In the vaulted dome on high?
Say, how many clouds are going
Daily through the troubled sky?
God Almighty knows how many,
Counted all, not missing any
Of the mighty multitude—
Of the mighty multitude.

Say, how many gnats are warming
In the sun's life-giving ray?
Say, how many fishes swarming
In the clear, cool waters play?
God the Lord, each one foreseeing,
Spake and called them into being,
Makes them all so happy now—
Makes them all so happy now.

Say, how many people daily
Waken with the early light,
Free from care, to follow gaily
Each his task from morn till night?
God Almighty gives with pleasure
All they need in boundless measure,
And he knows and loves thee too—
And he knows and loves thee too.

CHARLIE GREEN'S EXPIRIENZ MIT EME SKUNK

BY "MEIK FUCHS." WESTERN GERMAN-AMERICAN DIALECT.

Bischt du schun je geleft worde? Well, ich bin.

Ich hab e lange Weil bei ere alte Witwe gebord't un Hunger gelitte, un bin ihr beimbei so gege die sechzig Dollar schuldig bliewe. Zum Durchbrenne hatt' ich kee Geld, zum Bezahle noch weniger, un ich wusst net wo naus. Do fällt mir ein, dass ich emol gelesse hab: "Es

is net gut for e Mann, wenn er alleen is," un hab die Witwe—leider—geheirat't.

Mei Fraa is net exactly was mer schön sagt; se hot arg warme Hoor un stottert mit de Aage—se squint't, sage mer derheem. Aber sel hot nix mit der Viehzucht zu duh. Die Viehzucht is nämlich juscht nau die Haauptsach bei uns, seit mir uf die Farm hier noch Jackson Coun-

ty (Minnesota) gemuvt sin, specially die Springhinkel. Ich glaab schur, wenn die Gedduld en Mensche in de Himmel bringe kann, denn kann mer kee bessere Situäschen finne wie Hinkeltende. Sel is mei Opinion. Mer kann aach viel lerne do derbei. Die erst Woch hab ich schun ausgefunna, dass die Rusters, wo am mehnte krähe, die wenigste Eier lege, un so an.

Neulich is mir ebbes passirt, wo mir en klier Eidie vun Gemeenheet vun gewisse Mensche gewe hot. Am Mondag Morge sagt mei Alti zu mir: "Charlie!" (Wenn se sel sage duht, heesst's: Jetzt pass uf!) "Charlie," sagt se, "ich glaab unser gelbes Hinkel, wo letscht Johr die siewe gehätscht hot, hot sich wieder e Nescht gestohle unner der Gränerie. Kriech emol nunner un guck!"

Ich wollt net nunner, aber es is net gut for e Mann, wenn er—du verstehst mich! Ich bin halt doch unner die Gränerie gekroche. Mei Nochber, der Greeley, is an der Fenz gestanne un hot mer zugeguckt. "Hello, Charlie," sagt er, "is dei Alti wieder hinnich dir her?"

Sel war schun gemeen vun em, aber noch gar nix geze was er dernoch geduh hot. Ich hab em gar kee Antwort gewe, bin eenfach unner die Gränerie, hab awer nix gefunne wie Spinneweue un Hinkelfedere un—so an!

Grad wollt ich zurück krieche, do seh ich in ere Eck e klee Kätzche, wo mich ganz freundlich angeguckt hot. Aha! denk ich, so e klee Katz is net üwel; mer hen die viele Ratte, sel werd juscht's Richtige sein! Ich also hin un hol die Katz mit der Hand, was se aach ganz ruhig zugelosse hot. Wo ich so langsam wieder unner der Gränerie raus krieche, denk ich uf emol: du musst do im Dunkle uf ebbes Dodes

getrete sein! 's hot nämlich fierfull gestunke, un ich hab gemacht ass ich raus kumm, so quick wie ich konnt.

Drausse steht noch immer der Greeley an der Fenz un guckt erüwer. Ich wollt em juscht sage, was ich for e schön Kätzche gefunne hätt, do ruft der Greeley: "Gud gräsches, Charlie Green, wo hoscht du selle Skunk her?" "Was for e Skunk?" sag ich. "Ei, selle Skunk, wo du in der Hand hoscht," sagt der Greeley.

Ich hatt' schunst vun selle Diere gehört, aber noch nie eens gesehne; wo ich aber sel hör, loss ich's Kätzche los ass ob's brenne dächt. Dem Greeley sei Flint hot in der Fenz-eck gestanne, un der Greeley war net faul un hot dem Skunk's Licht ausgeblöse. Aber nau, was duh? Der Gestank war net zum Stände!

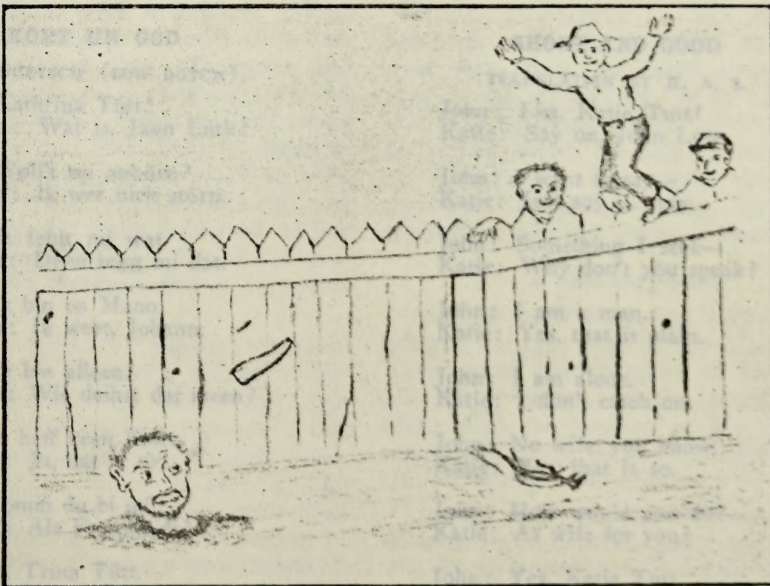
"Greeley," sag ich, "ich weess net, was soll ich anfangen? Ich meen ich hätt gehört oder gelese, mer müsst sich e Weil eingrawe, for selle Gestank los zu kriege. Is sel wohr?"

"Ja," sagt der Greeley, "vergrawe is 's Een-zige, wo so'n Gestank raustreibt. Soll ich e Loch mache?"

"Wie lang muss ich sitze?" frog ich. "Dauert's lang?"

Der Greeley hot emol rumgeguckt un arg gehust't, un sagt denn, "'s dächt blos so e paar Stunn daure. Uewer dem hot's immer lauter gestunke, un ich sag: "Ums Himmels wille grab zu! Ich kann's bal net meh stände."

Die Erd war weech, un der Greeley hot eingrawe so schnell er konnt. Beimbei war's Loch tief genug, un ich setz mich enein. Der Greeley fangt denn gleich an wieder zuzuwerfa. "Halt die Aerm drin, Charlie," sagt er. "An de Aerm is es am schlimmste." Ich Esel hab immer noch nix Böses gedenkt un



THE BOYS AFTER CHARLIE GREEN IN A HOLE

halt die Aerm im Loch. Der Greeley schauelt flink druf zu, un in weniger wie fünf Minute sitz ich bis an de Hals in der Erd.

"Greeley," sag ich, wo er fertig war, "nau musst du mich net verlosse bis die Zeit um is, hörscht du?"

"Well," sagt der Greeley, "ich hab blos e klee Geschäft im Städtle, in ere halbe Stunn bin ich wieder do. So lang kannscht du ruhig sitze." Damit holt er sei Schaufel un geht.

For e Weil war die Situäschen net üwel, aber es is mir doch bal langweilig worde. Wu ich so gege fufzeh Minute sitz, kummt eens vun unsre Ferkel* doher, grad uf mich zu.

"Gehst du weg!" sag ich zu em; aber mehr konnt ich net mache, mei Händ ware jo im Grund. Sel Ferkel hot sich aber wenig an mei Befehl gekehrt, sondern kummt direct uf mich zu un—fangt an, sei Buckel an meiner Nas zu reiwe. "Dunner un Doria, du Mistvieh!" sag ich un schrei, dass mer's schur e paar Meil konnt höre. Sel war aber aach dem Ferkel zu viel, un's hot sich fortgemacht.

Uewer dem seh ich e Heerd Buwe die Rood eruf kumme, grad uf die Lot zu wo ich sitz. An der Fenz bleiwe sie stehe un gucke durch die Bords.

"Guck, George, do is er!" sagt Eener. "Schur enoff e Mann, wo aus em Bodem wachst," sagt en anderer. "Is er lewendig?" sagt wieder eener. "Schmeiss em emol e Stück Holz an de Kopp."

Domit trifft mich so e Lausbengel mit eme gehörige Klotz uf de Kopp, dass ich gemeent hab, die Sterne däte vum Himmel purzle.

"Ihr miserable Lausbuwe, macht dass ihr

fortkummt!" schrei ich. "Ihr Räkels, ihr Skaunderls!" Die Buwe uf un dervun. "Er is lewendig! er is lewendig!" schreie se un laafe noch em Städtel zu.

Nau is mir e Kerosinlamp ufgange: der niederträchtiqe Kerl vun em Greeley hot e Trick mit mir gespielt, un derzu e ganz gemeener Trick.

"Mörder! Mörder!" fang ich an zu rufe. "Mörder! Helft! Feuer!"

Wie e geschmierter Blitz fliegt mei Alti aus em Haus un uf die Lot los. "Wo bischt du, Charlie? Was is de Mätter?"

"Hier bin ich, Fraa, hier, im Bodem!" sag ich.

"Um Gottes wille, Charlie, wie kumscht du dort in de Bodem!" ruft mei Alti.

"Wie kumm ich raus, is die Question," sag ich. "Wie ich nein kumm, will ich dir schon dernoher expleene. Geh, hof e Späd un grab mich raus!"

Mei Fraa is e kuraschirter Kerl, un 's hot net lang gedauert, hot se mich aus em Loch frei gemacht. Uewer dem hatt ich Zeit, ihr die Geschicht mit dem Skunk un dem Greeley zu verzähle.

Wo ich fertig war, sagt mei Alti: "Charlie Green, weescht du was du bischt? Du bischt en alter Esel, sel bischt du! Dei Kleeder hoscht du solla begrawe, un net dich selwer. Aber sel guckt dir juscht gleich! Mach, dass du ins Haus kumscht un dei Kleeder ausduhscht; hörscht du mich?"

Gege mei Alti darf ich nix sage, die hot halt immer Recht! Aber der Greeley soll's zu höre kriege, so schur wie ich leb.

*Young pigs.

KORT UN GOD

PLATTDUETSCH (LOW DUTCH).

Jann: Kathrina Tütt!

Kathrina: Wat is, Jann Lüth?

Jann: Woll't mi anhörn?

Kathrina: Ik wer nich störn.

Jann: Et fehlt mi wat.

Kathrina: Denn segg mi dat.

Jann: Ik bin en Mann.

Kathrina: Ik weet, Johann.

Jann: Ik bin alleen.

Kathrina: Wie deihst dat meen?

Jann: Ik heff keen Fro.

Kathrina: Ja, dat is so!

Jann: Komm du bi mi.

Kathrina: Als Fro mit di?

Jann: Ja, Trina Tütt.

Kathrina: Is god, Jann Lüth.

SHORT AND GOOD

TRANSLATION BY H. A. S.

John: List, Katie Tutt!

Katie: Say on, John Lutt.

John: I want to say—

Katie: Just say it, pray.

John: Something I seek—

Katie: Why don't you speak?

John: I am a man.

Katie: Yes, that is plain.

John: I am alone.

Katie: I don't catch on.

John: No wife, you know.

Katie: Yes, that is so.

John: How would you do?

Katie: As wife for you?

John: Yes, Katie Tutt.

Katie: All right, John Lutt.

EDITORIAL DEPARTMENT

Pennsylvania-German Pensioners.

ACCORDING to the Kutztown Patriot, Pennsylvania heads the United States pension-list, having 98,829 veterans and widows enrolled out of a total of 980,600, or nearly one tenth of the entire number. A study of the names of pensioners in *Alt-Berks* shows a preponderance of German names, for example: Seisdorf, Reinert, Hilbert, Angstadt, Wink, Sauermilch, Humbert, Reidnauer, Lenhart, Greenawalt, Behler, Zettlemoyer, Burkhart, Weidener, Smoyer, Cressly, Schidler, Lyler, Oswald, Shumaker, Heffner, Guinther, Sieger, Erb, Heydt, Hartline, Wessner, Kunkel, Heckman, Eshbach, Clemmer, Wingert, Bauer, Bickel, Unangst, Brumbach, Keller, Seyler, Reeser.

This list is sufficient proof that our people were not lacking in loyalty and patriotism when the Union was in danger. We shall welcome contributions relating to what the Pennsylvania-German "boys" did on the field of battle.

A Thrifty Pennsylvania-German Housewife

An item in a local newspaper brings out these facts about the wife of a farmer owning more than 183 acres and keeping fourteen cows. During 1906 she made 3034 pounds of butter, 6400 cups of cup-cheese and 8000 balls of cottage-cheese, performing all the work in connection therewith, except milking and churning, herself, while doing all of her own housework besides. She is the mother of twelve children and is in excellent health.

Here is in truth, a "worthy woman," whose "price is far above rubies." Society may "mock her useful toil, her homely joys and destiny obscure"; but who is building the statelier eternal mansions, this thrifty housewife and her sisters of the churn, or the fickle butterflies of high life flitting about for a season in the gilded halls of luxury and iniquity? All honor to the honest daughters of toil, wherever they may be found.

Where Capital Is Timid

We clip the following from the Middleburg Post of January 31:

The Eidon Handle Company, of Beaver Springs, is looming up now as one of the most successful, if not the most successful industrial plant of Snyder county. It is running night and day, and they must keep the agents off the road in order to catch up with the orders already on hand. This plant needed and asked for local capital to develop the enterprise, and no one was willing to assist it except the promoters. Now the local people would like to have some stock and can not get it. This is the history of so many Snyder county enterprises. Over a million dollars on deposit in the banks of Snyder county, yet there is no money for new enterprises that start right at their door! When they are proven a success, every person wants stock, but they can not get it then. Why is this?

Who can tell the reason? Is it stupidity, conservatism or rather a well founded distrust caused by our masters of "high finance"?

Poem Wrongly Credited

In our February number we published a dialect poem entitled "*Die siwa Alter vum Mensch*," which was credited to "Hiram Hollerheck." We quoted it from an exchange in which it appeared over that name, but have since learned that it was written by "Solly Hulsbuck" and may be found in the latest edition of his poems under the title "*Vun Kindheit zu Ewigkeit*." We regret the mistake and hope "Solly Hulsbuck's" well earned reputation will not suffer in consequence.

A Headless Article

Another very annoying mistake crept in upon the first page of our March issue. Thro' some inadvertance of the printer and, as it seems, of the proof-reading editor also, the heading of Mr. Kriebel's article on "Early German Pioneers in the United States" was omitted.

On the map of Pennsylvania-German settlements in Ontario, page 103, the letters P. G. stand for Pennsylvania-Germans, P. G. D. for Pennsylvania-German Descendants.

Clippings from Current News

Oldest Iron-Ore Mines in the State

The purchase of the Boyertown iron-ore mines by Charles M. Schwab as a source of supply for the Bethlehem Steel Company has revived interest in the locality where the first iron-ore mined in Pennsylvania was found. Excepting only the famous Cornwall ore-banks in Lebanon county, the orebed underlying Boyertown is the largest in the State. The first iron-furnace in Pennsylvania was established by Thomas Rutter in 1716, on the Manatawny creek, near the present borough of Pottstown. The ore was taken from this deposit and was first carried to the furnace in wicker baskets. Other furnaces followed soon, but their operation was beset with many difficulties. In 1728 a band of Indians attacked the furnaces on the Manatawny, but the workmen drove them off with heavy loss. Mining by sinking shafts was not undertaken until about 1847.

Centennial of First Evangelical Conference

At the latest general conference of the United Evangelical church, held at Cedar Rapids, Ia., it was resolved to celebrate the centennial anniversary of the first conference of the Evangelical Association. This conference was held Nov. 15 and 16, 1807, at the house of Samuel Becker, at Kleinfeltersville, Lebanon county, Pa., and was the only regular conference presided over by Rev. Jacob Albrecht, founder of the denomination. The centennial is to be celebrated at Kleinfeltersville, September 18 and 19, and in all the churches of the denomination October 6.

First Volume of "Corpus" in Sight

After many vexatious delays the Schwenkfelders have reason to hope that the first volume of the *Corpus Schwenkfeldianorum*, the great historical enterprise which has already cost them \$30,000, will be issued from the press in Leipsic before the end of the year. The editors of the work, Dr. Chester D. Hartranft, of Hartford, Conn., and Rev. E. E. S. Johnson, of Philadelphia, have found a rich store of documents that had been suppressed, but throw a flood of light upon the history of the Reformation and the later emigrations to Pennsylvania. The Hartford Theological Seminary, of which Dr. Hartranft was president, is co-operating with the Schwenkfelders in this work, which will comprise at least sixteen large volumes.

Everhart Museum of National History

The plans for the museum of natural history which Dr. Isaiah F. Everhart, physician and scientist, is about to present to the city of Scranton, are completed. The museum is to contain the results of forty years of search in Europe and America, classified as Pennsylvanian birds and quadrupeds, Pennsylvanian

woods and shrubs, seeds of Pennsylvanian plants and copper and silver coins of all countries. Dr. Everhart was born on a Berks county farm January 22, 1840, and has lived in Scranton since 1867. He is a veteran of the Civil War and took part in thirty-three battles.

Marvelous Powers of Memory.

Mrs. Nancy Heeb Endsley, who died recently at Marion, Ind., aged eighty years, was widely known for her memory of names, dates and facts. She could tell the day of the birth, marriage or death of any one within her knowledge for more than sixty years, repeat chapter after chapter from the Bible and recite long extracts of poetry and other literature. She was a granddaughter of Lieutenant George William Wagoner and of Jacob Zinn, who both served six years in the American Revolution. Her father settled in the forest in Lafayette county, Ind., when she was a child. Until her last illness she had never needed a doctor or medicine more than a half dozen times. Eighty-five varieties of plants, flowers and shrubs surrounded her home.

New Novel by John Luther Long

A new novel by John Luther Long will be among the important books of the spring. In his new work Mr. Long has turned from the tragedy of "The Way of the Gods" to comedy, and from Japan to the America of to-day. The story is to be called "The Gulf."

A New Suit Against the Economites

A new suit for the possession of Economy, the home of the Economites, in Beaver county, Pa., was filed recently in the Federal court at Pittsburg by Ada J. Everitt and Louisa R. Tryon, of New Jersey, who name John Duss and Susie C. Duss, the only surviving members of the colony, as defendants. The Economites, Rappists or Harmony Society, are a religious community of celibates, founded in October 1803 by George Rapp, a native of Württemberg. The community became extinct during the past century and several suits have been brought by heirs of former members against Duss for the possession of its valuable lands. However, Duss has managed until now to keep control of the property.

Sale of Autographs and Relics

At a sale of autograph letters and historical documents belonging to James L. Foote, of Slatington, and Joseph J. Hedges, of Philadelphia, held February 22, a letter written by George Washington from Valley Forge, declining to approve the sentence of a court-martial ordered by Lafayette, sold for \$105. Another Washington letter, written while the British occupied Philadelphia, brought \$90. Two of his diaries, for 1795 and 1798, sold for

\$4300. A letter from Thomas Jefferson, written from Monticello June 24, 1826, shortly before his death, brought \$160. A letter from Abraham Lincoln to the Postmaster General, dated April 24, 1861, sold for \$52.50; one from Benjamin Franklin to his brother, written while the former was waiting to sail for London as the representative of Pennsylvania, sold for \$41. Many other autographs and relics changed owners.

OBITUARIES

REV. WILLIAM S. ANDERS, pastor of the Schwenkfelder churches at Worcester, Townmencin and Salford, Montgomery county, died suddenly at Orange City, Fla., Feb. 18. He was born in 1840. He had served his congregations for thirty years and lived at Fairview, near Norristown.

JAMES WEILER, one of the oldest and best known residents of Lehigh county, died February 19 at his home in Lower Macungie. He was born August 30, 1816, in Longswamp,

Berks county, as a son of John and Maria Weiler and received but a meager school education. He conducted a store business at the place where he died since September 5, 1836, most of the time by himself alone. He held many offices of trust, was a delegate to the convention which ratified the nomination of William Henry Harrison at Baltimore in 1840, and famed as a "lightning calculator." A picture and short sketch of him appeared in THE PENNSYLVANIA-GERMAN for July, 1905.

DR. BENJAMIN E. DRY, the oldest Democratic voter in Berks county, died at Reading February 27. He was born in Rockland, Oct. 10, 1819, and belonged to the fifth generation of Johannes Dry, who immigrated in 1754. After being employed as potter, school-teacher and merchant he studied medicine, graduating from the Pennsylvania Medical College in 1857; later he served as register of wills and in the Legislature. Dryville, formerly known as Stony Point, where he kept a store and post-office many years, was named after him.

Chat with Correspondents

Thirsting for History and Genealogy

An esteemed subscriber in Hazleton, Pa., writes as follows in response to our request for frank criticism of our work:

In the first place I take no interest in the biography of prominent Pennsylvania-Germans. . . . I am no hero-worshiper. I would much rather read what the ordinary class of my ancestors have done for my country. History, early history, is what I am thirsting for, and genealogy.

On page 95 of the February number is an able article entitled "Historical Works Too Rare and Dear." As few people can afford to own such books, could not THE PENNSYLVANIA-GERMAN give interesting extracts from such works?

The October number I considered very good. "A Genealogical Trip to Switzerland" was worth the price of the magazine for a year. My ancestors are supposed to be from Switzerland, but I could not find my name in that article.

The November number began an interesting article on the York Riflemen. On page 358 it is stated that Abraham Miller was captain of the company from Northampton county. I wish I could get a full history of that company and the names of the soldiers from Northampton that served in the Revolution. If you can not print this information, could you name a book wherein I could find it?

On page 360, November number, mention is made of the insubordination of the Pennsylvania Line at York under General Wayne. I think I have seen a casual reference to the "Morristown mutiny" of Pennsylvania soldiers. How I should de-

light to read a detailed history of those events!

On page 303, October number, reference is made to an address delivered by Prof. Oscar Kuhns at Reading, October 3, 1894, and published in the Proceedings of the Pennsylvania-German Society, Vol. V, pp. 121-131; also to a monograph by the same author in *Americana Germanica*, Vol. IV, Nos. 3 and 4, pp. 209-341, including an "Alphabetical List of Current Pennsylvania-German Names with both their German and their Anglicized Forms." As few of your subscribers have these books, would it not be possible for you to procure them and print them in THE PENNSYLVANIA-GERMAN from time to time?

Maybe your other readers know all these things, but I know very little of local history. I have studied United States, ancient and mediaeval history, as much as required for graduation from a normal school; but of local history I have nothing, and articles on it are very interesting to me.

G. J. R.

We regret that we are unable at this moment to name a historical work containing the information for which you inquire. We shall, however, keep your questions in mind and hope to find opportunity ere long to learn how to direct you definitely. Mr. W. J. Heller, of Easton, would probably be a good authority for the history of the Northampton soldiers in the Revolution.

As a student of genealogy you will no doubt be interested in the history of the Hartman family as continued in this number. With regard to German family-names Prof. Fuld's carefully prepared essay, also beginning in this number, promises a rich treat.

Rev. P. J. Michael's Chaplaincy and Death

In answer to the criticism made by one of our readers upon the statement contained in Mr. D. N. Schaeffer's biography of his pioneer ancestor, published in our December issue, that both George Schaeffer and his pastor, Rev. Philip Jacob Michael, had served in the Continental army, the latter as chaplain—a criticism which to us then seemed plausible—Mr. Schaeffer wrote us under date of February 19 the letter here quoted:

In your "Chat with Correspondents" in the February number of THE PENNSYLVANIA-GERMAN, a doubt was expressed concerning the correctness of the statement I made in the biography of George Schaeffer, the Pioneer, that Rev. Philip Jacob Michael was a chaplain in the Continental army during the Revolution. This doubt has arisen from the fact that Dr. Dubbs, in the Pennsylvania-German Society's Proceedings, Vol. II, page 223, states that Rev. Philip Jacob Michael died in 1772. That this statement is erroneous clearly appears from the records kept by several of the congregations which he served as pastor. Rev. William A. Helffrich, D.D., in his History of the Longswamp Church, says that, according to the records, Rev. Philip Jacob Michael was pastor of that congregation at three different periods: First, from — to 1753; second, from January 7, 1763, to the close of 1774, and third, from 1780 to the close of his life, which was in 1786. In his History of the Ziegel church, Dr. Helffrich says that the records of this congregation show that Rev. Michael served as their pastor until 1775. He also says that Rev. Michael resigned as pastor of these congregations to enter the Continental army, and that he served in the army between his second and third pastorates at the Longswamp church. This is the best kind of evidence to show that Rev. Philip Jacob Michael died not in 1772, but during his third pastorate in the Longswamp church, which lasted close to the time when Rev. John H. Helffrich, grandfather of Dr. William A. Helffrich, was elected as his successor.

In 1764 Rev. Philip Jacob Michael made application to the Coetus of the Reformed Church to be ordained according to its rules, and in a letter written by the Coetus to the Fathers of Holland, asking permission to ordain him and to receive him as a member of their body, it was stated that he was then forty-eight years of age. While this shows that he was about fifty-nine years of age when the Revolution broke out, it is no reason why he could not have served as chaplain in the army. All able-bodied citizens in Berks county between the ages of eighteen and fifty-three were enrolled for military duty during the Revolutionary War, and toward

the close of the Civil War the Southern Confederacy enrolled her people between the ages of eighteen and sixty years. Ministers in this country at that time were not numerous, and it is not unreasonable to suppose that good and able-bodied ministers at the age of Rev. Philip Jacob Michael were allowed to act as chaplain.

Your statement that Rev. Jacob Michael, given as the chaplain of the first battalion of the Berks county regiment, can not be the Rev. Philip Jacob Michael mentioned by me, is without foundation. Though the first name is omitted, there was only one Rev. Michael who lived in this part of the State at that time. In the list of Continental soldiers given in Vol. 13, page 161, of the Second Series of Pennsylvania Archives, his name is given as Philip Michael. Besides it is a well known fact that it was not an uncommon custom for ministers at that time to omit one of their given names in writing their signatures. For example, Rev. Philip Reinhold Pauli generally signed his name simply Philip Pauli. Rev. Henry William Stoy generally signed his name William Stoy, and Rev. Wilhelm Heinrich Otterbein generally signed his name Wilhelm Otterbein.

In regard to the pioneer Schaeffer, the tradition is very positive among his descendants that both he and Rev. Michael entered the Continental army. He was about forty-six years of age when the Revolution broke out, and the criticism that he was too old to act as a second lieutenant in the German regiment, seems preposterous. Many officers in the Continental army were as old and older than he was at that time. A cursory examination of the officers from Berks county shows that Col. George Nagel, who marched his company from Reading, Pa., to Cambridge, Mass., after the battle of Lexington, was born in 1728. General Nicholas Herkheimer came to America in 1722. Col. Peter Kichlein was born in 1722. Col. Fred. Antes was born in 1730, and Rev. John C. Bucher, who was a chaplain, was born in 1730.

It is unfortunate that the box which contained the private papers of George Schaeffer, the pioneer, was consumed nearly forty years ago, when the house on the old Schaeffer homestead was destroyed by fire. This was a tin box about fourteen inches in length, eight inches in width, and six inches in depth, filled to its full capacity with his private papers, and some of his descendants feel very positive that in this box were his commission and discharge as an officer of the Continental army. The fact that his name appears as a second lieutenant among the list of officers of the German regiment, published in the Second Series of the Pennsylvania Archives, and among the list of Continen-

tal soldiers, taken in connection with the positive tradition in the family coming down through various branches thereof, should not be brushed aside by the simple statement that he was too old to serve in that capacity.

P. S.—Since I wrote the above, I received the enclosed letter from Prof. Hinke, which corroborates the fact concerning Rev. Michael very largely, and there can be no doubt that Dr. Dubbs' statement that Rev. Michael died in 1772 is erroneous.

Prof. William J. Hinke's letter, dated February 18, 1907, reads as follows:

My dear Sir:

In answer to your inquiry let me say that I have examined the Longswamp record repeatedly. It shows that Rev. Philip Jacob Michael served the congregation three times: first from about 1750 to 1754, again from 1762 to 1774. His last baptism in the latter period was on October 23, 1774. He served there a third time, from 1781 to 1785. Rev. John H. Helffrich baptized a child on April 9, 1780. Then there is a break until Jan. 14, 1781, when the chirography of Michael appears again. His hand-writing continues till 1785. On Dec. 25, 1785, there is a change. That baptism was probably administered by Rev. Henry Hertzell.

Rev. William Helffrich agrees entirely with this result, which I took from the church-record. He says, on page 26 of his *Geschichte verschiedener Gemeinden in Lecha und Berks Counties*, Allentown, 1891: "He (J. H. Helffrich) preached there several years, but when matters did not improve he left the congregation again

in 1780, when Michael was received for the third time and continued to serve there till his death."

The statement of Dr. Dubbs, which is quite indefinite, dated "Lynn Twp., Lehigh Co., Pa., ab. 1770" (see Manual, p. 404), must of course be given up in view of the evidence furnished by the Longswamp record.

WM. J. HINKE.

The following second letter from Mr. Schaeffer, dated February 20, furnishes positive evidence of Rev. Philip J. Michael's death in 1786:

In making a search in the Register's office this morning, I discovered the will of Rev. Philip Jacob Michael, which bears the date of May 6, 1786, and was probated on June 17, 1786. The following is a copy of the certificate of probate:

Register's Office, at Reading, in Berks County,
June 17, 1786.

Letters Testamentary in common form under the seal of the said office on the will of Philip Jacob Michael, late of Rockland Township, in Berks County, Minister, deceased, were granted to Paul Grosscup, Esq., sole executor therein named, he being first duly sworn thereto. Inventory to be exhibited on or before the 17th day of July next, and an account when required. The said will on the same day was duly proved by the oath of Henry Hoffman and George Bower, witnesses to the same.

HENRY CHRIST, Register.

The will shows that Rev. Michael was the owner of 94 acres of land, situated partly in Rockland and partly in Longswamp township. He left to survive him a widow and five children: John Michael, Moses Michael, Philip Michael, William Michael and Sara Michael. This proves beyond a doubt that he died between May 6, 1786, and June 17, 1786.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

XVI.

Ancestry of George Mayer and Wife

I desire to know who were the parents of George Mayer and wife Maria Langenecker, who according to my data lived in Londonderry township, Dauphin county, Pa., as late as 1796. Mr. Mayer then removed to Dickinson township, Cumberland county. His remains are buried on his farm, also those of his wife and son Jacob. He was born in 1757 and died in September, 1812; his wife, Maria, was born in 1758 and died in August, 1833.

George Mayer's father was twice married, and had twenty-four children—twenty-three sons and one daughter—by his two wives. The daughter, who was of the first wife, married Henry Heflebour and lived near Newburg, Cumberland county, Pa. George Mayer's father at an early day removed to Morrison's Cove, then in Bedford county, Pa., bought

woodland and built a sawmill. His second wife and children—ten, I think, all boys—went with him. He lived and died there.

George Mayer was in the Continental army. I would like to know in what company and regiment he served, and any facts relating to his progenitors will be greatly appreciated.

MRS. EMMA LINE.

140 North College St.,
Carlisle, Pa.

XVII.

Inquiry About Anna Maria Shunk

We would like to have the genealogy of Anna Maria Shunk, who married George Scholl, a son of Frederic Scholl, an immigrant, who bought a tract of land between the Indian creek and the "Branch" of the Perkiomen. She was born November 21, 1753, and died in November, 1797.

Sellersville, Pa.

MRS. C. D. FRETZ.

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Manager of The Pennsylvania-German on receipt of the publisher's price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

Pennsylvania-German Poems. By Solly Hulsbuck, Bossum-Deich. The Hawthorne Press, Elizabethtown, Pa. 116 pages; 75 cents postpaid.

That "Solly Hulsbuck's" poems, whose first edition was noticed in these pages a few months ago, are meeting with favor is proved by the appearance of this second, revised and improved edition. There is improvement, we think, in the change of title from "Pennsylvania-Dutch" to "Pennsylvania-German." The new volume, though similar in general makeup to the first, has been enlarged by twenty pages, and the table of contents mentions at least four new poems: *Der Deutsch A B C*, *Die Krutzaeif*, *Vun Kindheit zu Ewigkeit*, *Händ in da Säck*. The book also contains seven poems in the German-English dialect, which new arrivals from the fatherland are supposed

to speak in this country. "Solly Hulsbuck" has the gift of humor, and his productions are just the thing to drive away the blues. Our only objection to his work is his queer spelling, but for this he renders a reason. It is unfortunately true that many of our people "have grown away from the original dialect and acquired a diverse pronunciation," and that many are quite unfamiliar with German letters and German sounds. To meet the wants of this class, "Solly Hulsbuck" uses a method of spelling which, though largely phonetic, to us seems absurd.

Constancy. A beautiful home-song of four stanzas written by Harvey M. Miller and set to music by Robert Chapman. Published by Popular Music Publishing Co., 79-81 Fifth Ave. and 59 Dearborn St., Chicago.

Calendar of Pennsylvania History

FEBRUARY, 1907

1. Grand Opera House block in Harrisburg destroyed by fire.
2. Fifteen persons hurt in railroad-accident near Conemaugh.
4. Gov. Stuart appoints Auditing Company of New York to examine Capitol accounts.
- 4, 5. Snowstorm throughout the State.
5. Amendment for survey of 35-foot channel in Delaware river defeated in Congress.—Dr. William C. Pickett, neurologist, dies at Alden.
6. Gov. Stuart cautions Legislature to go slow in creating new salaried officers.—Big fire on Tremont street, Philadelphia.
7. Breaker of Delaware & Hudson Coal Co. at Parsons burnt; 1200 men idle.
8. Gov. Stuart appoints James A. Stranahan and James B. Scarlet to conduct Capitol investigation with joint legislative committee.—Seven miners suffocated by fire in a colliery at Wanamie.—Fire destroys John Wanamaker's country home, Lindenhurst, at Jenkintown.
11. Father and four children perish in burning house at Allentown.
12. Fourth annual meeting of State Association of School Superintendents at Harrisburg.—Directors of Ursinus Theological Seminary of Philadelphia resolve to combine with Heidelberg Seminary at Tiffin, Ohio.
13. Senator Penrose renews attempt to secure the survey of 35-foot channel in Delaware.
14. The Dunsmore bill, fixing two cents as maximum railroad fare, passes the House finally. Both Houses adjourn to Feb. 25.
15. Federal court at Pittsburg decides case involving valuable coal-lands near Scranton in favor of claimants.—23 members of Black Hand held in Luzerne county jail on criminal charges.—Major George Shorkley, Civil war veteran, of Lewisburg, dies at Hawthorn, Fla.
17. Great fire in Allegheny City.
18. Mayor Weaver, of Philadelphia, signs ordinance for survey of 35-foot channel in Delaware.—H. C. Frick Coke Company increases wages for 21,000 men.
19. John E. Reyburn, Rep., elected mayor of Philadelphia.—Women advocates of kindergarten-extension defeated in Altoona. Pottsville annexes borough of Yorkville.
22. Beginning work on new Parkway in Philadelphia.—University Day at U. of Pa.
- 21-24. State convention of Y. M. C. A. at Allentown.
24. Snowstorm in eastern part of State.—James W. McClure, oldest engineer of Penna. R. R. Co., dies in Philadelphia.
25. Fire in business section of Pittsburg.
26. Amendment for 35-foot survey of Delaware river stricken off River and Harbor Bill.
27. State Bankers' Association meets in Philadelphia.—East Penna. conference of U. E. Church in Tamaqua.
28. East Penna. conference of Evangelical Association in Perkasio.—House repeals Grady-Salus "press muzzler."—B. & O. train wrecked near Connellsville; two dead.

The Pennsylvania-German

A POPULAR MAGAZINE OF
BIOGRAPHY, HISTORY, GENEALOGY,
FOLKLORE, LITERATURE, ETC.



LEADING ARTICLES

A QUINTET OF NOTABLE PENNSYLVANIANS Who Were
Champions of the Common-School System (Illustrated)

HOW EASTER IS OBSERVED IN GERMANY

THE GERMANS IN NOVA SCOTIA, Continued

A SHORT HISTORY OF SELINGSGROVE (Illustrated), Part
First

WHERE WERE GENERAL LEE'S HEADQUARTERS AT GETTYSBURG? (Illustrated)

GERMAN SURNAMES: Their Origin, Changes and Signi-
fication. Part Second

PROF. SAMUEL C. SCHMUCKER, A.M., PH.D., Teacher
and Writer (Sketch with Portrait)

MYLES LORING: A Tale of the Tulpehocken (Illustrated
Serial Story); Chapters VI and VII

LITERARY GEMS, EDITORIAL COMMENT, NEWS CLIPPINGS,
OUR RE-CALENDAR OF PENNSYLVANIA, ETC., ETC.

THE TALE OF THE TULPEHOCKEN, Continued on next page.

The Pennsylvania-German

MAY, 1907

TABLE OF CONTENTS

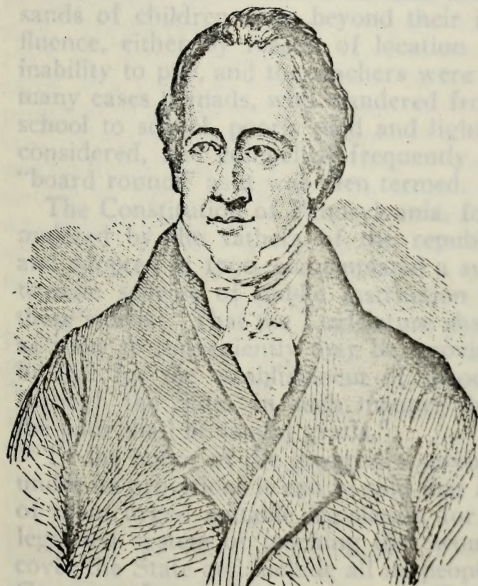
	PAGE
Frontispiece—Four Pennsylvania-German Champions of the Public School	194
A Quintet of Notable Pennsylvanians Who Were Valiant and Successful Champions of the Common School System—By J. O. K. Robarts	195
How Easter is Observed in Germany—By Elisabeth Kadelbach	199
The Germans in Nova Scotia—By Rev. J. A. Scheffer, A.M. (Continued)	201
A Short History of Selinsgrove—By Rev. G. W. Genszler	204
Where were General Lee's Headquarters at Gettysburg?—By Henry S. Moyer	210
Lines on a Head of Cabbage—By Ethan Allen Weaver	214
Roses—Rosen	215
German Surnames: Their Origin, Changes and Signification—By Leonhard Felix Fuld, M.A., LL.M.	216
Association of German Writers in America	219
Prof. Samuel C. Schmucker, A.M., Ph.D., Teacher and Writer—By Charles A. Wagner	220
The Home: In Favor of the Old-Fashioned Flowers	222
Myles Loring: A Tale of the Tulpehocken—By Rev. Alden W. Quimby (Continued)	223
My Shadow—From the German of Emmy von Dincklage	231
LITERARY GEMS:	
Der alt Scharnschtee—By Henry Meyer	232
Was em häppena kann, wann mer Oier finnt	233
Vocation—A Selection from Geo. K. Delong's "Pathos of Song"	234
Der Wipperwill	234
EDITORIAL DEPARTMENT:	
Clippings from Current News	235
Chat with Correspondents	238
Genealogical Notes and Queries	238
Our Book-Table	239
Calendar of Pennsylvania History, March, 1907	240



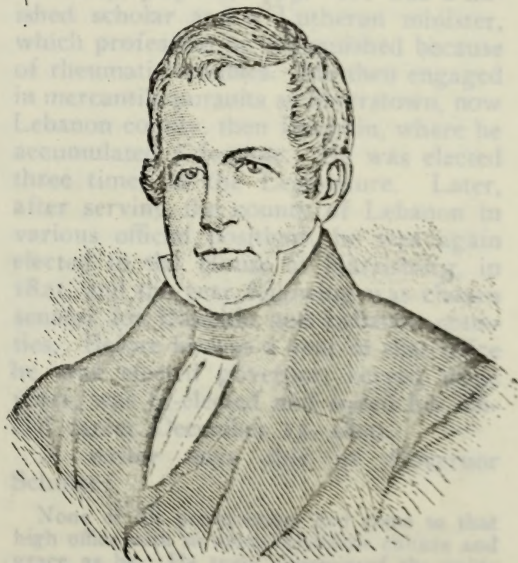
JOSEPH HIESTER,
Governor of Pennsylvania, 1820-'23



GEORGE WOLF,
Governor of Pennsylvania, 1829-'35.



JOHN ANDREW SCHULZE,
Governor of Pennsylvania, 1823-'29



JOSEPH RITNER,
Governor of Pennsylvania, 1835-'39

FOUR PENNSYLVANIA-GERMAN CHAMPIONS OF THE PUBLIC SCHOOL

Above all, it appears to be an imperative duty of the State to encourage and support a

public education.

The Pennsylvania-German

Vol. VIII

MAY, 1907

No. 5

A Quintet of Notable Pennsylvanians

Who were Valiant and Successful Champions of the Common-School System

BY J. O. K. ROBERTS, EDITOR OF THE "PHOENIXVILLE MESSENGER."

PRIOR to the year 1834 there was no organized system for educating all the people of the Keystone State. There were common schools, to be sure, and common-school teachers, but the schools existed precariously and the teachers were without legal license. The schoolhouses were located so that thousands of children were beyond their influence, either by reason of location or inability to pay, and the teachers were in many cases nomads, who wandered from school to school, poorly paid and lightly considered, and compelled frequently to "board round," as it was then termed.

The Constitution of Pennsylvania, formulated by the fathers of the republic and adopted in 1790, contemplated a systematic scheme of public instruction in these words: "That the Legislature shall, as soon as conveniently may be, provide by law for the establishment of schools through the State, in such manner that the poor shall be taught gratis."

To the honor of the governors serving under its provisions it can be said that all of them urged suitable legislation for a legalized system of teaching that would cover the State and include all its people. Governor Joseph Hiester, born in Berks county, township of Bern, the eighteenth of November, 1752, occupied the gubernatorial chair three years prior to December 16, 1823, and in one of his messages had this to say on the subject of public education:

Above all, it appears to be an imperative duty of the State to introduce and support a

liberal system of education, connected with some general religious instruction.

John Andrew Schulze, grandson of the famous Lutheran minister, Henry Melchior Muhlenberg, who built the old Trappe church, still standing, succeeded Joseph Hiester as governor. He also was born in Berks county, Tulpehocken township, July 19, 1775. He was a finished scholar and a Lutheran minister, which profession he relinquished because of rheumatic troubles. He then engaged in mercantile pursuits at Myerstown, now Lebanon county, then Dauphin, where he accumulated a fortune. He was elected three times to the Legislature. Later, after serving the county of Lebanon in various official positions, he was again elected to the House at Harrisburg, in 1821, and the year following was chosen senator for Dauphin and Lebanon counties. Before he was a year in that office he was elected governor, served three years, was re-elected and ended his official career December 15, 1829.

A writer says this of Governor Schulze:

None of his predecessors had come to that high office with so much scholastic culture and grace as he. He truly appreciated the value of education and, as he looked over the broad face of the Commonwealth, and saw a vast and rapidly increasing population without adequate means of school instruction, his heart was moved and his sympathies were aroused in their behalf. He knew the will of the founders of this Commonwealth in this regard; he knew the provisions of the organic law, and he was unwilling to rest satisfied so long as the intentions of the founders remained unfulfilled.

Governor Schulze's messages are insistent with urgent appeals for legislation which should secure the privileges of elementary education to all. In that of 1827 he says:

Among the injunctions of the Constitution there is none more interesting than that which enjoins it as a duty on the Legislature to provide for the education of the poor throughout the Commonwealth.

In his message of 1828 he again reverted to the cause of education for the people, saying in part:

I cannot forbear again calling your attention to the subject of public education. To devise means for the establishment of a fund and the adoption of a plan, by which the blessings of the more necessary branches of education shall be conferred upon every family within our borders, would be every way worthy the Legislature of Pennsylvania.

This great and good man died at Lancaster, November 18, 1852.

George Wolf, seventh governor of Pennsylvania, was born in Allen township, Northampton county, August 12, 1777, of German paternity. He was educated in a classical school, later became principal of an academy and then studied law. President Jefferson appointed him postmaster of Easton, and in 1814 he was elected to the Legislature. In 1824 he was sent to Congress, and succeeded himself twice. In 1829 he was elected governor and re-elected three years later.

It would seem that the advocates of popular and systematized education pinned their faith to Governor Wolf for the accomplishment of that desideratum. His sterling integrity, sound judgment and strong natural common sense, qualities he was known to possess in marked degree, coupled with his advocacy of a public-school system, encouraged the friends of that idea to action and rallied them to his support.

In a speech made at West Chester, Chester county, pending the election of Governor Wolf, James Buchanan, subsequently President of these United States, made this deliverance:

• If ever the passion of envy could be excused in a man ambitious of true glory, he might almost be justified in envying the fame of that favored individual, whoever he may be, whom Providence intends to make the instrument

of establishing common schools throughout this Commonwealth. His task will be arduous. He will have many difficulties to encounter, many prejudices to overcome; but his fame will exceed even that of the great Clinton, the creator and builder of the Erie canal, in the same proportion that mind is superior to matter. Whilst the one has erected a frail memorial which, like everything human, must decay and perish, the other will construct a monument which shall flourish in immortal youth and endure whilst the human soul shall continue to exist. "Ages yet unborn and nations yet behind shall bless his memory."

To George Wolf, governor, under Providence that great honor was accorded. The education of all the people was his battle-cry, and he made it the leading concern of his administration. In his message to the Legislature, December 8, 1830, after citing the fact that every governor from 1790 had advocated a popular school-law in vain, realizing the magnitude of the proposition and the difficulties to be overcome, he boldly announced that his auditors, as legislators and the guardians of the integrity of invaluable civil institutions, could have no measure presented for their consideration more worthy of a virtuous and determined effort to overcome every obstacle that shall present itself in opposition to the accomplishment of an achievement so truly laudable. He said:

Among the principal adversaries of the measure are prejudice, avarice, ignorance and error. If knowledge is power, and I believe the truth of this maxim is no longer questioned, it must be conceded that a well educated people will possess a moral and physical energy far exceeding that to which an ignorant and illiterate people can attain. It is asserted in documentary form that, out of four hundred thousand children in this State between the ages of five and fifteen, more than two hundred and fifty thousand of those capable of receiving instruction were not within a school during last year.

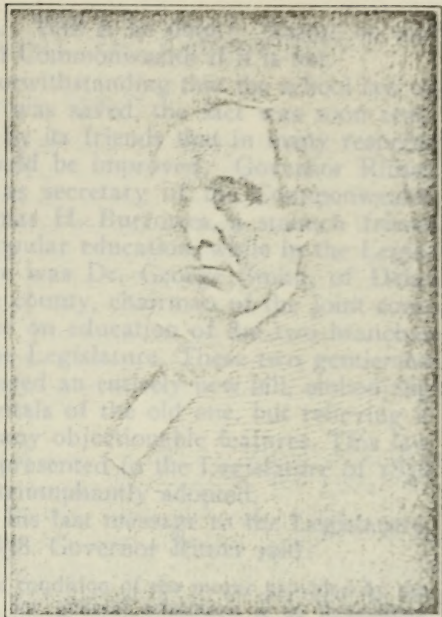
Responsive to the governor's efforts the Legislature arranged for a fund for a common-school system to be secured by taxation, and in the session of 1834 with practical unanimity a common-school law was passed and approved by Governor Wolf. The governor was a candidate for a third term, but was defeated by Joseph Ritner, the anti-Masonic candidate. He died suddenly in the vigor of manhood, March 11, 1840, in his sixty-

third year. The school-children of Easton erected a beautiful cut-stone memorial gate in that city to his memory, who truly can be termed the father of our public-school system.

Joseph Ritner, the eighth and last governor under the Constitution of 1790, was born in Berks county March 25, 1780. The only school education he had was six months at the age of six years. When sixteen years old he went to Cumberland county and worked on a farm. From there he moved to Westmoreland county with a young wife and farmed for himself. He was a close student, however, who read much and retained it. At the age of thirty he was elected to the Legislature from Washington county and served six terms. He was elected speaker of that body. In 1829 he ran for governor against George Wolf, also in 1832, and was defeated both times. On the anti-Masonic issue he was nominated in 1835 a third time against his old antagonist, who was a Free Mason and whom he defeated.

While to Governor Wolf belongs the honor of establishing our common-school system, to Governor Ritner must be accorded the credit of its preservation. The law passed in 1834 was bitterly opposed by the people when they considered its scope and provisions, the result being that the Legislature of 1835 was elected pledged to its annulment. A proposition submitted to the Senate for its abolition and the substitution of the act of 1809, which provided for the education of the poor gratis, was agreed to with but slight opposition.

It came up in the House with every prospect of having the same fate, but there it encountered the eloquence and power of Thaddeus Stevens, the great Commoner, then a member of the House for Lancaster county. His speech on that occasion, delivered at the age of forty-three, was the Waterloo of the opponents of free education, the high-water mark of the invasion of ignorance and stupidity, which then received its final quietus. Never perhaps in this nation was a speech more timely or more far-reaching in its effects. It was equal to the theses of



Courtesy of Lancaster County Historical Society.

HON. THADDEUS STEVENS

Luther nailed to the church-door at Wittenberg: it was a shot that reverberated around the world. It is a classic that should hang in a golden frame in every schoolroom in Pennsylvania. Partly Mr. Stevens said:

Why shall Pennsylvania now repudiate a system that is calculated to elevate her to that rank in the intellectual which by the blessings of Providence she holds in the material world, the keystone of the arch, the very first among her equals? I am aware, sir, how difficult it is for the great mass of the people who have never seen this system in operation, to understand its advantages; but is it not wise to let it go into full operation and learn its results from experience? Then if it proves worthless or burdensome, how easy to repeal it! The barbarous and disgraceful cry we hear abroad in some parts of the land, that learning makes men and women worse, that education makes rogues, should find no echo in these halls. Why shall Pennsylvania now repudiate a system of such inestimable value? Old habits and prejudices are hard to be removed from the mind. Every new improvement which has been gradually leading men from the savage state through the civilized up to the highly cultivated state, has required the strenuous and oft-time perilous exertions of the wise and good.

I have seen the chief magistrate of the Commonwealth, Mr. Wolf, violently assailed

as the projector and father of this law. I am not the eulogist of that gentleman, but he deserves the undying gratitude of the people for the stern, untiring zeal which he has manifested in favor of common schools. I trust the people of this State will not be called upon to choose between a supporter and an opposer of free schools. But if it should come to that; if that should become the turning-point on which we are to cast our suffrages; if the opponent of education were my most intimate friend, personal and political, and the free-school candidate my most obnoxious enemy, I should deem it my duty as a patriot, in that moment of our intellectual crisis, to forget all other considerations and place myself unhesitatingly and cordially in the ranks of him whose banner streams in light.

Cast your votes, gentlemen, that the blessings of education shall be conferred on every son of Pennsylvania—shall be carried home to the poorest child of the poorest inhabitant of the meanest hut on your mountains, so that even he may be prepared to act well his part in this land of freedom, and lay on earth a broad and solid foundation for that enduring knowledge which goes on increasing through a continuous eternity.

This eloquent appeal from the brain and lips of Thaddeus Stevens saved the common-school system of Pennsylvania.

In this connection I refer with pleasure to the fact, that the late Elijah F. Penny-packer, of Schuylkill township, Chester county, was a member of the Legislature during the years 1831-5 and an earnest and efficient supporter of Mr. Stevens in the movement for common schools.

Thaddeus Stevens was elected to Congress from Lancaster county in 1848 and served until 1868, when he died. During the trying days of the Rebellion he was the master mind of the House. His remains were taken to Lancaster and buried in Schreiner's cemetery, with these words bespeaking the character of the man upon his tombstone:

I repose in this quiet and secluded spot, not for any preference for solitude; but finding other cemeteries limited by charter-rules as to race, I have chosen it that I might be enabled to illustrate in death the principle I have advocated through a long life—Equality of Man before his Creator.

It is to the memory of this man that the schools of Pennsylvania are asked to contribute \$100,000 to be added to \$75,000 devised by him for the establishment in the city of Lancaster of a manual training school for poor Pennsylvania

boys. Will it be done? Shame on our great Commonwealth if it is not.

Notwithstanding that the school law of 1834 was saved, the fact was soon realized by its friends that in many respects it could be improved. Governor Ritner had as secretary of the Commonwealth Thomas H. Burrowes, a staunch friend of popular education, while in the Legislature was Dr. George Smith, of Delaware county, chairman of the joint committee on education of the two branches of the Legislature. These two gentlemen prepared an entirely new bill, embodying the vitals of the old one, but relieving it of many objectionable features. This law was presented to the Legislature of 1836 and triumphantly adopted.

In his last message to the Legislature, in 1838, Governor Ritner said:

The condition of the means provided by the State for general education is so flourishing that little is required of the present Legislature. Within three years the permanent State appropriation has been increased from \$73,000 annually to \$400,000. Instead of 762 common schools in operation at the end of 1835, she now has 5,000 common schools, 38 academies and 7 female seminaries in active and permanent operation.

Not only was Governor Ritner a pronounced friend of popular education, but he was also an avowed enemy to Southern slavery. His forcible delivery on this matter in his message of 1836, arrested the attention of the Quaker poet Whittier, who wrote a forceful poem in praise of the Pennsylvania governor.

Governor Ritner, who never used tobacco or spirituous liquors in any form, died October 16, 1869, in the ninetieth year of his age, the longest-lived man who ever occupied the gubernatorial chair of Pennsylvania.

It must not be lost sight of that the four governors we have had under consideration in connection with the Pennsylvania common-school system were all of German extraction, and that three of them were born in Berks county, the other in Northampton. The fifth member of the quintet was a Vermonter by birth, who early in life became an adopted son of the German county of Lancaster.

How Easter is Observed in Germany

BY ELISABETH KADELBACH, BERLIN.

NOTE.—The writer of this interesting, though unfortunately belated article is a daughter of Pastor Oswald Kadelbach, who, in 1846, published Notes on the History of the Schwenkfelders, which were afterwards elaborated and republished as an octavo volume of 250 pages in 1860. Miss Kadelbach came to the United States in 1886 as a student, and while here taught German, French and music to private classes, in the public schools of Buffalo, N. Y., and in the Smead School of Toledo, O. In 1888 the publisher of this magazine had the pleasure of entertaining her at his home. Later she returned to Germany, and she is now engaged in schoolwork in Berlin.—Ed.

Ostern, Ostern, Frühlingswehen!
Ostern, Ostern, Auferstehen
Aus der tiefen Grabesnacht!
Blumen sollen fröhlich blühen,
Herzen sollen heimlich glühen,
Denn der Heiland ist erwacht.*

THUS sang one of our poets of liberty, Max von Schenkendorf. Thus it is to-day, even as it was hundreds of years ago: to us Germans Eastertide is a festival of joy, both for its religious significance and for being a reminder of the delights of reawakening nature.

The roots of the Easter festival, like those of Christmas, reach back to the times of German paganism. Its very name is similar to that of Ostara, the ancient German goddess of light and spring, who gave seeds and young plants to mankind and prospered their industry in forest and field. Her festival was celebrated by our German forefathers at the beginning of spring, about the same time as that of Thor, another of their favorite gods. To this day many names of mountains and villages prove how wide-spread was the cult of Ostara. As an instance let me mention the Osterberg near Hildesheim, in the vicinity of which is the town of Himmeltür.

Another illustration of the fact that the early Christian missionaries among the

Germans had to allow heathenish and Christian customs to stand side by side is found in our German and English names of the days of the week. For example, the day of Baldur, the latest and most perfect creation of all old German deities, was called Sunday, day of the sun. The missionaries retained the name because Christ, who is the greater Sun for all ages to come, had risen on that day.

If it was not Ostara, whose name was given to the Easter-feast, the name may be derived from the old saying: "*Von Osten her kam uns das Licht*"—"From the East the light came to us." Originally this was applied only to the natural sun in the sky, or the deity which personified the sun; but when Christianity was introduced Jesus became the light and the life-giving sun for our pagan ancestors also. The space allotted me will hardly admit further instances to show how happily the deeply significant mythology of the ancient Germans has brought home and made natural to mankind the symbolism of the Christian festivals.

Good Friday, now the greatest holiday of our Protestant church, with all its sorrow and thoughts of death, is only forty-eight hours distant from the day of joy, the resurrection-day. None of us shall ever forget the almost unspeakable solemnity with which our dear father used to conduct the services on Good Friday. Pulpit and chancel were draped in black. Father would read the close of the passion-story from the nineteenth chapter of St. John, and when he came to the words: "It is finished: and he bowed his head and gave up his spirit," the church-doors were opened softly, and the slowly tolling bells resounded mournfully, while the congregation, with bowed heads silently repeating the Lord's prayer, stood wrapt in thought of the dying-hour of Jesus. How wondrously fair it was then, when on looking up their eyes were greeted by a ray of the springtime sun or they felt the soft breath of returning

*These lines may be thus translated:
Easter, Easter, spring is waking!
Easter, Easter, light is breaking
From the grave's dark, dismal prison!
Flowers shall be gladly blowing,
Hearts in secret shall be glowing,
For the Savior is arisen.

spring blowing in upon them from without! Then every heart would joyfully exclaim: "*Auf Leid folgt Freud*,"* Good Friday will soon be followed by Easter-day! Christ has taken away all the power of death, and as God teaches us by nature each returning year that all decay has its rising again, so man need not fear to pass away into nothing, but God and Christ himself have promised him the continuance of life."

The deeper those festivals have entered the soul-life of our people, the more tradition and legend have spun their delicate web around them, and Superstition, "Wonder's dearest child," maintains even here her old-established right. It is a very ancient belief that water moved from east to west on Good Friday has a very peculiar healing power, when dipped before sunrise, without whispering a word in going or coming. Such water is said to have the power of healing skin-diseases and weak eyes, of warding off severe contagious disease and of keeping fresh and pure thro'out the year. As the sun was rising, the water was drunk or used for washing, or for cooking the food on Easterday. Quite young persons usually fetch this "still water" for their parents or grandparents or some sick loved ones. Thus this relic of pagan or possibly early Christian superstition also contains a spark of Christ's most beautiful doctrine of lovingly caring for others. This custom may still be seen in many towns and villages of the fatherland.

On the day previous, "Green Thursday," honey is eaten in almost every house, it being nature's symbol of successful industry and rich prosperity. In many localities and homes Easter-eggs are hidden on this day already. Thursday, Thor's day, was specially dear and important to the ancient Germans, being consecrated to one of their highest and best loved deities. Thor was god of war as well as of the weather and the patron of agriculture. As the egg was the symbol of all young life, the thought lay near that Thor would be specially honored and delighted with mutual gifts of eggs. His sacred color was red; consequently many

eggs were dyed red, or else yellow, in honor of Ostara, whose favorite color was that of the ripe ears of corn. Gradually other tints were used for this purpose; these then represented the splendor of colors which Thor and Wodan offered to mankind in countless, many-hued flowers.

During the latest decades, however, Easter-Sunday has been gaining in favor as "egg-day." In the Kaiser's castle as in many of the meanest hovels Easter-eggs are hidden for little and larger folk, sometimes in the house and sometimes in the garden outside. Often they are simply dyed chicken's eggs, or eggs made from soap, marchpane or chocolate; but the finding of every one is greeted with shouts of joy. The underlying thought in the German soul-life, whether we refer it to Christian or far-off pagan customs, still remains the same: to show love, to cause pleasure.

Another beautiful custom, "the burning of the Easter-light," is rapidly disappearing. In a very few places lights are still kept burning all night, to welcome "Christ returning in resplendent light." In olden times many cities and towns were lighted all night until sunrise with great wax-tapers, torches and lamps. "Easter-fires" used to be lighted until the middle of the last century. The custom of burning "the wandering Jew" or "Judas Iscariot" is also falling into disuse. These were puppets of straw or hay that were cast into big fires amid the exulting shouts of the village-youth and whose burning was attended with every demonstration of joy.

The *Fastenbretzel*, however, is still eaten in many parts of Germany. With deference to the Lenten season the dough is made of flour, water and salt alone, but being an ancient heathen symbol the *Bretzel* has retained its ancient form of two wheels, one within the other. These wheels were symbolic of Thor or Donar.

On Good Friday and Easter-Sunday the churches are usually filled to the last place, and deep, reverential devotion is seen everywhere. As the morning-hours belong to the church, the deepest, innermost religious life, so the German family of to-day rejoices with all its heart when

*"Joy follows grief."

the Easter-sun shines bright in the afternoon also, when old and young, small and large folk, can stroll out into the woods, there to hear and see in God's own temple, in tree and shrub, in field and meadow, the resurrection-sermon which our heavenly Father offers to all his children who have ears to hear and eyes to see his wonders. This is the beauty of German church-festivals, that they are always family-festivals as well, the remembrance of which accompanies one all thro' life.

Hence, no doubt, has arisen the custom of celebrating Christmas, Easter and Whitsuntide on two days. On the first of these days, Sunday, everything is conducted with special solemnity. The churches are decorated more richly than usual with flowers and lights, the choir

sings special hymns and everything is marked by a strongly religious spirit. On the second Easterday, Monday, everything is as on ordinary Sundays, and the services are simpler. Business-places and banks, however, are closed on both days, and the different members of the family have another day to devote to each other.

Therefore the Eastertide, as a church and family festival, with its reminders of a hoary antiquity, is dear to every thinking and feeling heart. And if we Germans come into a foreign country, where we find many a home custom still observed—as, to cite one instance of many, the hiding of Easter-eggs in America—we are filled with a warm home-feeling and a hearty joy, to see German sentiment flourishing abroad and making a home for us there.

The Germans in Nova Scotia

BY REV. J. A. SCHEFFER, M.A., ALLENTOWN, PA.

(Continued.)

Lunenburg, the Second Colony.

THE second settlement authorized by the British government in Nova Scotia was Lunenburg. A number of these German colonists had come from Lüneburg in the kingdom of Hanover and it was named in honor of the dukedom of their nativity, especially as the sovereign of England was of the royal house of Hanover. Lunenburg harbor is forty-five miles southwest from Halifax by sea and seventy by land. The first record of this locality by the French was in 1630, and again in a grant of land made in 1656 by Oliver Cromwell to Charles La Tour. In the year 1745 only eight French people were living in that vicinity, one of whom was a pilot for vessels skirting that dangerous coast. The natives, the Micmac Indians, had departed from this part of Nova Scotia and let these Frenchmen dwell in peace.

It was finally resolved by his Majesty's Council at Halifax, May 10, 1753, to send a number of the immigrants that had arrived there during the previous two or three years and form a settlement in the locality now known as the

shire-town of Lunenburg county, N. S. Colonel Lawrence was commissioned to convoy the colonists, who were on fifteen small transport vessels, to Lunenburg harbor with two sloops of war. Including four hundred and fifty armed men, or militia and regular troops, the total number that arrived at the place of settlement June 7, 1753, was fourteen hundred and fifty-three. Before disembarking scouts went ashore to learn if there were Indians lurking in the dense forests of that section. There being no indications of any near, the settlers landed.

Then began the work of cutting down the trees and making a road from the shore to the highest hill, from which the harbor and the ships entering it could be seen. Next a large blockhouse or wooden fort was built on said hill, into which all could flee from attacks by the Indians. It has the name of Blockhouse Hill to this day. After this the pine, spruce, hemlock and other trees were cut away, and the ground cleared on which the huts, bark-cabins and log-houses were to be erected. Every head

of a family was granted a town-lot, on which to build, and thirty acres, at a short distance from the fortified town, for cultivation. In addition to these they could select three hundred acres at a greater distance from town for woodland, pasture and later for cultivation. Each family was also furnished by the government with part of the food until crops could be raised, and with 700 feet of boards and 500 bricks for building purposes.

For the better defense of the settlers against wild beasts and savage Indians a palisade or fence of sharpened stakes was made across the neck of the peninsula on which the town-plot was. During a number of years all the people were required to live within said enclosure for safety. Several miles farther out or from near the mouth of the La Have river to near the head of Mahone Bay, a distance of over fifteen miles, a line of eight blockhouses were built and

one on an island out from the mouth of the aforementioned bay and off Lunenburg harbor. All this had to be done so as to better protect themselves from their foes in those times.

It is stated that within a year of their landing these people erected three hundred and sixty cabins and houses and that five saw-mills were cutting lumber. This indicates what an industrious class of emigrants they were. They were diligent to provide food for themselves and habitable homes amid their ocean and forest surroundings. However there were much suffering and many deaths in the colony. Much of this was owing to insufficient food and clothing, poor dwellings and a cold climate. It will hardly be believed at this day that, within a year after their going on those inhospitable shores, fevers, small-pox, other diseases and the treacherous Indians brought 1089 of those 1453 settlers to an untimely grave.

Germans in the Majority—Their Schools, Churches, Pastors, etc.

Though some of these settlers were from Holland and Switzerland, some from Alsace and Lorraine, some Protestant French people, a few Scotch and English, the most of them were from countries then known as German. Later a few other nationalities arrived. Andreas Jung in his manuscript history, writing about 1760 of the school and church privileges of the several languages, states that the Germans numbered 250 and the French 50 families. We have no record of the number of other nationalities and can only judge the proportion from their names.

Nor is there any record of the numbers of any one of the religious denominations represented in this colony. There were, however, in this second settlement by the British government in Nova Scotia, adherents of the Church of England, Lutherans, German and Dutch Reformed.

The German settlers in Lunenburg not only endeavored to provide for bodily and temporal needs, but also for the mental and religious instruction of their children, as also for their own edification and growth in grace, and their eter-

nal welfare. The well taught and devout German sets a higher value on the salvation of the soul than on food and raiment for the body. These people tried for years to secure a teacher that could instruct their children in the language of the parents and a minister that could preach to them in a tongue that parents and children understood. This indicates that in their minds and hearts an intelligent, living faith held the first place.

Not till 1760 did these people succeed in getting a German school-teacher. The few ruling Englishmen tried in every conceivable way to get all the settlers to conform to the Church of England. Many of the French and Swiss, and perhaps a few of the Germans, to secure civil offices, did go into the Established or State Church, and were granted a teacher and minister. But a majority of the Germans refused to sell their birthright for a sop. Hence the authorities endeavored to prevent them from securing either a German teacher or pastor. By honest perseverance, however, they in time obtained both. The German teacher soon had a large number of children to instruct. The parents

paid the teacher for instruction in secular branches as well as in religious knowledge. But the colonial and Episcopal authorities ruled that the instruction must be in the English language. As the parents could not understand English, they insisted on having their children taught in German also, a language both could understand. This was reasonable and finally had to be granted. Thus, after overcoming many difficulties, these German colonists had their own parochial school and faithful teachers, a hundred years before free schools existed in Nova Scotia.

Soon after settling in Lunenburg the Germans put forth efforts to secure a pastor and after trying in vain, they began in 1765 to build a church of their own. This work was also hindered by those who were attempting to make proselytes of them. Two years later the "Society for Promoting the Knowledge of Christ in Foreign Parts" sent a Rev. Bryzelius to Lunenburg. He could preach in the English, French, German and Swedish languages. He conducted the first German services and administered communion according to Lutheran doctrines and usages. He instructed the children of Lutheran and Reformed parents for confirmation and the Lord's Supper, according to the forms and teachings of the Church of England. This proselyting scheme caused difficulties and divisions in 1768. These German people would not betray and sacrifice their clear convictions and true faith for the sake of convenience nor in the interest of conformity or a union without unity.

Therefore, they renewed their efforts to secure a faithful pastor of their own. After erecting a church and waiting nearly twenty years the Lutherans were successful in getting a pastor of their own faith. Rev. Friederich Schultz arrived in Lunenburg in 1772, in compliance to a call from the congregation, which increased in membership and influence under his leadership. In April, 1773, the erection of a parsonage was begun, which was the home for ministers' families till 1883, when it was removed to another lot to make room for

a larger one. Rev. F. Schultz had previously been a Lutheran pastor in eastern Pennsylvania.

In 1771 Mr. Lorenz Conradt had been sent to New York and Philadelphia with a call to secure a Lutheran pastor and Mr. Kaulbach was delegated to do the same for the Reformed people in Lunenburg, N. S., the next year. They also secured a pastor, organized a congregation and later built a church in that town and at Chester, N. S.

A number of the same editions of German books in possession of the early settlers in Pennsylvania and the other original provinces were also found in the homes of these Nova Scotia pioneers. The one to occupy the first place was the Bible in German. Then followed German hymn-books, Luther's Catechism, Hübner's *Biblische Historien*, Stark's *Handbuch*, Arndt's *Wahres Christentum* and *Paradies-Gärtlein*, books with sermons on the Gospels and Epistles for the Church Year, and other devotional books.

From the foregoing it will be readily inferred that the Lunenburg colonists spoke the same language that many of our ancestors in Pennsylvania spoke. A dialect very similar to the Pennsylvania-German is still spoken in many homes by their descendants in Lunenburg county, N. S. They also live in much the same kind of houses as the Pennsylvania-Germans do and have similar virtues and characteristics. Many of their names are the same or similar to those of Pennsylvania-Germans, as will appear from the following selected list:

Acker, Andreas, Arenberg, Aulenbach, Bauer, Beck, Berghaus, Bleysteiner, Boehner, Burekhardt, Conradt, Diehl, Eisenhauer, Ernst, Ewald, Frank, Gerhardt, Haas, Hamm, Häusler, Henneberg, Hiltz, Hoffmann, Jung (Young), Kaulbach, Kayser, Külm, Lantz, Mäder, Maurer, Mausser, Meisser, Meissner, Ochsener, Rehfus, Rodenheiser, Rudolf, Schelly, Schlitter, Schmelzer, Schmitt, Schreiber, Seeburger, Spindler, Steindorf, Strassburger, Tauber, Vogler, Wagner, Wenzel, Wiederholtz, Wüst, Zauberbühler, Zwicker.

NOTE.—Those desiring further information of the Germans in Nova Scotia will find it in Acadie and the Acadians, by D. L. Roth, D.D. Address him at 79, 23d St., Pittsburg, Pa.

(To be continued.)

A Short History of Selinsgrove

BY REV. G. W. GENSZLER, SELINGROVE, PA.

A Natural Stronghold

WHEN one takes a birdseye view of the little town of Selinsgrove, surrounded on all sides by strong towering hills and mountains, he may well be tempted to say, as the Psalmist said of Jerusalem, "Mark ye well her bulwarks." Mahanoy lifts his proud head and guards her southern entrance; Shekellemy* performs the same duty at the north. Towards the rising sun lies the broad expanse of the Susquehanna; towards the setting sun is a low range of hills, which from their cool shades send down a crystal stream of water known to the Indians as *Kaya-roundinagh*, now as Penn's creek. This divides the town into two parts, Selinsgrove proper and the Isle of Que, both embraced within the present limits of the borough.

The place is a natural stronghold on account of its surroundings and is easy of access from all directions, owing to the fact that the two great branches of the Susquehanna meet here and that in the days when all this country was covered with dense forests, making travel difficult and affording lurking-places for every enemy, the creeks and rivers were the natural highway of the Indians. We can understand therefore why Shekellemy, the chief of the Six Nations, selected this place as his home and rallying-point, and also why the treaty made at Albany in 1754, which transferred a part of this beautiful valley from the Indians to their pale-faced neighbors, caused such dissatisfaction and finally led to the shedding of blood.

Indian Burial-Ground Sold by Treaty

The valley not only afforded the Indians abundance of game; it was sacred to them from the fact that here were resting in the last sleep of death thousands of their dear ones who had preceded them into the "happy hunting-

grounds." The Indians had here two large burial-grounds, one a short distance above where Sunbury now stands, the other at the point of the Isle of Que. The latter, according to Meginness, was a fourth of a mile square, showing that it must have been used for many generations.

By the purchase at Albany the latter burial-ground became the property of the whites and in the same year (1754) was transferred by a grant to Conrad Weiser. This may in part explain why Conrad Weiser, the interpreter, who had previously been held in high esteem by the Indians of this vicinity, now lost their confidence: for it was Conrad Weiser and Richard Peters who not only brought about the purchase, but who also fixed the boundary-lines, and in all probability advantage was taken of the Indians, both as to the extent of the purchase and the manner in which the negotiations were conducted.

Land Granted Weiser and Peters

For their services the government gave Weiser and Peters each a grant of two thousand acres of land on the west bank of the Susquehanna. The original warrant, now in possession of Mr. H. D. Schnure, of Selinsgrove, reads as follows:

Pennsylvania, Selinsgrove.

By Proprietors.

Your letter of the 7th of Oct, seventeen hundred and fifty four, which ordered two tracts of 2000 acres of good land and well situated to be immediately surveyed and patented to said Richard Peters and Conrad Weiser, within the Indian purchase, for their acceptable service in their transaction with the Indians at Albany and has been represented by the said Richard Peters and by the heirs of the said Conrad Weiser since deceased; that notwithstanding our said letter and likewise our direction given to our surveyor General on the 21st day of January, 1755, for the surveying and laying out of the said two quantities of 2000 acres to the said Richard Peters and Conrad Weiser, as appears by an entry in the warrants of our land office of that date.

No land has as yet been surveyed to either of them in consequence thereof, and they now humbly request that this distant warrant may

*Named after the noted chief of the Six Nations, who died at Shamokin in 1749. His name is spelt variously: Shekellemy, Shekellemus, Shekalamy, Shickelemy, etc.—Ed.

issue for the immediate laying out of 2000 acres to each of them; agreeable to our order signified in our afore-said letter. These are to authorize and require you to survey or cause to be surveyed to the Heirs and devisees of the late Conrad Weiser 2000 acres of land with the usual allowances in one or more parcels in the County of Cumberland and within the purchase of Albany, and make returns thereof in the Secretary's office in order that the same may be confirmed to them in consideration of the said Conrad Weiser's service in transacting the business in our behalf at the said treaty with the Indians at Albany, and of the yearly quitrent of one half penny sterling for every acre thereof, to commence the first day of March subsequent to the time of survey, and for so doing this shall be your warrant.

Given under my hand and seal of the land office by virtue of certain powers of said proprietors at Philadelphia this 17th day of March 1762

To John Lukens Secy. General

James Hamilton.

On the outside of this warrant were found the following figures:

March 17th 1762 Cumberland County.

The heirs and devisees of the late Conrad Weiser

745½
414½
ff672 }

Ret'd 15th July.

1833 on island

344.64 Ret'd Apr. 22 1795

265.127 Ret'd Dec. 9 1802

ff, no patent for this at that time.

Number 120

Although this warrant was issued the same year in which the Albany treaty was made, in 1754, no survey was made until 1762, eight years later, when the Indian troubles had been settled. This shows that the Indians were hostile to Weiser.

From the original plans of survey, now in possession of Mr. Schnure, it is seen that 676 acres were surveyed for the Weiser heirs on the Isle of Que and 756 on the mainland; the latter beginning at a point on Penn's creek, near Sassafras street, and extending south to Middle-creek. The northern part of this was formerly known as Weisersburg and is sometimes called by this name at present, although it is now a part of Selinsgrove proper.

From an old deed, bearing date of 1792, we find that the land north of this

was also granted to the heirs of Conrad Weiser. This shows that all the land upon which Selinsgrove now stands was originally owned by the heirs of Conrad Weiser, the interpreter.

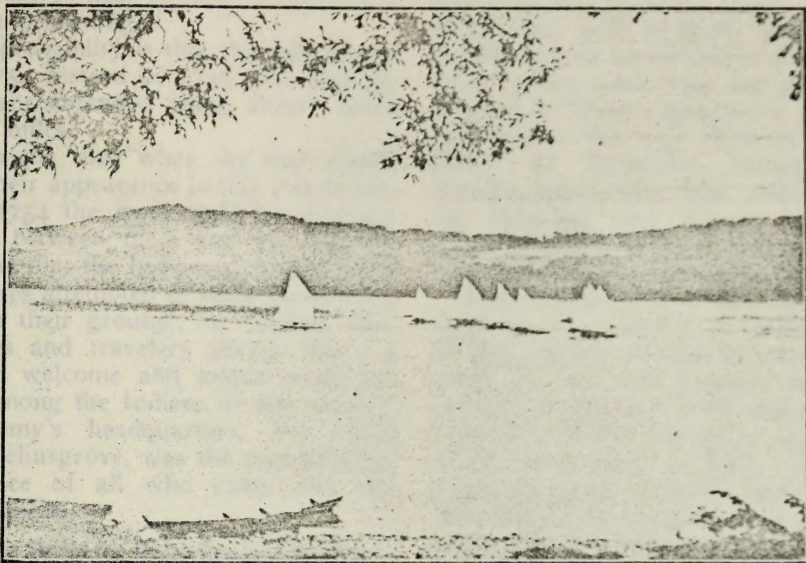
First Whites Floating Down Susquehanna

The first white men of whom we have any record as passing through this country were a colony of Germans who, having become dissatisfied with the treatment they received from the authorities of New York, in 1723, under the guidance of a friendly Indian, floated down the Susquehanna on their way to Tulpehocken. Conrad Weiser followed in 1729 and his father in 1745. May we not believe that these colonists cast longing eyes upon the broad expanse where the North and West Branches meet, as well as upon the beautiful level tract of land on the west shore, crowned by the mighty kings of the forest? They did not forget the scene, and as soon as the land had been purchased from the Indians, many retraced their steps and made this their permanent home. The Ulrichs, Fischers, Gemberlings, Weisers, Paulings, Jarretts, are a few of the old families that came from Berks county.

White traders frequented this valley as early as 1730. A letter sent by the Delaware Indians to the Governor, dated 1730, states that John Fisher and John Hart, two Shamokin traders, had accompanied some of their men on a hunting-trip and that John Hart had been accidentally shot and killed.

First White Settlers on Penn's Creek

When the first permanent settlement was made here is a matter of conjecture. Meginness, in his history of the West Branch, states that an extensive settlement existed at the mouth of Penn's creek as early as 1745, nine years before the Albany treaty. He gives the following as names of the early settlers: Jacob Leroy, George Auchmudy, Abraham Sourkill, George Snabble, George Gilwell, John McCahan, Edmund Matthews, John Young, Mark Curry, William Daren, John Simmons, John Aberhart, Daniel Braugh, Gottfried Frier, Dennis Mucklehenny, George Linn.



SUSQUEHANNA RIVER NEAR SELINSGROVE, PA.

As the present mouth of Penn's creek is about two miles south of the town, it may be well at this point to state that before the Pennsylvania canal was built the creek branched a short distance above the town and emptied into the Susquehanna by two mouths. The main stream, called Penn's creek proper, flowed due east and emptied into the Susquehanna half a mile above town; a part flowed due south along the route now taken by the creek and flowed into the river about two miles below town, as stated above, being known as the Cut of Penn's creek, Island creek and Back creek. When at this early date the mouth of Penn's creek is mentioned, it always means the one above town.

Location of First Settlement

At present there is quite a controversy among local historians as to whether the settlement actually was at the mouth of Penn's creek or whether it extended along Penn's creek as far as New Berlin. The records show that in 1755 one of the families named above, that of Jacob Leroy, lived near New Berlin. On the other hand we have records to show that some of the above mentioned families lived here after the Indian massacre. From a chart of the Isle of Que and of

the land lying west of the town the following names are copied: John McCahan. Arthur Auchmudy, Patrick Bite and Robert Simmons.

The question may well be asked: Were Arthur Auchmudy and Robert Simmons the sons of George Auchmudy and John Simmons, and was John McCahan, whose house stood here in 1762, the same as the one mentioned above? If he was and the story of the Indian massacre is true—that only one man escaped, who spread the alarm—then this John McCahan must have been the man. The records tell us that the children are supposed to have been carried away into captivity, as no dead bodies of them were found. Auchmudy and Simmons no doubt were among these and were afterwards rescued and returned to their former homes.

Whence Meginness derived his information as to the date of the first settlement, the author has not been able to discover. The correctness of his statement may well be doubted because at this very time the Shamokin Indians were complaining to the government and asking the removal of the squatters who had settled along the Juniata. It is not likely that they would have submitted to have

them settle so near to their headquarters, without protesting.

The probability is that the date should read 1754 instead of 1745, and that the settlement extended along Penn's creek for ten miles.

From the time when the first whites made their appearance in this community up to 1754 the most amicable relations existed between them and the Indians. It is true that the Indians protested when the whites attempted to settle permanently upon their ground; but traders, missionaries and travelers always found a friendly welcome and ample protection when among the Indians of this vicinity. Shekelmey's headquarters, five miles above Selingsgrove, was the regular stopping-place of all who came into this neighborhood.

Indians Becoming Suspicious and Hostile

After the death of the old chief matters began to change for the worse. Nor are the Indians alone to blame for this, but the greater blame rests with the whites; not satisfied with what they had already gained from their red-skinned brethren, they were constantly encroaching upon their hunting-grounds, taking possession of the most fertile spots and building their homes without even asking "by your permission." Experience had taught the Indians that they could expect little relief from the government, and they no doubt felt that the time had come when they must take the law into their own hands. Too often had they been cheated, and they began to realize that when the white man offered them his right hand in greeting he stole with his left all he possibly could; he professed to be a friend in order to take advantage of their kindly feeling and defraud them.

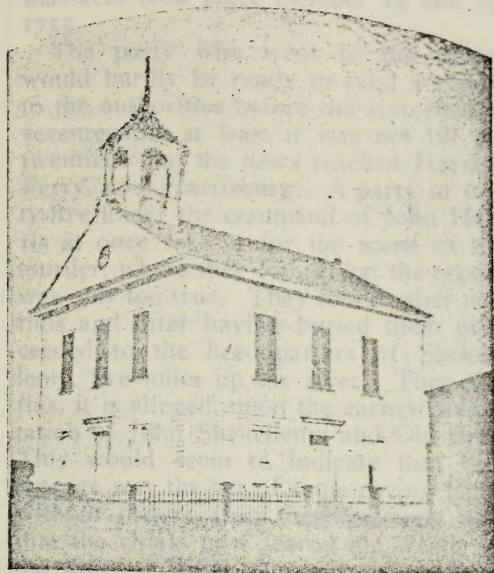
Take, for example, the case of Conrad Weiser. Nowhere had he stauncher friends than among the Indians of this vicinity. Through Shekelmey, their chief, he reached all the other tribes, who trusted and believed in him as they trusted their own chief. They believed that he would never lend himself to anything that would rob them of their lawful rights. But when in 1754 they saw that Conrad Weiser did all in his power to have the Six Nations sign away their

claims to this beautiful valley, beginning at the very door of their "great house," including their sacred burial-ground, and when in the same year the government granted to Weiser 2000 acres of the finest land at the very door of the "big house" of Shamokin, including their burial-ground, they had ample reasons for believing that Weiser had played them false, for to them this grant must have looked like our modern graft.

That Conrad Weiser had done a good work for the country at large and that he had earned all that he received and more, no one will dispute; nor would any one charge him with having done it in order to benefit himself or for the sake of the 2000 acres of land. To understand, however, what led up to the massacre that took place here, we must look at the transaction from the standpoint of the Indians and ask ourselves how we would have interpreted such action. The granting of the land by the proprietors and the acceptance thereof by Weiser were both very indiscreet. The transaction was the last straw that broke the camel's back. Conrad Weiser was almost the last man they had trusted, but now they had lost all their confidence in him. To them the time seemed propitious to assert their rights and to protest against the encroachments of the whites. Braddock's defeat also emboldened them.

Massacre of Settlers on Penn's Creek

Their first raid was upon the settlers living along Penn's creek, at a point just across the boundary-line of the new purchase. The line began one mile above the mouth of Penn's creek, somewhere near where George Schoch's farm now is. According to the latest researches the attack was first made upon the isolated settlers near where New Berlin now stands. Among those killed were Jacob King (König), Leroy, who had lately come from Switzerland, and two of the Leiningers, father and elder son. The Indians then came down the creek, killing all the men as they went along and carrying the children and young women away with them; they also burnt the dwellings and destroyed the crops. Only one man is reported to have escaped, who, though severely wounded, made



FIRST EV. LUTHERAN CHURCH AT SELINGROVE, PA., 1820-1884

his way to the nearest settlement and spread the alarm. Where this settlement was the author has not been able to discover, but in all likelihood it was farther down the river—perhaps at Port Trevorton. Whoever they were, they hastened to the scene of murder, buried the dead and prepared and sent the following report and petition to the authorities at Philadelphia:

The petition of we the Subscribers, living near the Mouth of Penn's Creek on the West side of the Susquehannah, Humbly sheweth:

That on or about the Sixteen of this Instant, October, the Enemy came down upon said Creek and killed, scalped & carried away . . .

. . . all the Men, Women & Children, amounting to 25 Persons in number, and wounded one man who fortunately made his Escape and brought us in the News; whereupon we, the Subscribers, went out and buried the Dead, whom we found most barbarously murdered and scalped. We found but 13 which were men and elderly women, & one Child of two weeks old, the rest being young Women & Children we suppose to be carried away Prisoners; the house (where we suppose they finished their Murder), we found burnt up, the man of it named Jacob King, a Swis-sar, lying just by it; He lay on his back barbarously burnt and two Tomhawsks sticking in his forehead; one of the Tomhawsks marked newly with W. D. we have sent to your Honour. The Terror of which has drove away all

these back inhabitants except us, the Subscribers, with a few more who are willing to stay and endeavour to defend the Land; but as we are not able of ourselves to defend it for want of Guns and Ammunition, and but few in number, so that without assistance we must fly and leave the Country to the mercy of the Enemy. We, therefore, humbly desire yt your Honour would take the same into your great Consideration, and order some speedy relief for the Safety of these back Settlements, and be pleased to give us speedy orders what to do, and as in duty bound we will for ever pray, &c.

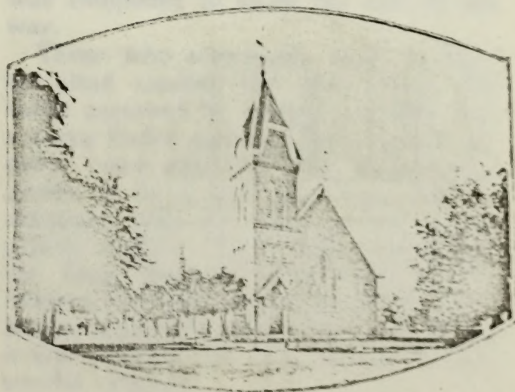
George Clewell,	Jacob Simmons,
Ar. Gates Auchmuty,	Conrad Craymer,
John McCahon,	George Fry,
Abraham Soverhill,	George Snobble,
Edmund Mathews,	George Aberheart,
Mark Curry,	Dan'l Braugh,
William Doran,	George Lyne,
Dennis Mucklehenny,	Cutfrith Fryar.*
John Young,	

Barbara and Regina Leininger, of whom much has been said and written, were among the young women carried away.

Visit to Shekellemy's Headquarters

As can be well imagined, the massacre spread terror and consternation throughout the whole region. The remaining settlers were at the mercy of the Indians. They were few in numbers, lived scattered over a vast territory, and did not even have the means to defend themselves; as the above report shows, they were short of guns and ammunition. This

Colonial Records. Vol. VI, p. 647-8.



PRESENT EV. LUTHERAN CHURCH AT SELINGROVE, PA., BUILT IN 1884. REV. G. W. GENZSLER, PASTOR

massacre took place October 14 and 15, 1755.

The party who went to the rescue would hardly be ready to send a report to the authorities before the sixteenth or seventeenth; at least it was not till the twentieth that the news reached Harris's Ferry, now Harrisburg. A party of forty-five under the command of John Harris at once set out for the scene of the murder, where they found that the report was only too true. They found other victims and after having buried them proceeded to the headquarters of Shekel-lemly, five miles up the river. They did this, it is alleged, upon the earnest solicitation of John Shekellemly and Old Belt. This would seem to indicate that this outrage was the act of some roving band without orders from headquarters, and that the chiefs now feared the wrath of the whites. When they arrived at headquarters they found a civil, though cool reception. During the night they overheard a conversation to this effect: "What are the English come for?" "To kill us, I suppose." "Can we not send some of our nimble young men to give notice to our friends?" "They can soon be here." After this they joined in a war-song and four of their number, well armed, entered two canoes, one going down, the other across the river.

As the morning dawned, they were anxious to get away, in view of what they had heard, and after having given a few presents they set out on their return. In the meantime, however, they had been warned by Andrew Montour, a half-breed, not to go down the west side of the river, as he believed it to be dangerous. Those familiar with this neighborhood can well understand why they should have desired to go down the west side rather than the east, for not only would the traveling be easier, as this is a level stretch for many miles, while on the east the mountains and hills butt out to the very edge of the river; they may also have thought it much safer, as the east side afforded the Indians many places in which to hide.

Harris and his party paid no heed to the warning, either believing Montour

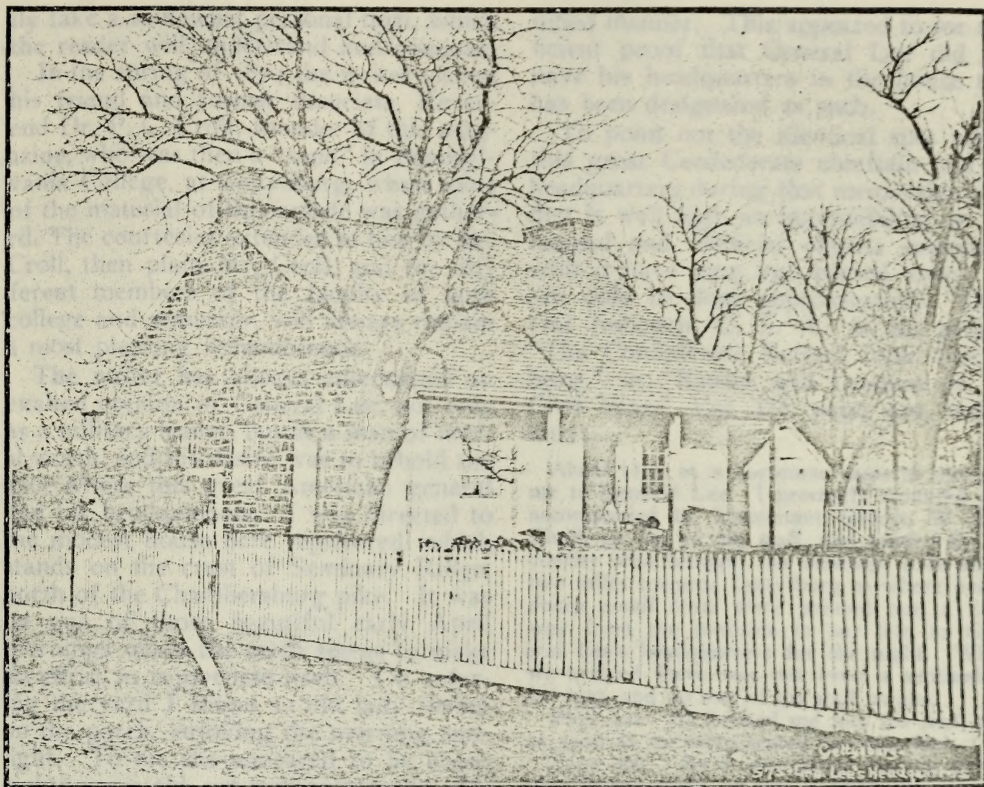
to be a party to the treacherous Indians, or that they could defend themselves better in the open country. All went well until they came to the point where Penn's creek divides its waters, half way between Schnure's dam and the county-bridge, where for many years the Main sawmill stood.

Another Attack by the Indians

As they were crossing this stream the Indians, who lay concealed on the south side of the creek, fell upon them and killed four men at the first fire. Harris states that himself and about fifteen others made at once for cover behind trees and that they killed four Indians, while they lost three more men. Seeing that they were outnumbered, Harris and the remainder of his men made for the river and struck out for the other side. Unfortunately for them there is a deep channel in the river about half way across, and in going over this five men were drowned. Had they been a short distance above or below this point, they might easily have waded over without danger, unless the river happened to be swollen. Harris himself had a remarkable escape. As he was about to enter the river, a fat doctor, who had accompanied them, begged to be allowed to mount behind him, which Harris granted. They had gone but a short distance, when a bullet from an Indian's rifle struck the doctor in the back and he fell mortally wounded into the river. Another bullet struck his horse and Harris was compelled to swim the rest of the way.

Those who afterwards came to bury the dead marked the spot where this battle occurred by driving a wedge into a young linden sapling. One hundred and thirty years afterward this sapling had grown to be a tree over three feet in diameter, with the mark of the wedge plainly visible. Some years afterwards the flood broke it down and H. D. Schnure had the remains of the old time-beaten stump brought to his home, where it now remains, the only witness of that terrible tragedy.

(To be concluded)



HOUSE ALONG THE CHAMBERSBURG PIKE, NEAR GETTYSBURG, PA.

Said to have been occupied by General Lee during the Battle, July 1-3, 1863

Where Were General Lee's Headquarters at Gettysburg?

BY HENRY S. MOYER, ALLENTOWN, PA. (ALL RIGHTS RESERVED.)

MISINFORMED historians and battlefield-guides designate the house shown in our first illustration as that wherein the great Confederate chieftain had his headquarters during the battle of Gettysburg, but the facts are against this house as well as any other house or houses on that battlefield. Even William H. Tipton, the battlefield photographer, labels it as General Lee's headquarters, as our reproduction of his picture shows. Mr. J. M. Vanderslice, the mouthpiece of the Battlefield Memorial Association, writes on page 140 of his book "Gettysburg Then and Now": "Lee's headquarters was in a brick house, on the Chambersburg road, in the rear of and near the seminary." Colonel John

B. Bachelder, Government historian of the battle, on his isometrical drawing of the battlefield, placed General Lee's headquarters among the group of houses in the same vicinity; but his mistake is excusable, as his isometrical drawing was made less than ninety days after the battle was fought, before the "other side" could be consulted and asked to affirm or deny the assertions of the Government historian. In his later maps he did not repeat this error, but corrected it, as the writer knows and will prove in the course of this article.

Since the editor and publisher of this magazine have requested me to present the facts of this case as I found them, my article will in the beginning necessar-

ily take a somewhat personal turn, which the reader will understand and condone.

In the spring of 1874 the writer visited his friend and former associate, Reverend Dr. P. C. Croll, founder of this magazine, who was then a "soph" in Pennsylvania College, at Gettysburg, when some of the material of this article was gathered. The courtesies extended to him by Dr. Croll, then plain Mr. Croll, and the different members of the faculty of both college and seminary, will always remain a most pleasing remembrance.

The writer has always entertained an exalted opinion of General Lee, not only as a military leader, but as a man of moral worth, and his desire was to behold the spot where this great American general had his headquarters. I was directed to the modest house here repictured, which stands on the crest of Seminary Ridge, north of the Chambersburg pike. It was on one of those beautiful early April mornings when the earth seems to make an effort to rejuvenate itself. On entering the yard I found an old lady sitting on the porch, enjoying the morning sunlight. To me she appeared to be about eighty years old, yet well preserved. After the usual salutation and self-introduction, I asked her if she had any objection to answer a few questions upon which I was seeking information. She told me that it would be a pleasure for her to give me any information she could. The following were the questions asked and the answers given:

1. Did you occupy this house on July 1, 1863? "Yes, sir."

Some neighbors had previously informed me that all fled when the battle began, so I made the second question more specific:

2. Did you occupy this house *the whole of July 1, 1863?* "Yes, sir, I never left it."

3. Did General Lee have his headquarters in this house? "No, sir."

4. Are you sure that General Lee was never in this house? "Yes, sir. I can positively assure you that General Lee was never in this house."

I did not doubt the old lady's word then, nor have I done so since, as there was no occasion for it. The answers were given in a straightforward and dig-

nified manner. This appeared to me sufficient proof that General Lee did not have his headquarters in the house that has been designated as such.

To point out the identical spot where this great Confederate chieftain had his headquarters during that memorable conflict is well nigh an impossibility, as the natural and artificial objects associated with it have long ago passed away. It can only be done approximately. General Imboden, C. S. A., in his article, "The Confederate Retreat from Gettysburg," in "Battles and Leaders of the Civil War," Vol. III, page 420, writes thus:

About 11 p. m. a horseman came to summon me to General Lee. I promptly mounted and accompanied by Lieutenant George W. McPhail, an aid on my staff, and guided by the courier who brought the message, rode about two miles towards Gettysburg to where *half a dozen small tents* were pointed out, a little way from the roadside to our left, as General Lee's headquarters for the night. When we arrived there was not even a sentinel *at his tent*, and no one of his staff awake.

Page 421: He invited me into *his tent*, and as soon as we were seated he remarked . . .

Page 422: As I was about leaving to return to my camp, as late, I think, as 2 a. m., he came *out of his tent* to where I was about to mount, and said in an undertone: "I will place in your hands," etc.

According to the above General Lee's headquarters were *in tents*, not in a house. This can be abundantly proven by living witnesses, as the following letters will show:

RICHMOND, VA., Nov. 8, 1906.

SIR KT. HENRY S. MOYER,
Allen Commandery, K. T.,
Allentown, Pa.:

DEAR SIR AND BROTHER—Your favor of the 4th received concerning the headquarters of Gen. Lee at Gettysburg. You are at perfect liberty to use my letter in whole or in part, as you may deem wise, in refuting the long continued and repeated error of guides at Gettysburg in designating any house as Gen. Lee's headquarters.

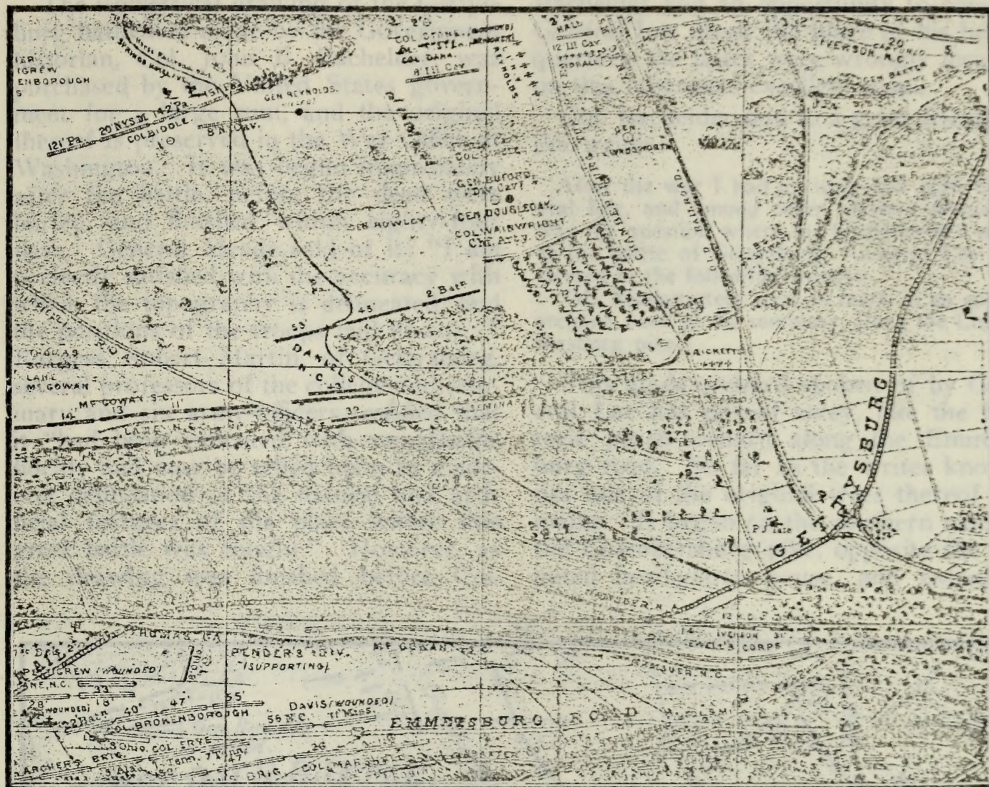
With much esteem, I remain,

Respectfully yours,

J. THOMPSON BROWN.

The following is that part of the letter referred to above:

Your favor of the 20th ult. received, and answer deferred, so I could get you exact information in reference to General Lee's headquarters at Gettysburg.



SECTION OF COL. BACHELDER'S ISOMETRICAL DRAWING OF THE BATTLEFIELD
of Gettysburg, Showing General Lee's Supposed Headquarters

The stone house was pointed out to me as General Lee's headquarters. Of course, I said nothing, but I knew positively that General Lee never had his headquarters in that house. . . . It was known among all of his troops that General Lee declined on every occasion invitations of his friends to occupy their houses while he was campaigning. There were only two occasions during General Lee's command of the Army of Northern Virginia in which he entered a house. One was just before he succeeded General Joseph E. Johnson and took command of the army around Richmond; but when he commenced his campaign, he left that house and remained in tents the whole time, with one other exception. While at Hamilton's Crossing, in his headquarters, General Lee was taken sick, and the physicians and his friends compelled him to go into a house in or near Fredericksburg (Va.) until he was better. He did this, and soon became better, and returned to his headquarters. With these two exceptions, General Lee never staid in a house during his campaign, and never had his headquarters in a house at all.*

I have before me a letter written by Col. Walter H. Taylor, his adjutant general, to whom I wrote the other day, to know where

his headquarters were during the second and third days of the fight at Gettysburg. His reply is as follows:

His headquarters were very likely in the proximity of the house mentioned by you, but our camp was arranged as usual; the General was under canvas, and did not occupy the house.

Thus you have the evidence of the chief of his staff. I am intimate also with Colonel T. R. Tallcott, another member of his staff, whom I interviewed the other day, to learn if he ever knew of the General's going into a house during the entire war. And he stated as I have stated above.

J. THOMPSON BROWN,
Late Capt. Commanding Parker's Battery,
Alexander's Battalion,
Longstreet's Corps, A. N. V.

*Since this letter was written a book has been published by Col. Walter H. Taylor, the adjutant general here referred to, entitled: "General Lee: His Campaigns in Virginia, 1861-1865." On page 272 of this work the author gives an additional instance when Gen. Lee occupied a house as his headquarters, saying that during the final operations before Richmond, in March and April, 1865, "our headquarters were at the house of Mr. William Trumbull on the Cox Road, about two and a half miles from the city of Petersburg."—H. S. M.

The isometrical drawing of the Gettysburg battlefield made by the Government historian, Col. John B. Bachelder, was purchased by the United States government for a large sum, and the original thereof is preserved in the War Office at Washington. It was begun immediately after the battle, before the dead were buried, and finished within eighty-four days. General Meade said of it: "I am perfectly satisfied with the accuracy with which the topography is delineated, and the positions of the troops laid down..." Burgess Robert Martin, of Gettysburg, several professors of the college and seminary and six army-officers testified that it "had been executed with remarkable fidelity and may be relied upon as a correct delineation of the natural and artificial features of the place where this great battle was fought." However, as the drawing was finished before Col.

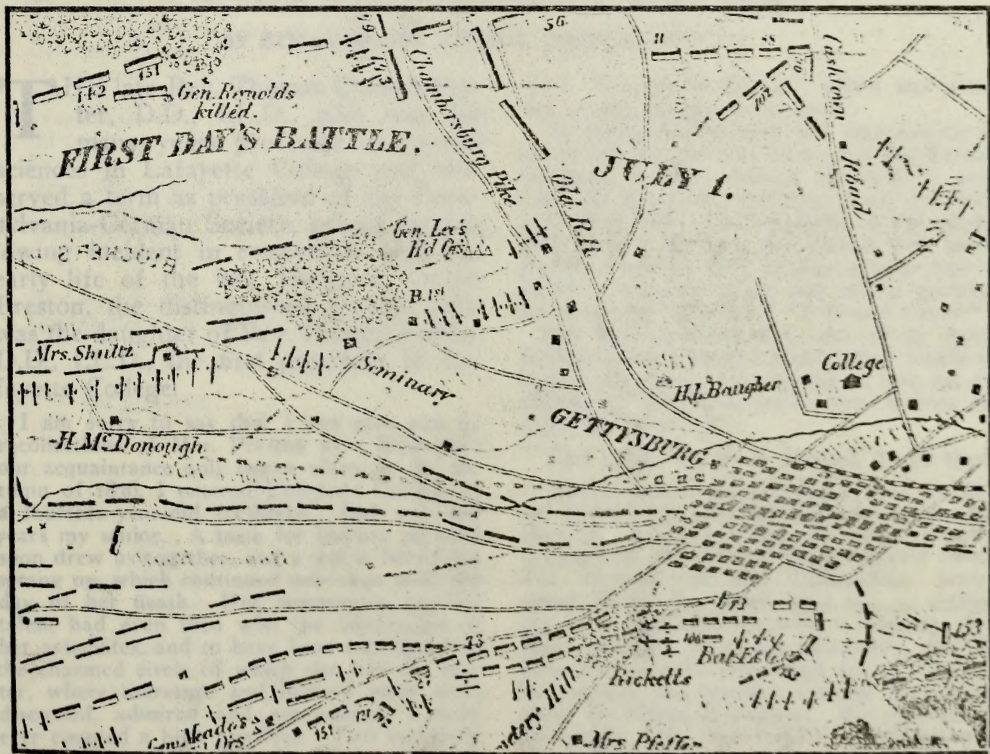
Bachelder had an opportunity to consult General Lee about the place of his headquarters, the latter were wrongly located on this otherwise excellent map.

Col. Bachelder said to a good friend of the writer:

After the war I had an interview with General Lee, and among other matters discussed was the question where his headquarters were at the battle of Gettysburg. General Lee answered in the following words:

"My headquarters were in tents, in an apple-orchard, back of the seminary, along the Chambersburg pike."

This apple-orchard spoken of by General Lee has passed away, like the historic peach-orchard along the Emmitsburg road. So far as the writer knows, not one of the original trees thereof remains. It began on the southern side of the Chambersburg pike, opposite the reputed headquarter-house, and extended



SECTION OF A MAP OF THE GETTYSBURG BATTLEFIELD

Founded on Col. Bachelder's Revised Isometrical Drawing and Published in Samuel P. Bates's History of Pennsylvania Volunteers 1861-65. Vol. IV. On this map General Lee's headquarters are correctly located in tents. (We regret that this reproduction is somewhat marred by reverse impressions caused by the folding of the original.)

in a westerly direction almost to Buford Ridge.

Our third illustration, from Bachelor's isometrical drawing, shows the locality and the orchard; it is a little north-west of the center of the picture.

The foregoing article has been submitted to Col. J. Thompson Brown for whatever correction or suggestion he might desire to make thereto. In his answer, which we are kindly permitted to quote, he says that he has carefully read it and can make no correction or suggestion; that he has also handed it to others who all agree with him that it is correct and needs no alteration. We append in full the paragraph of his letter in which he states the reason why the commander of the Southern army preferred to make his headquarters in tents:

The fact is, it was known throughout the entire army that General Lee was averse to having better quarters than his own soldiers, and time and again refused because of his aversion to be better cared for than his own troops. In our winter-quarters at Orange Courthouse I was sent for by General Lee on some business pertaining to the office of judge advocate of our artillery-battalion, which position I then filled, and I remember well his *simple tent-headquarters*, while I and his then adjutant, General Chilton, were enjoying the comfortable quarters of neighboring residences.

It will be conceded by all that the reason here assigned for General Lee's quartering himself continuously in tents is greatly to his credit and makes us love and admire him all the more as a man. As to the location of his headquarters at Gettysburg, we think enough has been said to determine the question finally.

Lines on a Head of Cabbage

BY ETHAN ALLEN WEAVER, GERMANTOWN, PA.

THE late Rev. Thomas Conrad Porter, D.D., LL.D., who was for many years professor of natural sciences in Lafayette College and who served a term as president of the Pennsylvania-German Society, relates the following incident in connection with the early life of the late Margaret Junkin Preston, the distinguished poetess, who was the daughter of Rev. George Junkin, D.D., LL.D., the first president of Lafayette College.

I am sorry to say that I can give you no recollections of Mrs. Preston as a little girl; our acquaintance only began when, in the autumn of 1836, I entered Lafayette College as a fourteen-year-old freshman. She was two years my senior. A taste for literary pursuits soon drew us together, and a warm friendship sprang up, which continued unbroken until the day of her death. Her remarkable poetical talent had even then won the admiration of her associates, and to have been admitted into the charmed circle of which she was the center, where literature and literary work were discussed, admired and appreciated, I have ever counted a high privilege. Two incidents, out of many which might be given, will serve to illustrate how her presence and example wrought.

One happened during a visit in company with a classmate, Dr. J. M. Lowrie. Miss Margaret, who had just been reading Steven-

son's "Travels in Greece," called our attention to this passage in the book:

"A young Sciote, who had returned to his native isle for the first time after the Turkish invasion, in 1822, entered his father's gateway and found the dwelling of his childhood a desolate ruin. He wandered to the garden and strayed through its orange and lemon groves in silence until, passing a large vase in which a beautiful plant was wildly growing, he murmured indistinctly, '*Le meme vase.*'"

She then proposed that each of us should fashion independently a poem which would interpret the cause and meaning of that sad exclamation. The three poems were written and critically compared.

The other incident shaped itself thus:

"Seated one evening on the porch," the doctor wrote, "our talk began to flow in the usual channel. After a while her sister Eleanor (afterwards the wife of Major-General Stonewall Jackson, of the Confederate army), whose liking for poetry was not so intense, put in a remonstrance with a '*toujours perdrix*,' and said, in a vein of railery, that she believed it utterly impossible for us twain to be together ten minutes without discoursing about the riders of Pegasus. We repelled the accusation. She then replied: 'Whichever of you, when you meet here again, is the first to introduce into our conversation anything of the kind, he or she must pay a forfeit, and that forfeit shall be fifty lines of verse on some very hard subject.' We agreed to the terms. It was asked: 'What shall the subject

be?' Many topics having been named and rejected, she chanced to look over into a neighboring field, saw there a patch of cabbages and cried in a cheerful tone: 'Now I have it—fifty lines on a head of cabbage! Let that be the penalty!' Of course, at our next meeting, an ambiguous word or phrase supplied a sufficient pretext for my condemnation. There

was no escape. I had to do it. The production is printed below just as it was written, not on account of any special literary merit, but for two reasons—first, to gratify an old college-friend of the same period, who wishes a copy, and second, to show what a college-youth of seventeen may be constrained to do under pressure."

THE FORFEIT POEM

Let frog-devouring France and beef-fed Bull
Disdain thee, Cabbage, when their mouths are
full;

Let lazy Neapolitan discard,
Who eats his macaroni by the yard,
And Chinese gourmand think that dish the
best

Which savors of the swallow's gluey nest,
Or, brought from distant ocean-isles, prefer
The relish of the costly *biche-de-mer*.*
Let Abyssinian cut the quivering flesh
From the live heifer and devour it fresh,
While Alpine monk esteems the slimy snail
Above the juice of broccoli or kale;
Let Paddy whistle at the very thought
Of new "paratees" boiling in the pot,
And Yankee tell, with rapture in his eye,
The varied virtues of the pumpkin-pie—
But, as for me, sprung of Teutonic blood,
Give me the cabbage as the choicest food.
O far-famed Sauerkraut! compared with thee,
All dainties rifled from the land and sea
Were heaps of trash, and viands on the boards
Of prodigal Lucullus, or the hoards
Of which renowned Apicius could boast,
Detestably insipid—and the host
That followed Epicurus, at the best,
Mere common swine, unpampered and un-
blest.†

Had but the gods on high Olympus' brow
Caught thy rich odor wafted from below,
Loathing as bitter their celestial bread,
They all in haste to Germany had fled.

*A sort of sea-fish.

What gave the fierce barbarian strength to
wield

His ponderous weapon on the battle-field,
When from the north his brawny right arm
hurled

A bolt of vengeance o'er the Roman world?
Thy hidden power, O matchless Cabbage,
thine,

Dweller upon the Danube and the Rhine.

Ye vain philosophers of titled worth,
Go to this lowly denizen of earth,
And read a lesson from his furrowed leaves.
Their words are truth; that volume ne'er de-
ceives.

Castles and monuments have passed away,
Pillars and temples crumbled to decay,
Leaving no trace behind them to proclaim
To after ages their possessors' fame,
While on his brow unfaded yet appears
The crinkled wisdom of six thousand years.

I love thine honest countenance, old friend.
My earliest memories with thy history blend,
And Halloweve, free to the wile and plot
Of bovisn cunning, can not be forgot.
The ringing shout, the merry laugh and cheer,
Still and will ever linger in mine ear.
May never he who slanders thy good name
Have his recorded on the scroll of fame;
May he ne'er taste thee whose proud looks de-
spise,

But Time increase thine honor as he flies!

†"Me pinguem et nitidum bene curata cute vides,
Epicuri de grege porcum."—Hor. Ep. l. iv. 16.

ROSES

BY THOMAS B. ALDRICH

I have placed a golden
Ring upon the hand
Of the blithest little
Lady in the land!

When the early roses
Scent the sunny air,
She shall gather white ones
To tremble in her hair.

Hasten, happy roses!
Come to me in May!
In your folded petals
Lies my wedding-day.

ROSEN

DEUTSCH VON H. A. S.

Mein herzliebste Fräulein
Trägt mein Ringelein.
Keins im ganzen Lande
Kann so fröhlich sein!

Wenn die frühen Rosen
Duften wonniglich,
Sammelt sie die weissen
Für den Brautkranz sich.

Spütet euch, ihr Rosen!
Kommt zu mir im Mai!
Bringt in off'nen Blüten
Hochzeit bald herbei.

German Surnames:

Their Origin, Changes and Signification

BY LEONHARD FELIX FULD, M.A., LL.M., COLUMBIA UNIVERSITY, NEW YORK.

II. THE OLD GERMAN NAMES.

BEFORE beginning our study of the Old German names, we shall make a brief examination of the Greek, the Roman and the Hebrew names. For, if it is true that the names of a people are a mirror of the spirit of that people, this statement must be especially true of the ancient peoples, who were but little influenced by foreign nations. If we examine the names of the ancient Greeks, who were, as we know, a nation with ideal and spiritual tendencies, we find these attributes reflected. This fact is shown to be true, in the first place, by the abundance of Greek names which end in *-kles* (fame); for example, *Perikles* (very famous), *Sophokles* (famous for wisdom), *Themistokles* (famous for justice) and *Kallikles* (famous for beauty). In the second place we have many names which show a striving towards an ideal, a striving to be leader, as *Poliarchos* (ruler of the city), *Agésilao*s (leader of the people), etc. In the third place we have names which denote excellence in public speaking, as *Anaxagoras*, *Protagoras* and *Pythagoras*. And finally the reverence of the Greeks for their gods is shown, first by the many names which are compounds of *Theos* (God), such as *Theodotos* (given by God) and *Theophilos* (loved by God), and secondly by names derived from the appellations given by the Greeks to their various divinities, for example, *Dionysios* (from *Dionysos*), *Herodotos* (from *Hera*) and *Apollonios* (from *Apollon*).

If we examine next the Roman names we are immediately impressed by their very prosaic character. Since agriculture was at first the chief occupation of the Romans, we find many names among them referring to agriculture, such as *Agricola* (farmer), *Fabius* (cultivator of beans), *Lentulus* (cultivator of lentils), *Cicero* (cultivator of peas) and

Piso (cultivator of vetches). From the domain of animal breeding we derive the names *Porcius* (breeder of pigs) and *Asinius* (breeder of asses). It was bad enough for a great Roman hero to have no better name than "Pig-breeder" or "Pea-farmer," but they often had still worse names. For the Romans delighted to give names reflecting upon the physical characteristics or deformities of the possessor; for example, *Niger* (black), *Rufus* (red), *Flavius* (yellow), *Livius* (livid), *Longus* (tall), *Paulus* (short), *Crassus* (fat), *Macer* (thin), *Calvus* (bald), *Capito* (bushy-headed), *Naso* (long-nosed), *Pactus* (squinter), *Caecus* (blind), *Balbus* (stutterer), *Claudius* (lame), *Plautus* (flat-footed) and *Scaurus* (club-footed). This list of names, which seems more like a list of the clinical subjects at a hospital than like a list of some of the greatest men in the history of the world, is exceeded, for utter poverty of thought and invention by such Latin names as *Secundus*, *Tertius*, *Quintus*, *Sextus*, etc. It must be apparent to the reader that a nation which could find no better name for its children than No. 2 or No. 3 could not be expected to excel in lyric poetry. On the other hand the fact that the Romans were so fond of giving nicknames shows a trait in their mental makeup which was destined to make the Roman writers the greatest satirists the world has ever seen.

In our examination of Greek names we noticed that there were many which showed a great piety and reverence for the gods. This reverence and piety is the predominant characteristic of the Hebrew names. The many Hebrew names in *Ja*, *Jo* or *Je* (abbreviations of *Jehovah*), such as *Jehoshua* (=Joshua, helped by God), *Jochanan* (=Johannes, John, given by God), *Jonathan* (given by God) and *Obadja* (=Obadiah, ser-

vant of God); the names in *El* (also an abbreviation of a Hebrew word for God), such as *Eliezer* (helped by God), *Nathaniel* (given by God); the name *Joel*, which is a combination of the two Hebrew appellations for God, as well as such names as *Nathan* (an abbreviation of *Jonathan*), which can be easily recognized as derived from combinations with the Hebrew word for God—all these names point to the fact that piety was the one predominant characteristic of the ancient Israelites.

Having hastily examined the dominant characteristics of the Greek, Roman and Hebrew names, we will return to our subject and consider the old German names. As we have stated above that the names of the individuals of any nation reflect the spirit of that nation, it behooves us to find out what the spirit of the old Germans was. The spirit of a nation is reflected in its conception of the divinity, for just as God created man in his image, so the primitive man conceived of God as a fellow-man with all the laudable qualities of his fellow-men carried to their ideal extreme. Accordingly, when we see that the early German conception of some of their divinities was closely connected with a personification of heroism, we are inclined to think that the early Germans were a very brave and heroic race. Using this belief as a working hypothesis we shall next turn to history to see whether it will prove or disprove our supposition. Tacitus in his *Agricola* said of the Germans: "*Nullus mortalium armis aut fide ante Germanos.*" Seneca said of the Germans: "Who has more courage than the Germans?" For five years the legions of Rome were unable to hurl back the Cimbri and Teutons, who were threatening the destruction of imperial Rome, and it was only the great Marius who finally succeeded in driving this brave and warlike people of the North back from the city of Rome. Similarly, in the long struggle between Cæsar and Ariovistus, we read many a line in Cæsar's commentaries in which he praises the heroism and valor of the Germans. Indeed the phrase "*Furor teutonicus*" became al-

most a byword in the later days of Rome.

Having examined the spirit of the old Germans and found it to be that of warrior heroes, we shall next turn our attention to the old German names themselves, and see whether they reflect this old German spirit. We find that they do reflect this spirit. In the first place we have hundreds upon hundreds of names which are compounds of *hild*, *gund*, *had*, *bad* and *wig*, all of which mean battle. But in order to fight battles the Germans had to have weapons, and so we find many old German names which refer to these weapons. For example, the *Sachsen* were so called from their long war-knives (Old High German *sahs*, Anglo-Saxon *seax*). From the Old High German word for javelin, *ger*, we get the names *Osgar* (God's javelin) and also *Garibald* and *Garibert*. From the Old High German word for sword, *ecka*, we get such names as *Agabert* and *Agihard*. Though the old Germans generally fought with bare breasts, we nevertheless find them sometimes carrying wooden shields and so we get from the word *rand* (shield) the German name *Bertrand* (glittering shield). Furthermore, although the old Germans possessed neither coats of mail nor even helmets, they often used the skins of beasts instead of helmets. These skins they wore in such a manner that the head of the beast rested upon their head as a hat, while the tough skin of the beast, falling down from their head and resting upon their shoulders, served both as a protection for the back of their heads and as a mantle for their shoulders. From these substitutes for helmets we get the names *Bernhelm*, *Ebarhelm* and *Wolfhelm*.

Being a warlike people the old Germans naturally had many names of which one of the component parts was an Old German word meaning valor. And so we have many Old German names which are compounds of *magan*, *ellan*, *bald* and *nand*, all of which are Old German words meaning valor. There remains one more class of names which reflects directly the military qualities of the Germans, and these are the many names which are

compounds of *hari* (*Heer*, army). Among these names we may mention *Hariman* (*Heeresmann*, army-man) and the Latinized name *Ariovist*.

Although the old Germans were very brave and warlike, we must not think that this was the only predominating characteristic which they had. We have already discussed the fact that primitive men picture their gods as ideals of their fellow-men. Examining now the character of Wuotan, the head of the Old German mythology, we find that he was not only the god of the raging wind, but also the god of wisdom. We may infer from this that the two great predominant characteristics of the old Germans were bravery and wisdom. And not only does the fact that the shrewd Frute in the Kudrun everywhere surpasses the storming Wate seem to confirm our inference, but the large number of names which are compounds of *rat* and *ragan* (*Rath*, counsel or wisdom), similarly strengthen our hypothesis. Since the Germans were so well equipped with bravery and wisdom it is but natural that they were generally victorious. We know that this is a fact, not only because history tells us that they were long successful in their struggle against the Romans, but also because of the many names which are compounds of *Sieg*, as for example *Siegfried* and *Sigismund*. With victory comes fame and so we have many German names which are compounds of *beraht* (*bert*), *hlod*, *hrod* and *mar*, all of which mean fame.

Turning our attention next to the German names which are derived from the names of animals we find that the old Germans, in accordance with their predominating traits of character, selected only the names of animals which were strong, quick and brave. The bear, which in the time of the Germans was the ruler of the forests, was the first whose name was taken by the Germans, and so we have such names as *Berihard*, *Beringer*, etc. Similarly the name of the ruler of the air, the eagle (*aar*), was early used by the Germans as a proper name. The commonest name which is a compound of *Aar* is *Arnold*. Yet both of

these royal animals—the bear and the eagle—have given us fewer names than two smaller and seemingly less important animals—the wolf and the raven. This has been brought out by the fact that the wolf and the raven were sometimes associated with the gods. Two wolves, *Geri* (*gierig*, ravenous) and *Freki* (*frech*, bold), and two ravens, *Huginn* (*Gedanke*, thought) and *Muninn* (*Erinnerung*, memory), are often represented by the poets as Wuotan's companions. This accounts partly for the fact that we have so many German names which are compounds of *Wolf* and *Rabe*, altho many of these names are undoubtedly nicknames. We need mention in this connection only the name of *Vulfila* [*Wölflin*], the West Gothic bishop and translator of the Bible, who lived in the fourth century. While considering the names derived from these animals it may be *a propos* to consider the Old German names derived from the realm of mythology. Our word God appears in the German names *Godefrid*, *Godascale* (God's servant), *Goduin* (God's friend), etc. We also find the names of lesser German divinities employed again and again as personal names. From the elves we get *Alfred*, while from the giants (*Hünen* and *Thursen*) we get *Hunibald* and *Thurismund*.

From this brief survey of Old German names we have seen that all these names of men reflect a brave and heroic temperament. And the old German women were no less brave than the men, as is shown both by the German mythology and by the Roman accounts. Walküre was the old German ideal of a woman, and she was in many respects as brave as Wuotan himself. Moreover the Roman historians relate how the German women accompanied their husbands to battle, to care for the wounded and to spur on those who were faint of heart; and finally these same sources tell us how, when the Romans won the day, the German women killed themselves and their children, rather than fall into the hands of their conquerors.

Before completing our consideration of the Old German names we wish to

compare them with the Greek and the Roman names. No names could be more dissimilar than the Roman names and the German names. The Roman names refer mainly to physical weaknesses (cf. *Pactus, Balbus*, etc.), while the German names refer to noble traits and characteristics. If on the other hand we compare the German names and the Greek names, we find that a striking similarity exists between them. In the first place most of the German and most of the Greek names are compound names, and since compound names are more poetic, we find here a similar trait in the two nations. We find moreover that the suffixes of the Greek names correspond in many instances to the suffixes of the German names, while the prefixes of the names of the one language often correspond to the prefixes of the other. Therefore, if we place the German and the

Greek names in parallel columns, it seems almost as if the German names were mere translations of the Greek, while in reality they had an entirely independent origin, and their similarity shows only a close parallelism in the spirit of the two nations. We give below a short list of German and Greek names in parallel columns, which will illustrate this point:

Old German.	Greek.	Meaning.
SIGIBERT.....	NIKOPHANES.	victorious
VILMAR.....	PERIKLES.....	very famous
DIETERICH....	DEMOSTHENES	powerful
LEUTOLD.....	LAOMEDON....	ruler of the people
HRODEBERT.. }	KLEOPHANES..	famous
RUPERT..... }		
ROBERT..... }		
CHLADOWICH }	KLEOPTOLEMOS	famous fighter
LUDWIG..... }		
CHUONRAT.. }	THRASYBULOS.	bold in counsel
KONRAD..... }		
VOLWIN.....	DEMOPHILES..	friend of the people

Association of German Writers in America

AMONG American citizens of German birth the conviction has long been growing that it is their privilege as well as their duty to preserve and promote German culture, language and literature in their new home. It was therefore only a question of time when the German writers of America would feel the need of a closer union, which would enable them to exercise this privilege and perform this duty more effectively. The result of their efforts in this direction is the *Verband deutscher Schriftsteller in Amerika*, or Association of German Writers in America, which was founded March 20, 1906, by a number of literary gentlemen in New York and provisionally organized at its first general meeting on May 21, last year.

The officers then elected were: Louis Viereck, president; John Weimann, vice-president; Max R. Hein, treasurer; H. F. Urban, secretary; R. E. Helbig, recording secretary. All these officers were re-elected when, on November fifth last, the Association was definitely organized and a constitution was adopted. Regular meetings have since been held

and the roll of membership in January, 1907, contained fifty-four names.

In the title of the Association the term *Schriftsteller* is taken in its widest sense, embracing professional writers for newspapers and magazines as well as amateurs. Immediate purposes are mutual assistance in cases of sickness and death, the founding of a professional organ for the discussion of business and other matters, the publication of a year-book and the establishment of a business-office. At the same time a feeling of fellowship and friendship is to be promoted among its members all over the country, and to this end the formation of local societies in larger cities is suggested. Several literary associations of the West, such as the *Tafelrunde* of Chicago and the *Deutsch-Amerikanische Pressverein des Westens*, favor this idea.

One object of the Association is the protection of the works of fatherland authors in this country by copyright. The unauthorized reprinting of such works is an injury, not only to those authors, but also to their professional brethren here, who can not, under existing conditions, sell their work to American pub-

lishers as advantageously as they should. Another important matter is the establishment of closer and more friendly relations between German authors in the fatherland and here. To further this object more attention should be given to the exchange of periodicals on both sides. While the German-American journalist and writer reads the more important papers of Germany, his colleague there hardly knows the leading German-American journals by name. Still another very important matter is the active promotion of the interests of such members as desire to write for fatherland periodicals or to publish books in Germany. This literary domain is at present quite unknown to German-American writers.

The proposed year-book of the Association is to contain original contributions by the members, as well as all their names and addresses, and to be circulated as widely as possible. It is to make known at home what the Germans here are doing in the fields of authorship, science, industry and commerce. A business-office is to be opened as soon as the

necessary capital can be raised. A certain percentage of the annual dues must, according to the constitution, be set aside for the benefit-fund, but the rest may be employed for other uses. The membership, however, is not limited to writers, but all friends of German literature and culture will be welcome to join the Association.

The Association proposes to call a general congress of German writers (*allgemeiner deutscher Schriftstellertag*) to meet in New York in the spring of 1908. It is expected that many writers from all parts of the United States as well as from Europe will attend this meeting. Flower-plays (*Blumenspiele*), such as for a number of years have been regularly held in Cologne, may be instituted in connection with this congress.

The foregoing facts concerning the Association of German Writers have been submitted to us by its recording secretary, R. E. Helbig, of the Lenox Library in New York, a well known friend and contributor to this journal.

Prof. Samuel C. Schmucker, A.M., Ph. D.

Teacher and Writer

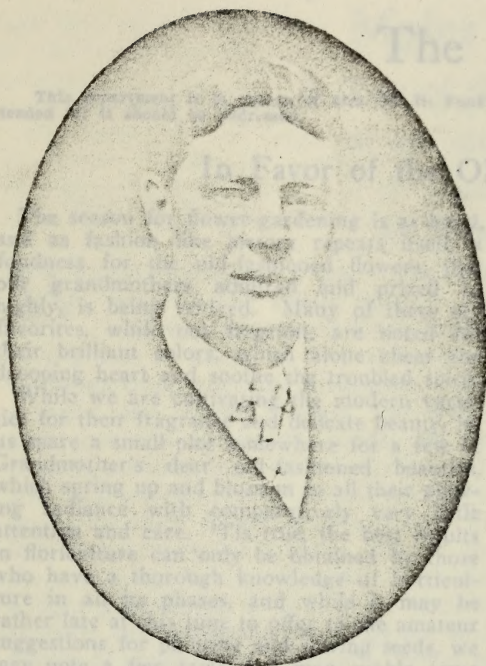
BY CHARLES A. WAGNER, WEST CHESTER, PA.

THE PENNSYLVANIA-GERMAN is doing a good work in publishing the stories of the lives and achievements of the descendants of this early German stock. The growing generation, the boys and girls now in the formative stage, taking note and profiting thereby, will be encouraged and stirred to emulation. Pride of ancestry, of connection, is valuable when it serves in this way to stimulate to high purpose and to serious effort.

Samuel Christian Schmucker was born in Allentown, Pa., December 18, 1860, to the Reverend Beale Melancthon and Christiana Maria (Pretz) Schmucker. He was educated in the public and high schools of Reading, Pa., until 1877. He attended Muhlenberg College, was graduated there with the degree of A.B. in 1882 and was given his A.M. degree in

1885. Following this college-work Mr. Schmucker proceeded promptly to take work at the University of Pennsylvania. From the University he received the degree of Ph.D. in 1899. Notwithstanding these degrees, which in the estimation of many people stand for completed scholarship, Dr. Schmucker is as eager and interested in many lines of investigation, if not far more so, than is a beginning student. His knowledge of subjects is in many cases first-hand knowledge as related to himself, which is always the mark of the careful, thorough seeker for information.

His career, besides his work as student, has been chiefly that of a teacher and writer. He has acceptably filled these teaching positions: Professor of natural science in Carthage College, Ill., 1883-4; Boys' High School, Reading, Pa., 1884-



PROF. SAMUEL C. SCHMUCKER, A.M., PH.D.

9; State Normal School, Indiana, Pa., 1889-95; professor of biology, State Normal School, West Chester, Pa., since 1895; lecturer on biology, Philadelphia Cooking School, 1898-1902; lecturer for the American Society for the Extension of University Teaching at different centers throughout Philadelphia. He also spends many weeks each year lecturing at teachers' institutes in many counties of Pennsylvania, and in numbers of States in the East and middle West. Among the lecturers at the annual summer-assembly at Chautauqua, N. Y., he is one of the most popular and has for the last few years been attracting the largest audiences gathered during the sessions.

Dr. Schmucker was married to Katherine Elizabeth Weaver at Allentown, Pa., in 1885; a son and a daughter have been born to them. The son is now attending the University of Pennsylvania, and the daughter is a member of the present senior class of the West Chester Normal School. Dr. Schmucker is an active member of several scientific societies, and is vice-president of the Pennsylvania Botanical Society. In 1901-2 he wrote a series of papers for the Ladies' Home

Journal, of Philadelphia, on "Seeing Things Outdoors." The papers were very interestingly and attractively written, and have helped along the general movement toward more interest in the things of the world about us. A very pleasing feature of the articles in the Ladies' Home Journal were the excellent illustrations, drawn by his wife.

As teacher and lecturer Dr. Schmucker takes his audiences and classes captive at the first meeting. His cheery, breezy manner; his full, clear knowledge; his earnest, convincing tones; his rich fund of apt anecdotes, and his ripe store of personal experience—all of this he pours forth so easily and so charmingly that his periods are never cut, but rather they are looked forward to with pleasant anticipation and with eager expectation. To many a student in school, and to many an after-school seeker for wider knowledge and better understanding, his talks have brought the help needed, and to many others he has opened the gateways of knowledge, so that new interests, new enjoyments, even new purposes in life, were born through his stimulating lectures on Nature-Study and kindred subjects.

In numbers of persons reached and lectured to, in good accomplished, in permanent results achieved in educational work, Dr. Schmucker easily takes a place in the front rank, along with men like Superintendent M. G. Brumbaugh. Within the present season even the Boston school-people were glad to place Dr. Schmucker on the program for one of their educational meetings, a distinction enjoyed by few educators who are descended from this German stock. With this record of results already accomplished, it would not be rash to make predictions for the future. Certain it is that Dr. Schmucker, with his intense and contagious optimism and his large benevolence, will do even greater things in the future than he has done in the past. He has but begun to teach and to preach his most important message to his fellows—the message that Nature also has a work and a mission of culture

"To him who in the love of Nature holds
Communion with her visible forms" . . .

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

In Favor of the Old-Fashioned Flowers

The season for flower-gardening is at hand, and as fashion like history repeats itself, a fondness for the old-fashioned flowers, that our grandmothers admired and prized so highly, is being revived. Many of these old favorites, while not fragrant, are noted for their brilliant colors, which alone cheer the drooping heart and soothe the troubled spirit.

While we are cultivating the modern varieties for their fragrance and delicate beauty, let us spare a small plot somewhere for a few of Grandmother's dear old-fashioned beauties, which spring up and blossom in all their glowing radiance with comparatively very little attention and care. 'Tis true, the best results in floriculture can only be obtained by those who have a thorough knowledge of horticulture in all its phases, and while it may be rather late at this time to offer to the amateur suggestions for planting and sowing seeds, we may note a few facts that may enable some one to remedy a mistake and thus assist in giving pleasure in the autumn and through succeeding summers. There is a pleasure in growing flowers that can not be expressed so as to be fully understood by those who have never attempted it. Observation has taught that three things are absolutely necessary to be successful in floriculture: Good soil, good seed and plants, good culture.

In calling attention to a few of the best known old favorites I have taken such as any one who is willing to keep the soil loose and mellow, allowing no weeds to grow among them, may raise successfully. It will, however, be more satisfactory to attempt to grow only a few of these well than to try a little of everything, which usually results in disaster.

In the garden of our grandmothers the Hollyhock was the most formal of all flowers. This has been greatly improved of late by the hybridizers, who now have the blooms single or double and of all imaginable colors. If given a permanent location with rich soil, they will repay themselves for years to come.

The Dahlia, excellent for cut flowers, was found in every yard, the bulb not being set out until all danger of frost was past, although of late many beautiful varieties of colors have been grown from seed.

Among seedlings, the once popular Zinnia, or "youth and age," now oft-times scorned, is really superb and showy, where planted alone, and should not fail to receive the recognition it deserves.

A bed of Poppies with their gorgeous, satiny flowers, with ragged edges, from pure white to a dark scarlet, will be exceedingly admired.

The only objection to them is that the petals are so delicate that they drop off easily and are of no value as cut flowers.

The time-tested Nasturtium is extremely popular again and is deserving all the popularity given it. It is a magnificent flower. Its foliage is mostly a pale green, out of which peep its many flowers, varying in color from creamy yellow to deep crimson and even maroon; some of the darker colors appear to have petals cut from velvet. They are excellent cut flowers for decoration, with a delicious, spicy odor, and are a mass of bloom all summer. They delight mostly in a poor soil and a scorching midsummer sun.

The graceful Petunia delights in a poor soil and a sunny location, and if given these conditions is one of the best of our freely growing and abundantly blooming annuals.

The showy Marigold, with petals that seem to have been cut from dark brown velvet, is known by everybody, though objected to by many on account of its peculiar fragrance. Yet it deserves a place, the dwarf varieties being considered very desirable as border-plants.

The old-fashioned Garden Pink, admired by all for its beauty and fragrance, has in recent years been so much improved in size, color and dwarfing that Grandmother can scarcely call it her "dear old pink" any more. Yet it will always have a place in Grandmother's garden.

The Astor, the best of the garden annuals, as recently improved, now rivals the chrysanthemum in beauty and variety of form, so that it still holds first place.

The Centaurea, cornflower, or bachelor's button, is also claiming a place of its own. It is a free and constant bloomer and the blue variety is charming in color.

Calliopsis, Lady's Slipper, Portulacca, Pansy, Verbena, are all of the easiest culture and were usually found in the old-fashioned mixed garden.

Let me say again that good, well prepared soil and sunshine are essential elements of success, without which a failure is assured. We can not create the flower, but by proper care and attention we do materially assist in its perfect development.

The busy housewife who perhaps feels that she may have no time to devote to flower-growing or who may not consider her strength equal to the task, will find that for the labor expended in the open air her health is growing with the plants, that her flower-pot will become one of her greatest pleasures and her flowers her best companions.

Myles Loring:

A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER VI.

The Home of the "Hex"

WOMELSDORF was troubled, and all the coasts thereof. If the serpent entered Eden, surely even a vale so lovely as that of Lebanon could not hope to escape altogether. Ordinarily one might journey the whole night over its substantial roads and encounter nothing more alarming than owls and bats, which appropriate the nocturnal hours for their foraging expeditions. Silent farmhouses everywhere, except for the occasional baying of a dog, with not a light glimmering over a great area of country, are conclusive proof of the simplicity of rural life. When the chores of the farm are finished and the busy housewife's evening cares have been plied, the hour for retiring is close at hand. The time-honored maxim:

Early to bed and early to rise,
Makes a man healthy, wealthy and wise,

has had an exact illustration in the rich farming regions of the Appalachian range, notwithstanding the sneers of would-be wits at the "dumb Dutch." Their toil has enriched both their land and themselves, the region has ever been noted for its healthfulness, and in substantial learning they have reached a high average grade, while some of their sons and daughters have gained honorable distinction in educational, professional, scientific and political pursuits.

In many districts no special preparations are made for the protection of the house at night. Shutters are not closed, doors are not locked, and the peaceful dreams of wholesomely tired farm-laborers are not disturbed by midnight marauders. Perhaps the security is quite philosophic; it is but rarely that large sums of money are kept in the house, that the possession of costly articles of virtu is cultivated by so thrifty a people.

Now, however, Womelsdorf was troubled and with it the adjacent region. Money was being missed and in various homes silver spoons valued as heirlooms were disappearing. Watches and such feminine jewelry as was occasionally affected in a few quarters mysteriously vanished, and the people were set profoundly thinking.

In view of what has been said concerning the progress of education in this community, it may seem contradictory to hint at the existence of a measure of superstition. But where is the region in which a vein of it is not found, or a social rank not controlled to some slight extent by its vagaries?

As a matter of fact superstition seems rooted in human nature, and the soundest mind sometimes either half yields to its peculiar demands or suffers in spite of itself. It is to be regretted that mind does not assert itself and stamp it out, much more that its occult principles are sought out and formulated. Even persons who smile at such "signs" as the crowing of a barnyard fowl or the dropping of a fork at the table, sometimes secretly value the incident at much more than they would be willing to admit.

Be it remembered that all these German superstitions are of ancient ancestry and have their counterparts in each of the other great folklores; that fences built in certain phases of the moon and barn-roofs laid in others stoutly hold their own, while garden-seeds orthodoxically "planted in the signs" develop well. In time, no doubt, these curious beliefs will vanish; they are only entertained by a portion of the population.

Those who harbored a belief in "spooks" (the visible spirits of the departed) and in *Hexerei* (the incantations practiced by "witches"), whispered to

each other their explanation of the state of affairs—which was simply that the persons who had suffered the loss of goods had been “bewitched.” So trivial a suggestion had of course no weight with better minds that ardently sought some more material solution of the mystery. But since there was no tangible clearing-up of the trouble, the superstitious prophets settled upon the author of the mischief as a witch or *Hex* who had a lonely dwelling-place on the South Mountain.

A striking feature of that surpassingly beautiful range of hills is the *Kluft*, or gap, which breaks its continuity a little to the west of the Eagle’s Head. Long before white men set foot upon “New Spain,” the moccasined feet of Indian warriors pressed a winding path through this cleft on their way from the Swatara gap and the future Sunbury to the aboriginal settlements on the Delaware. It is usually known as “the old Indian trail.” A broader highway has succeeded the ancient footpath, and is in truth the only means of communication between that part of the Lebanon valley and the district south of the mountain.

A third of the way up the ascent of the mountain-road passing through the gap, beneath a peak somewhat higher than the Eagle’s Head, the charred remains of a hut which once stood in a little grove close by the road are yet visible. At the period of our story the miserable dwelling still existed, and sheltered—if we may stretch the simile—a single, battered and withered specimen of the female sex.

It was a combination of stone and frame and a curious concept of architecture. For some reason it did not face the road; all that was really visible of it was the rear, which possessed a small window, although the protecting shutters were never known to be opened. Few persons had ever glimpsed the interior; one venturesome gossip who had plucked up courage to pass the portal, reported that the single lower room, entered immediately from the door, was small, dingy and uncommonly dirty and that its yellow, smoked walls were hung with tinware—an astonishing number of dip-

pers, cups and colanders sadly in need of scouring.

It was also known that a low, narrow interior door led into a dungeon used as a cellar, which was grossly dark, for it had no window; and that steps of no greater width led to the upper story of the house, which, because of its uncanny surroundings and the repulsive appearance of the mistress, rarely attracted any visitors. Nevertheless some inquisitive persons might have braved its terrors, had it not been for a dog answering to the name of Wasser, that occupied a kennel placed about two yards from the door and was usually attached to his quarters by a chain of sufficient length to permit an easy sweep of the doorway. The snarling cur could not come directly out of his kennel, because this had a species of vestibule in front with an egress at either side. On those occasions, few and far between, when callers appeared, the mistress would seize a rod in each hand and vigorously belabor the two sides of the kennel while she urged the visitors to hasten past her into the house.

It was a decidedly amusing sight to see this singularly dressed woman, wearing a man’s coarse straw hat and short coat, bend over and strike at the tugging, howling, vicious dog, which seemed possessed with fury to tear the visitor to pieces. *Die Hauswartin* was the common designation of the repulsive dame who luxuriated in this strange abode. She was the relict of an old and decidedly shady character, and was popularly believed to be of Indian birth or else a half-breed. Nature had omitted to bestow upon her the facial charms which usually attach to the sex, and her antipathy to soap and water had tended to increase the deficit.

This poor creature, who was a fit subject for the exercise of Christian charity, was regarded as a *Hex* by believers in witchcraft and certainly claimed the possession of the gifts of a “pow-wower.” Whether the instinct of cupidity alone controlled her or whether she was partially blinded by her own unfortunate environment, can not be determined. At all events she undertook the occasional cases which invited her peculiar treat-

ment, and added to her scant store whatever fees accrued from the exercise of her occult skill.

One day, a wagon coming from the south side of the mountain slowly descended the hill on the road through the *Kluft*, and stopped at the clump of trees which shaded the wretched habitation. Two women, evidently mother and daughter, alighted from the vehicle and after securing the horse to a tree slowly and cautiously made their way to the front of the house, where, affrighted by the ominous growls of Wasser, they came to a standstill. *Die Hauswertin* speedily approached, smoking a pipe, her unkempt head covered with a sun-bonnet and her dress ragged and soiled; she invited her guests to the little kitchen already described.

The usual method of introduction was now resorted to, the rods being produced and plied energetically, while the Rubicon was passed hurriedly enough by the "patients," who grazed the wall of the house in their efforts to avoid the ferocious leaps of the dog.

The daughter, in the course of her household duties, had suffered a severe burn and, baring it for the inspection of the "pow-wower," now tremblingly presented it to that forbidding personage.

This shrewd worthy, instinctively imitating the custom of more conspicuous charlatans, sagely asked a number of questions in a manner that impressed her clients with their great importance; then, with many a curious gesture and mumbling of words, commonly known as *mit Worta braucha*, she pursued her meaningless incantations, and blew upon the burn. Very probably she used the name of the Trinity in commanding the disease to depart.

The diversion of the young girl's mind had doubtless made her less sensible of her pain; perhaps for a moment it had relieved her altogether, a fact for which she was grateful and which found instant expression. There was a gleam of triumph in the eyes of the cunning quack, who well understood the real nature of the relief.

Now the elder woman made known a trouble which oppressed her. Opening

the bosom of her dress, she disclosed a suspicious fleshy growth of considerable size, which looked serious enough to excuse her alarm. The wily and swarthy sorceress at once perceived that her resources were now likely to be taxed to the utmost. To gain time for her own conclusions she asked a score of questions of more or less relevancy, by which the hopes and fears of the patient were clearly developed and during which the pow-wower determined upon the method of her procedure.

First a series of incantations similar to those practiced in the daughter's case was engaged in; this was followed by a soothing rubbing of the affected part. A gold coin was then requested for the purpose of concealment in a graveyard for a specified time; but since the patient had none of the glittering yellow metal, a silver substitute was accepted. In addition to this the patient was instructed to rub the growth with an old dishcloth, which was afterwards to be buried where the water from the eaves of the house should drop upon it. When this cloth was completely rotted away, the growth would disappear.

The effect upon the spirits of the elder patient was wonderful. To her the influence of a rabbit crossing the road in front of her was very real; so was the howling of a dog near a window, for this was the "sign" of impending death in the family. She had, herself, cured a toothache in a hollow molar by the use of a splinter from a tree killed by lightning; she had driven away the mumps from her daughter's cheeks by rubbing them upon the hog-trough—after several days' delay! So there was a happy logic in the present treatment which stimulated her hopes and banished the specter of a fatal termination. Perhaps the most rational of her "cures" had been that of a case of sore throat by wrapping about it a woolen stocking rather superfluously "turned inside out," unless it was that of an alternative treatment of the mumps by heating a pair of tongs and gripping the neck with them.

The grateful mother, over whose troubled face had come a look of relief, indulged in expressions of satisfaction and

inquired the extent of her debt. The exultant "pow-wower," who was well aware of her success in duping her patients, diplomatically left her reward to their determination, whereupon a most substantial sum was put into her possession, and from the wagon was unloaded a number of articles, such as a plucked fowl, butter, vegetables, a pie and cakes. The money had probably not been intended to be offered, or at least had been reserved for developments, and these had been made somewhat unexpectedly.

Once more the wheels rattled on the road, and as slowly as it had come down the hill the wagon ascended it on the return home. But it was lightened by the unloading of a gift, while the minds of its

occupants were infinitely lightened by the removal of ugly fears.

Die Hauswertin lingered only until her late guests had reached the top of the *Kluft* before she took a certain time-worn demijohn, which had been concealed from the view of her visitors, and, fastening the staple of her door and giving Wasser the full length of his chain, hastened to the nearest tavern to have it filled with that bane of society "which makes countless thousands mourn"—whiskey. At a general store, also, she procured a bottle of what she termed "lecture opium," meaning no doubt the elixir of that powerful drug—which the storekeeper was very reluctant to sell to her, but which she seemed to require absolutely, and some tobacco for her pipe.

CHAPTER VII.

An "Old, Old Story."

ON Monday morning the breakfast at the Filbert homestead was not eaten until the late hour of seven, because Myles Loring, lost in slumber profound, did not awaken early. Upon opening his eyes he could not at first comprehend where he was; but when he recollected the events of the previous day he sprang out of bed, made a hurried toilet and, with many apologies, which were smilingly accepted, appeared in the basement dining-room, which was redolent with the odors of a well prepared breakfast.

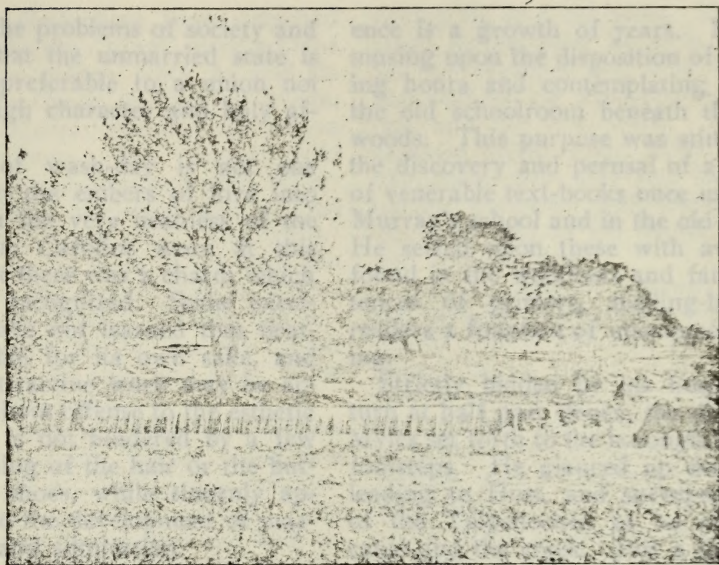
The family had necessarily been more diligent; it was wash-day, and a long array of snowy garments hung in the bright sunshine. Mrs. Filbert's matronly attention had been given to the preparation of the meal, while Caroline had made a substantial inroad upon the work of the laundry.

Myles was fully expecting to conclude a very agreeable and happy visit with a pleasant but final good-by, when Mr. Filbert requested his assistance in carrying upstairs an article on the front porch. This, to his extreme surprise, proved to be his trunk, which the worthy man had procured at the hotel that morning after posting a letter in the early mail.

Expostulation was of no avail; Myles was informed that he must consider the house his home while he remained in the vicinity, and the young man well knew that a stay of a week or two would not be looked upon by his hospitable hosts as an imposition.

There was indeed no urgent reason why he should hasten away from Womelsdorf, with every nook and corner of which he was deeply in love. He was due in Harrisburg in time to preach on the next Sabbath, but as he had not communicated to his friends in that city the time of his prospective arrival there, he was still at perfect liberty to enjoy the remainder of the week roaming about his old playground.

If the young man had been very frank with himself, he would have slightly doubted the sincerity of his expostulations, for an undefinable something made him rather wish to linger in a home so attractive in every feature. The deep of precious memories had been stirred and tender reminiscences had been indulged; the survival of the amiability exhibited by this pleasant family when he was a child made an impression upon his sensitive nature. It was really more of home than he had known during all



Courtesy of Lutheran Publication House, Philadelphia.

A SCENE ON THE TULPEHOCKEN

the period of his absence from Womelsdorf. His Boston relatives—who, by the way, were not close ones—could not be accused of any excessive sentimentality, although they were excellent people, to whom he owed much.

The Filbert boys had been his prized playmates and, as we have seen, Caroline had been one of his companions in his foster-mother's school. Both Mr. and Mrs. Filbert were lovable characters and constantly wore the charm of kindness of manner. And we may as well confess that a little cloud the size, not of a man's hand, but a woman's, had come into the sky of Myles Loring; not a heavy storm-cloud, dark and lowering, but a bright and beautiful summer-cloud, making the blue sky more lovely still. It was as yet "only a little one," yet somehow he found himself reverting to Caroline Filbert in his thought, and her image accompanied many of his mental speculations.

We do not for a moment affirm that he was "in love," as the world phrases it; that were impossible in so brief a time! But "something had happened" in brain or heart, as you please, to stir his susceptibilities.

As to the reason for the attraction, he

would have been bewildered in the effort to establish it. Caroline's face would not, by the critical standard, have been considered strikingly handsome, though would-be beaux in plenty thought her decidedly pretty. Nor did she possess in any conspicuous sense the form over which poets go into ecstasies. Her hands, which were small, were not guarded with that jealous care which results in "a form and hue a sculptor's dream might be." On the contrary, filial fidelity and love made many drafts upon them. Baking, washing, scrubbing, milking, sewing—all these things unfavorably affect the hands which engage in them.

But the face which was not exactly handsome was something infinitely better. In the innocent gray eyes shone the possibilities of a deep affection. Sweet were the maidenly lips that had never known a kiss outside of family relationship or feminine friendship. Wise girls pause before they permit the easy caresses of society-games that lower true feminine dignity; they reserve for a lover found worthy the tokens of true affection. Such was Caroline. Blessed with the companionship of a discriminating mother, she had been taught to distin-

guish among the problems of society and had learned that the unmarried state is inexpressibly preferable to a union not begotten of high character and holy affection.

The garb of wash-day is not one adapted to fan the embers of love into flame. Yet in the very neatness of the simple costume Caroline wore at this unenviable task there was a charm which Myles readily recognized. Some excellent women have not learned that neatness is desirable for its own sake, and that even unattractive work may be accomplished without offense to the esthetic sense. Work is not hindered by a few minutes' brushing of the hair or the buttoning of the shoes, while slovenly apparel is fatal to the development of masculine respect and admiration.

The duties of women never end. Many a little service that men might render is left for the uncomplaining wife, sister or mother to perform. Many a load might be materially lightened, giving the burden-bearer an opportunity to rest and to culture the mind, but for the selfish thoughtlessness of mankind. Yet even in such cases it is to the woman's advantage to have regard to the manner of performing the duties so unjustly left to her.

If it be true that it is the instinct of womanly nature to desire the love and admiration of the opposite sex, this is, at least, no reproach; and it is especially gratifying to believe that such an acquisition is possible to every woman. Not, indeed, in any aggressive sense, for her passivity is her chief charm; but the cultivation of the most potent and enduring attractions is within reach of every daughter of Eve. Many a woman, positively ugly of countenance, but scrupulously particular of her personal cleanliness and dress, soft of tone, delicately considerate of others' comfort and richly cultivated in intellect, is among the happiest and most adored of wives and mothers.

Let it not be supposed that Myles Loring ventured upon any of these sage reflections on that bright Monday morning of which we write. Such philosophy is only possible to experience, and experi-

ence is a growth of years. Myles was musing upon the disposition of the morning hours and contemplating a visit to the old schoolroom beneath the buttonwoods. This purpose was stimulated by the discovery and perusal of a collection of venerable text-books once used in Mr. Murray's school and in the old Academy. He seized upon these with avidity and found in the woodcuts and familiar sentences of primers, spelling-books and readers a fountain of uncommon refreshing.

Strictly bidden by his hostess to return at half past eleven, the dinner hour, Myles set forth to the borough with eager footsteps. He glanced up the long hill leading to Host, and surveyed the vale of the Tulpehocken as he crossed the canal and the creek. Just a little up the stream was the fishing-ground where diminutive roach could be caught by scores, and on the dam connected with the mill was a flatboat, perhaps the immediate successor of that in which he once set a trembling foot, in fear of capsizing or being carried over the dam-breast by the current. And there, back of the old mill with its date-mark of 1815, in the rear of the snuggest of cottages, under some splendid trees, were springs whose possession close to one of the great cities would be of fabulous value—pools of water, clear as crystal, in which trout with beautiful markings lazily disported, until the excitement caused by the presence of strangers developed an incredible swiftness of movement.

The rumbling mill and the fine old brick mansion adjoining it awakened slumbering memories and tantalized him with dim visions so alluring that he would have given a world to intensify and complete them. A little nearer town, the home of the Schwenks and a great buttonwood with a deep hollow in its trunk served him with the same half-vanished recollections.

High on the hill to the east stood the schoolhouse in which "Grandpap" Murray taught for a while in a damp basement, poorly lighted. It retained the curious old front gable with its attempt at architectural effect in the shape of stepped sides. Well did Myles remember

seeing some disobedient boys stretched on desks, while the "taws" were applied by the master. Once, when he and his little comrade, Oscar, had played truant, "Grandpap" Murray inquired the reason for their tardiness. The younger child replied that he had been sent upon an errand, but Myles confessed that he had been looking at some pigs. The "taws" were laid upon the hand of the little fiber, and then the master said to Myles: "Hold out your hand!" This he did, expecting a painful stroke; but the master simply touched the hand and said: "That is for telling the truth."

Then the cakes at Christmas—curious shapes of impossible horses, cows and rabbits, cut out by shaping tins and covered with very primitive "icing!" But he would rather have tasted one such today than the most tempting of the baker's triumphs.

Once more the wounded veteran's humble residence and the two frames of unspeakably precious memory! But before visiting the last Myles gave his attention to the smaller frames at the northwest corner of the two roads. The old apple-tree in the back yard—was it not the same upon which "pound-apples" grew in the long ago? On winter evenings, when young folks gathered in the kitchen and told ghost-stories, none but Myles was brave enough to go into the cellar and bring up the desired fruit that had been carefully stored in bins and barrels.

It was the home of Tip, the dog, and Rock and Charlie, a pair of rusty dray-horses in the same lean condition as Barnum's famous racer. Myles had literally reflected upon the anatomy of the horses, while observing their backbones and ribs. Once, and once only, had he been ambitious to ride one of the pair. It was while the team was drawing a wagon in quest of wood that he mounted Charlie, without a saddle, but a very few minutes on that sharp frame sufficed, and he dropped to the ground.

Good Mrs. Scharff, occupying the old schoolroom as a kitchen, cordially invited Myles to examine the house, even to the garret; her neighbor, Mrs. Benethum, just as heartily bade him be free in sur-

veying his own old home. Up and down stairs in the latter he went, absorbed in the red fireboard and blue window-sills, the ancient log kitchen—even the pig-pen and the coal-house. In the most pleasant social spirit Mrs. Scharff had also come over, and both ladies were in perfect sympathy with him as he almost excitedly told of his boyish amusements and recollections.

But the tones of a dinner-bell warned the delighted visitor that he must immediately return, although the morning had passed like a dream. However he found that he had ample time to keep his promise, as it was but eleven o'clock, the ringer in this case not having had the "nine-o'clock piece" common to the well fed inhabitants of the land of plenty.

To Myles's surprise and gratification, a huge platter of *Schnitz un Kneip* graced the center of the table at dinner. Then, as he observed the merry twinkle in the eyes of Mrs. Filbert, he remembered that, while discussing old times, he had mentioned his desire to taste this dish again; whereupon, though it was a little unseasonable, she had determined to take him pleasantly by surprise. It is one of the historic dishes of old Berks, consisting of sliced sweet apples boiled with dumplings and a piece of ham.

And such sweet butter—golden, for its natural tint was not tampered with! Myles wondered if Caroline's deft fingers had patted it. Since dumplings had been prepared, the thoughtful housewife had fried some of them in fat and produced prodigious *Fasnacht-kucha*, which a city boy might call "mighty" doughnuts. It was a pity to discount the fullest enjoyment of the seductive butter, but a crown of apple-butter, or *Latwerg*, as it was often termed, finished a delicacy fit for epicures. Some salad, just from the garden, scalded and steeped in vinegar, and containing bits of bacon, did duty as a relish; the dessert consisted of rhubarb and apple-pie and egg-custard. With that weakness often observed in the best of housekeepers, Mrs. Filbert apologized for the wash-day dinner, yet there was a supplementary dessert in the shape of cake tempting enough to make one's mouth water!

Myles was admonished more than once to "be free" and to eat heartily, for Berks-countians partially estimate visitors by the vigor of their appetites. To do Myles justice, he ate until his relatives, had they been present, would have been ashamed and alarmed.

After dinner Myles visited the barn with its agreeable odors of grain and hay. Then he strolled down the canal tow-path to the bridge at Shull's, which he crossed and then pursued the creek to *Faderman's Loch*. Here he halted long, sitting in the shade of a tree, and playing upon the strings of Recollection's tuneful harp. Afterward, slowly ascending the stream, and hunting for black "mussels" in its pebbly bed, he visited the other 'swimmin' hole," under a shady tree. The hours seemed to pass like magic, and the early supper-time speedily approached.

At that meal the visitor's appetite was only fair, except that he manifested a considerable interest in the *Schmierkäs*. Some currant-jelly also revived an old liking. During the conversation it developed that Caroline intended to visit the village that evening to procure a dress-pattern, whereupon Myles gallantly volunteered to escort her.

There was not the slightest reason why Caroline should be attended by any one, for, leaving the tea-dishes to her mother, it was quite possible to do the errand before dusk; nevertheless she graciously accepted the courtesy. When her toilet was made after the dish-washing, she and Myles started for Womelsdorf, both preferring to walk in spite of Mr. Filbert's proffer of a carriage.

Although the sun had sunk behind the hills about Stouchsburg, a considerable area of highland on the east was still flooded with his mellow beams, and the white steeple of the stone church in the town was conspicuous against the blue background of the sky. It was truly a delightful walk—nature's best health-giver and health-preserver. The ubiquitous bicycle of to-day had not made its appearance, and people who owned no horse and had journeys to perform walked. The "wheel" is enticing on good roads with easy grades, and probably

furnishes needed exercise to thousands who would never secure it by pedestrianism; but in many respects it does not approach the older-fashioned use of the legs as a motor.

Through the familiar streets of the town they passed on their way to the residence of Dr. Fidler on High street, where the needed pattern was to be obtained. A knock at the door speedily brought the doctor's daughter, Effie, who exhibited much pleasure at seeing her guests and took them into the parlor.

The call was most agreeable to Myles, for Miss Effie was one of his former school-companions, and, having a decided hobby for reminiscences of childhood-days, he received little tidbits of welcome information. Then, too, the young lady managed to comment upon his sermon, telling him how pleased was the congregation, and that old Squire Wambach had said that "such preaching would command attention." Still Myles was more interested in the comments of his old-time comrades.

At the conclusion of the call nothing would do but Caroline and Myles must spend an afternoon and take tea with Effie; Friday was selected as the suitable day. Now for the first time Caroline showed a little reluctance to the association, inventing excuses which were a trifle flimsy. However, the scheming Effie, not a bit averse to the little dash of romance in the incident and fully understanding the nature of Caroline's objections, triumphantly bore down all proposed obstacles.

On their return the larger stars were peeping out of the sky and the gloaming was deepening. Over the uneven pavements they walked, sometimes stumbling a little in the shadow of a tree. Around the corner at Squire Wambach's and the great stone on the curb, down the sidewalk where Myles had played many a game of marbles, they passed down toward the buttonwoods and all that was so dear to him. Probably Caroline shared intuitively the feelings which were overpowering her companion, for she paused as they reached the rough pavement, apparently prepared to hear him speak of bygone days.

And he did, for his heart was welling with memories, which he poured out in their fullness as he leaned upon the gate of his foster-mother's home. If it had not been so dark, he might have seen a sympathetic tear in Caroline's eye when he spoke of her gentleness and purity and consecration to God. As it was, she softly remarked that she had known Margaret, as she simply and tenderly called her, well and had loved and esteemed her next to her own mother.

"Caroline," said Myles suddenly, "do you know what a fancy I once entertained about you and myself?" "No," responded Caroline, "what was it?" "When I was a little fellow of six—of course, you do not remember me as I was then—I thought a great deal of you, and once, when it was raining so hard that this culvert was full of water, I looked out of that window into the yard and wished that I might build a little house just big enough to hold you and me, with the tiniest of windows, out of which we could look at the falling rain! Wasn't it a funny conceit?"

The unsuspecting maiden was taken off her guard, and stammered something scarcely intelligible, but fortunately the darkness concealed the vivid blush that suffused her cheeks. Then recovering her mental equipoise, she laughed and replied: "That was always a habit of yours to imagine strange things, was it not? I used to think you would spend your whole time dreaming!"

Myles had hardly estimated the weight of his remark. Borne along by the tide of memory, he did not reflect that there might be in it a suggestion to Caroline of his present thought toward her; but I trow, if he had seen the telltale color in

her face, his heart would have been wondrously enlightened in a twofold sense. But he did not know that the combination of the proposed visit to Effie Fidler's and the strange fancy he had communicated to her had set her thinking, and although "signs" and "tokens" were not a part of her mental furnishing it did look just a little bit—well, enough to make her uneasy. And though Myles was not quite aware of his own feelings, he had indefinitely commenced a "campaign."

Very thoughtfully they completed their return. Crossing over the big culvert they slowly walked down the winding road to the canal and rested a few moments on the low sandstone bridge-wall before turning to the house. The dropping of the water in the lock-chamber did not seem as musical as the dash of the waters in the creek; they looked into the gloomy recess and felt a chill, perhaps remembering the tradition that old Mr. Potteiger, the lock-tender's father, was drowned in its black depths nearly a score of years before.

Quiet had settled upon the landscape, and there were no other travelers. Wrapped up in their thoughts under the mystic influence of night, neither spoke; perhaps their thoughts were widely different, but presently they were startled at seeing a figure coming very noiselessly over the bridge from the Womelsdorf side. Although Myles cheerily said "Good evening!" there was no response, and the singular apparition passed rapidly up the long hill.

Remarking upon the strangeness of the episode and effectually disturbed in their reverie, Caroline and her escort crossed the road to the garden-gate and were soon at home.

(To be continued.)

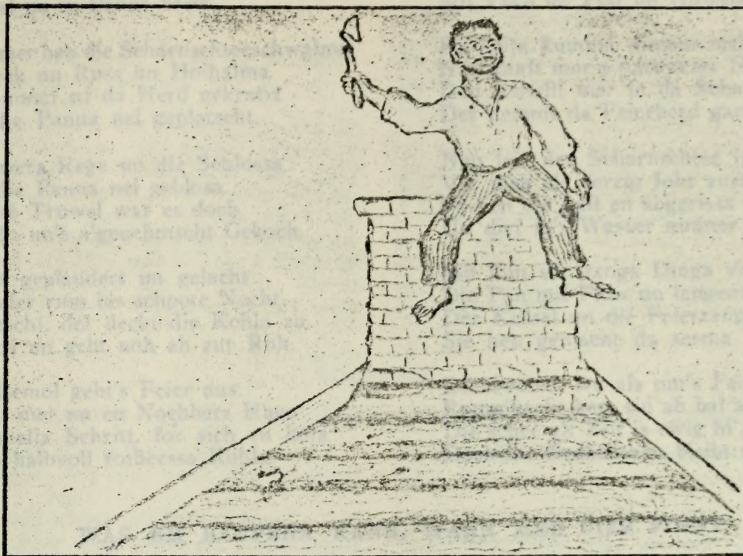
MY SHADOW

From the German of Emmy von Dincklage

While o'er the greensward tripping
My gentle love to meet,
I saw my shadow skipping
Ahead with nimble feet.

When after long embracing
With kisses parted we,
My shadow, slowly pacing,
Reluctant followed me.

Literary Gems



"Noh singt er'n Song uf'm Top vum Haus."

DER ALT SCHARNSCHTEE

BY HENRY MEYER, REBERSBURG, PA.

Der alte Scharnschtee war im Haus
Vum Keller nuf bis owa naus
Grad mitta drin, wie'n scharke Fort,
In Wind un Scharm en gut Support.

Am Blockhaus war er in die Heh
Gemauert gut mit Kalk un Schtee.
Uf'm erschta Floor war nei gebaut
Es Feiereck mit Peiler schtaut.

Im Feierplatz hot mer gebrennt,
Die Hick'rykletz dart nei gerennt;
Die mehnschte Hitz geht owa naus,
Un's schmokt em schier die Aga raus.

Doch wann der Winterscharm so kalt
Um's Hauseck blost mit aller G'walt,
Un treibt da Schnee bal himmelhoch,
Un heilt as wär'm der Deiwel noch—

Noh war der Feierherd gewiss
Der a'genehmschte Platz as is:
En Shelter gega Scharm un Kält,
Dieweil es rauscht in Busch un Feld.

Am Winterowet—was en Freed!—
Do hen die Buwa un die Meed,
Die Eltra un villeicht der Schqueier
Im weita Ring dart g'hockt am Feier.

Die Meed hen blooa Schtrimp als g'schrickt
Un ah verrissna Kleeder g'flickt—
'xcept Samschdag Owets, wann ihr schlicka
Bohs kumma for sie'n Weil zu dricka.

Die Buwa mit der Feierzang
Duhn Keshta rooschta schtunnalang.
Sie gew'n da Meed was iwrig bleibt;
War's doch en scheener Zeitvertreib!

Die Mammi, weil sie's Schpinnrad dreht,
Blickt uf ihr Buwa un ihr Meed;
Fihlt schtolz mit ihra Kinner all,
Die heem verlossa missa bal.

Der Dadi lest die alte Biwel;
Er hasst die Sind un alles Iwel.
Im mehntilla er oft herzlich bet,
Dass Gott sie all erhalta deet.

Die Scharnschtee-Schwiepers wara rar.
Sie sin juscht kumma eemol's Johr;
Mer sehnt sie net ken ann're Zeit.
Sie wara immer Nigereit.

Es war gewiss en schmärter Trick,
Darch nuf zu schluppa un zurick
Ganz unne Leeder odder Schtrick.
Er scheitepert sich mit Fiess un Rick.

Er schkreep ee Seit bis owa naus,
Noh singt er'n Song uf'm Top vum Haus.
Er schabt da Russ vun der ann'ra Seit,
Wann er im Scharnschtee runner schleid.

Gebreicha vun da alta Johra
Sin viel nau leeder ganz verlora.
Die Leit hen nau bal ganz vergessa
Der Weg zu kocha's beschta Essa.

Sel Zeit war net ganz so viel G'schleck,
Meh Sauerkraut un dicker Schpeck.
Sie hen gekocht "im uffna Grate"
In Kessel un in Panna breet.

Im Summer hen die Scharnschteeschwalma
Oft Dreck un Russ un Hoihalma
Darch runner uf da Herd gekratzt
Un in die Panna nei geplatscht.

Die schwera Rega un die Schlossa
Sin in die Panna nei geblosa.
Bei all so Truwel war es doch
Es bescht un's a'genehmscht Gekoch.

Mer hot geplaudert un gelacht
Un's Feier rum bis schpote Nacht.
Der Letscht, der deckt die Kohla zu
Mit Esch un geht noh ah zur Ruh.

Doch alsemol geht's Feier aus.
Noh eilt mer an en Nochbers Haus
Mit schnella Schritt, for sich zu hola
En Pan halbvoll rotheessa Kohla.

Ken Match war uf der ganza Erd.
Sei Kichafeier hot mer g'schtärt
Mit Punk un Schtahl un Feierschtæ,
Mit Pech un Fett un Howelschpä'.

So Zeita kumma nimme meh.
Nau kaaft mer'n schwarzer Hathaway,
Den schtellt mer in da Scharnschtee nei',
Der nemmt da Feierherd ganz ei'.

Nau leit der Scharnschtee in der Krick!
Vor meh als verzig Joahr zurick,
Do hen die Leit en abgerissa
Un dief in's Wasser nunner g'schmissa.

Mit ihm sin ganga Dinga viel:
Die Pan mit Fiess un langem Schtiel,
Der Kessel un die Feierzang,
Sie hen gemacht da seema Gang.

Die Freind, wu als um's Feier dart
Rum'hockt hen, sin ah bal all fart.
Die schee alt Zeit is ewig hi',
Doch ihr Gedächtniss bleibt mer grie'.

WAS EM HAPPENA KANN, WANN MER OIER FINNT

ADAPTED FROM HENRY WARD BEECHER.

So oft ich en Nescht voll Oier finn, wu's
Hinkel mit'm bescha Gewissa verschteckelt hot
un wu die Hausfrah bei allem Sucha net
weess, dann fühl ich en Freed wie'n Buh, un
die Leit, wu meena, so'n Parra misst alfert sei
Dignity ufhalta, deeta mich bees a'gucka un
abschtrofa davor. So verschteckelta Oier finna
war immer en Excitement, un alsemol is's Ex-
citement arg worra un hot'n Weil a'ghalta.
Sellaweg is's mol ganga, wie ich draus in
Indiana war.

Mei Frah war an da Seashore gereset for
ihre G'sundheet, un die Missus wu mich in
der Koscht g'hat hot war so en niete, sauwere,
exekte Haushältern as im ganza Hoosier-
Schteet noch g'sehna is worra. Es war en
grosse altfäschene Scheier dart, in der Mitt
vum a ganza Schwarm Schopp un Wagasched,
grad as wann sie en Familia um sich rum
hocka het. Sie war grad wie die Hinkel un
die Buwa sie gleicha. 's war plenty Platz
drin; sie war voll Gäng, Kammera un Ecka,
for drin rum zu frolica, un's hot plenty Riss
g'hat, wu mer naus piepa hot kenna un
watscha, eb der alt Mann kummt.

For die Hinkel, wu vun Natur ihr Erwet so
gern verschteckla, is so en Scheier en recht
Paradies. Do kenna sie im Schtilla lega un
noh a'fanga gacksa bis der gantz Mischthof in
Ufruhr kummt un's schallt, dann es'die Noch-
bershinkel heera; un doch find mer nix, wann
mer sucht.

"Sel verflixt Hinkel! 's legt alla Dag, un
doch kriega mer ken Oier. Ich wunner juscht
grad, wu's sei Nescht hot. Wann ich'n Mann
war un recht rumkrattla kennt, ich wett ich

deet's aushewa!" So hot die Missus als g'saat.
Awer die Oier sin net reikumma, un's hot ken
Custard meh gewa.

Well, ee scheener Dag bin ich mol darch da
Garta naus schpazirt un in die Scheier nei.
Sie war zimlich leer un hot noh so viel greesser
geguckt. Sie war iwerall mit Schpinnawewer
gedrept. Ich bin 'n Weil drin rum gekrattelt,
bin vum Owerden runner getschumpt uf's Hoi,
un wie ich sel ledig war, haw ich mich an die
Wand hi'gelegt for ruga. 's war grad am a
Riss. Twerdem heer ich eppes ganz sacht
iwer's Hoi schleicha, un wie ich mich rum-
dreh, sehn ich des fleissig awer unprofitlich
Hinkel uf sei Nescht zu geh.

Sel war eemol zu viel for's un hot's ganz
Ding verrota. Dart war sei Nescht, schee
rund in's Eck nei gedrickt, g'heift voll Oier. 's
wara juscht dreizeh, un eens iwrig for'n
Neschtol. 's hot geglitzert wie Marwel, awer
mit seim Glanz war's bal vorbei, wie ich's emol
gewisst hab. Ich hab's ausgeraabt, wie sie als
vor Alters im Krieg die Schtadt ausgeraabt
hen.

Ich hab die Oier schee in mei Rocksack
gschteckt un bin sacht geloffa. Ich hab noh
an mei Dadi gedenkt, wu sich mol uf en Dut-
zend Oier nunner g'setzt hot un in die Heh
g'schnellt is an wann jedes Oi en Bombshell
gewest un ge-explod wär. Ich hab bei mer
selwer gelacht, wie ich an sei Unglick gedenkt
hab; awer er war ewa so'n vergesslicher Mann
un sei Expirienz sot en Warning sei for mich.

Wie ich nei kumm, war's Dinnner ready.
's is eppes g'schwetzt worra, wu grad mei
Gedanka weggenumma hot vun meinra Dis-

covery. Ich hab gar nimme an mei Oier gedenkt, bis ich mich an da Disch hock. Ich bin grad widder ufg'fahra, as wann ich mich uf Nodla g'setzt het.

"Liewer Himmell!" sag ich.

"Ei, was is dann letz?" frogt die Missus.

"'s is letz genunk!" sag ich.

"Bischt du krank?"

Ich zieg mei Hand aus'm Sack; do sin die ungeborna Hinkelcher in geela Schtreema dra nunner geloffa. Noh war die ganz schmierig G'schicht haus! Awer selle Koschtfrah war en rechter Engel. Sie hot mei Rocksäck gebutzt un hot mer ken bees Wart gewa. Ich kann mer ei'bilda, was sel for'n Butzerei war, awer ich gleich net dra zu denka. Un so wohr ich leb, en paar Wocha druf is's seem

Ding widder g'häppent un em seema Mann! Awer sitter sellern nimme, gar nimme. Vun sellern Dag bis heit haw ich ken Hinkelneschter meh aus'ghowa.

Wann ich en Mann sehn, wu sich schmeechla un gut schwetza losst—"Brei um's Maul rum schmiera"—dann weess ich, es kummt en Zeit, wu er sich uf sei Oier setzt.

Wann ich Leit sehn, wu Geld grabscha links un rechts un ihr Säck filla mit Reichtum, wu annar Leit verdient hen, dann denk ich: Wart juscht, ihr setzt eich noch uf eier Oier!

Wann iwer'gscheita Leit meena, sie kennen all die annera iwerkumma, un pralla mit was sie aus'fihrt hen mit ihrer Schlechtigkeet, dann sag'ich zu mer selwer: Juscht fillt eier Säck! Ee Dag setzt ihr eich mol uf eier Oier.

VOCATION

A SELECTION FROM GEO. K. DELONG'S "PATHOS OF SONG," SLIGHTLY ALTERED.

Be it in the field where the midday sun
Licks the drops that o'er your hot forehead
run;

Be it in the stall where the bovine low
Mingles with your song while the milkstreams
flow.

Be it at the base of the deep mine-drift,
In the foul, damp air, thro' the too long shift;
Be it in the shop 'mid the flying sparks,
In the early morn, ere yet soar the larks.

Be it shoveling coal on a flying train,
Where the smoke and dust leave their grime
and stain;

Be it sp'eding on, while your hand controls
Th' engine's mighty force, as it onward rolls.

Be it with the sick, with some stricken one
Where, yourself denied, loving deeds are done;
Be it pushing thro' darkness, shine or rain,
That you may relieve those who are in pain.

Be it in the school teaching children so
That thro' all their years wisdom they may
know;

Be it preaching from pulpit or from stage
Truth God's children should hear from age
to age.

Be it at the bar causes to espouse,
For rebuke of crime justice to arouse;
Be it at the helm of the "ship of State,"
Safely guiding it thro' the shoals of fate.

Be it in strange home serving as a maid,
Doing menial work for small wages paid;
Be it keeping house for a husband dear,
While your children with toil and care you
rear.

Your vocation be whatsoe'er it may,
Tact and talent will smooth your onward way;
But in duty done ever faithfully
Lies your best reward, life's true dignity.

DER WIPPERWILL

Wann der Holzappel bliht un wann's Moiblimcha kummt,
Noh is es gar lieblich im Wald.
Die Amschel, die singt, un's Ihmcha, des brummt,
Un der Wipperwill kreischt, dass es schallt.

Un wann ich den's erscht mol kreischa heer,
Noh klopp ich mei Geldsack als grad;
For wann mer sel dut, noh werd er net leer
's ganz Johr—so werd als g'saat.

Ich weess awer, dass es verflixt wennig bat.
So'n Wipperwill liegt wie verdollt!
For, haw ich ah mol en bissel was g'hat,
Hot's der Schwerneter glei widder g'holt.

EDITORIAL DEPARTMENT

A Belated Easter Article

THE fact that this magazine must be compiled and edited a whole month before it is sent out, has its disadvantages. The article on the observance of Easter in Germany which we print in this number, tho' received a few weeks before that festival, can not, in consequence of this necessary advance work, reach our readers until a full month after Easter.

We expected to have it in time for our April issue, but unfortunately it was first sent to Greenville, Pa., whereby its coming to our hands was delayed more than a week. However, as it was prepared at our special request, we decided to publish it now rather than lay it by for a year or eleven months, until Easter will come again. It is a beautiful portrayal of the manner in which the great resurrection-festival is kept in the fatherland, and we know our readers will enjoy its perusal even in May.

Correcting a Historical Error

The location of General Lee's headquarters at the battle of Gettysburg, which forms the subject of another article in this issue, is not a question that touches directly the history of the Pennsylvania-Germans. But since it corrects a long-standing historical error relating to that great conflict, which certainly is a part of the State's history, we consider it quite pertinent to our field. It is contributed by a man who has made a careful and thoro study of the battle of Gettysburg, and we feel sure that the veterans who took part in that fearful struggle—and who, by the way, comprise

large numbers of our Pennsylvania-German "boys"—will read it with interest. As has been intimated before, we claim the privilege of occasionally stepping beyond the bounds of Pennsylvania-Germandom into the wider arena of State and national history.

A Great Moravian Anniversary

On the first of March the Moravian Church celebrated the four hundred and fiftieth anniversary of its organization. It was in the year 1457 that the adherents of John Huss withdrew into the fastnesses of the mountains and the wooded vales of Lititz, in eastern Bohemia, and there founded the *Unitas Fratrum*, or Brethren's Unity, by which title the church is still officially known. Bitter persecution soon followed and lasted many decades; then came brighter days for them and their numbers grew rapidly. According to their historian, Bishop Levering, they had nearly two hundred thousand members and about four hundred places of worship in 1517, when the German Reformation began. We quote from Christian Work:

As no other body in the world they have showed what it is possible for missionary zeal to accomplish, and to-day, although their membership in the United States is but sixteen thousand, they maintain one missionary for every sixty-five members. Of late, in their Pennsylvania centers of Bethlehem, Nazareth and Lititz, they have shown less of the mystical tendencies of their illustrious coadjutor, Count Zinzendorf, and are becoming more practical. Simple and kindly in their lives, if somewhat frugal, they have long been devotees of music, and the Bach festivals, which they give at Bethlehem, Pa., have drawn visitors from all parts of the world.

Clippings from Current News

As a Memorial for Carl Schurz

A quarter of a million dollars is sought to raise a great bronze or marble memorial of Carl Schurz, and to perpetuate his memory by some promotion of civil-service reform, by the extension of Germanistic culture in this country, and by a memorial building at Hampton Institute.

Oldest Twins Parted by Death

The world's oldest twins were parted by the death of Urban Geiger, 88 years old, at his home in Washington, D. C., March 18. His sister, Mrs. Catherine Howard, survives, though in feeble health. The two were born in Baden, Germany, and came to this country 53 years ago.

A Monument for Conrad Weiser

The executive committee of the Berks county convention of the Patriotic Order Sons of America, representing 9300 members, has decided to erect a handsome monument upon the grave of Conrad Weiser at Womelsdorf.

To Send Photographs by Telegraph

Professor Korn, a young man of thirty-seven, a recluse of science, a University professor of applied physics in Munich, Germany, has invented and perfected a tele-photographic apparatus by means of which it is said to be possible to send photographs for newspaper use from London to New York in half an hour.

Favors Enlarged Use of Schoolhouses

Dr. M. G. Brumbaugh, school superintendent of Philadelphia, has said: "The public schoolhouse should be the center of the community, and should be used for recreation and social purposes. Schoolhouses should be available for all gatherings, except those in which religion or politics are to be discussed. The gates of the schoolyard ought always to be kept open that the children may use the yards for recreation. This would prevent their gathering on street corners."

Three Varieties of German

Three different kinds of German were spoken recently in court at Harrisburg. A witness spoke "German proper" (High German?), Judge Thomas Capp spoke the "Pennsylvania-Dutch" of Lebanon county, and Senator John E. Fox, the defendant's counsel, the "Pennsylvania-Dutch" of Dauphin county.

Students Render a German Play

The *Deutscher Verein* of Bucknell University, at Lewisburg, recently organized by Dr. G. C. L. Reimer, professor of modern languages in that institution, on March 7th successfully rendered the German play "*Einer muss heiraten*" before a large audience in Bucknell Hall.

A Rising Pennsylvania-German Journalist

Howard C. Hillegas, formerly editor of the Kutztown Patriot, has severed his connection with the New York American and accepted a position upon the editorial staff of the New York Herald. Mr. Hillegas became widely known as a war correspondent in South Africa during the time of the Boer War, and upon his return wrote several books, one of which is entitled "Oom Paul and His People."

Mennonites Elect a Lutheran Pastor

The Mennonite congregation at Schwenksville has been without a minister for some time. Calls were sent to two Mennonite clergymen, but both declined. Then J. W. Schantz, of Vera Cruz, Lehigh county, a student at the Mount Airy Lutheran Theological Seminary, was invited to preach for the congregation. The members were so well pleased with him

that he was elected pastor. It is understood that he will accept, but will continue his studies at the seminary.

Wants Apprentices to Learn Steel-Making

Mr. Charles M. Schwab, president of the Bethlehem Steel Works, wants three thousand apprentice-boys to learn the trade of steel-making in all its branches. He proposes to establish a trade-school in Bethlehem, for instruction in brass and iron molding, fire-brick and furnace-making, electric wiring, motor-operating and steam-fitting.

Penn Memorial Day at Dickinson

Dickinson College, Carlisle, proposes to celebrate on April 25th with becoming ceremonies the two hundred and twenty-fifth anniversary of the granting by William Penn of his celebrated "Frame of Government" for the colony of Pennsylvania, one of the remarkable political documents of American history. The day, which will be known as William Penn Memorial Day, will be formally established as an annual event at Dickinson College.

President George E. Reed has arranged with that distinguished American scholar, Dr. Moncure D. Conway, of New York City, class of 1845, Dickinson, to give the principal address. Dr. Conway's address will deal particularly with the question of peace, now so profoundly interesting the thinking world.

Independence Hall at Jamestown Exposition

A great center of attraction at the Jamestown (Va.) Ter-Centennial Exposition will be the reproduction of Independence Hall, Philadelphia, which the Pennsylvania commission has erected as the Pennsylvania State Building and which is now nearing completion.

In the reproduction all the features and characteristics of the original building are maintained. It is three-fourths the size of its prototype and the one room in which the chief event that gave the structure its historical significance, the room in which the Declaration was adopted, will be made as nearly as possible like that which may be seen to-day in Philadelphia. Portraits of the signers of the Declaration will adorn its walls and other historical relics will serve to interest the visitor.

As at former expositions at Chicago and elsewhere this reproduction of Independence Hall will be the headquarters for visitors from the Keystone State. It is expected also to have as the greatest attraction the world-famous Liberty Bell, application for which has been made to the Philadelphia authorities. It is understood that the bell will be sent South after the Elks' National Convention in July.

Virginians have a particularly enthusiastic interest in this bell, since it acquired its chief historical distinction in proclaiming to the world the adoption of that memorable Charter of Liberty, drawn by an illustrious son of Virginia, and it was last heard (in 1835) tolling the requiem of John Marshall, another eminent Virginian.

Pennsylvania's Oldest Odd Fellow

The oldest living Odd Fellow in Pennsylvania is Noah L. Heckerman, a member of Columbus Lodge, No. 75, in Chambersburg, since 1843. The lodge was organized in March, 1842. When Mr. Heckerman joined it, there were twenty members, of which he is now the only one living. He is in the 89th year of his age, but he is as young physically as many men of half his years, and has a mental acuteness and a memory quite astonishing. He is also a great walker.

A German-Speaking Governor

At a reception recently given by Governor Ansel, of South Carolina, Captain von Bardelben, of the immigrant steamer Wittekind, running between Bremen and Charleston, and Mr. Geiser, secretary to Baron von Plattenberg, were much surprised to hear the Governor address and converse with them in their native tongue, which he learned from his father and mother, both natives of Germany, as a boy. Gov. Ansel is a South-Carolinian to the bottom of his heart, but also proud of his German ancestry. (Charleston, S. C., has had at least three German mayors: Mentzing, Schnierle and Wagener.)

Facts about a New England Society

We glean the following facts from a booklet issued by the New England Historical and Genealogical Society:

This society was founded in 1844 and incorporated in 1845 for "collecting, preserving and publishing genealogical and historical matter relating to New England families and for the establishing and maintenance of a cabinet." Its membership is honorary, corresponding, life and resident. It publishes the New England Historical and Genealogical Register, also Vital Records of Massachusetts Towns (of which 29 have been printed and 31 are in preparation), Proceedings of Annual Meetings, Biographies of Deceased Members, Waters's Genealogical Gleanings (costing nearly \$30,000), Abstracts of Wills, etc. Its library contains 65,000 books and pamphlets and is consulted daily by 50 to 100 persons. It wants \$120,000 for a library building and equipment, \$75,000 for a permanent fund, \$10,000 for copying records, \$8,000 for catalog-expenses, \$6,000 for making abstracts from newspapers, \$15,000 for research in England, and \$5,000 for estimated losses.

OBITUARIES

JACOB K. CASSEL, M.D., a surgeon in the Civil War, died at Philadelphia March 2. He was born Nov. 13, 1834, in Upper Salford, Montgomery county, and was a graduate of the University of Pennsylvania.

HON. WILLIAM H. SOWDEN, member of the Forty-ninth and Fiftieth Congresses, died at Allentown, Pa., March 3, aged 66. He was a native of Cornwall, England, but came to this country as a boy of seven and acquired a

reputation as a Pennsylvania-German stump-speaker. He was a graduate of the Harvard Law School and a veteran of the Civil War.

PROF. NATHAN P. KISTLER, well known in eastern Berks as a musician and church-organist, died March 4 at Krumsville. He officiated at the Grimville union church for 38 years.

COL. SAMUEL H. SPANGLER, president of the Worth Infantry Association, and one of the oldest newspaper men of York, Pa., died March 5. He helped to organize the Republican party in Lafayette Hall, Pittsburg, in 1855 and cast his first presidential vote for Fremont.

JOEL KRESGE, after whom the village of Kresgeville, in Monroe county, is named, died March 8 in Philadelphia, aged 84.

REV. LEVI K. DERR, D.D., of Zion's Reformed church, Reading, died March 9. He was born in Lehigh county April 17, 1832, and had meager school advantages. He studied theology with Dr. William A. Helffrich and was licensed to preach May 19, 1857. He served charges at Tamaqua, Lewistown, Mahanoy City, Slatington, Lehighon and other places.

WIDOW SALLIE HINKLE, the oldest resident of Allentown, died March 15, aged 100 years, 5 months and 14 days. She was a daughter of Conrad and Elizabeth Meitzler and married to Anthony Hinkle. She is survived by three out of six children, fifteen grandchildren, fifteen great-grandchildren and three great-great-grandchildren. Mention of her hundredth anniversary was made in our November issue.

HON. JOHN H. FOGEL, member of the Legislature from 1866 to 1869 and in 1875 and 1876, died at Philadelphia March 16. He was born October 30, 1825, at Fogelsville, Lehigh county, as a son of Benjamin and Anna Trexler Fogel, and traced his ancestry to Philip Gabriel von Vogel, a German nobleman from Hanau, in Hesse-Nassau, who landed at Philadelphia in 1731.

FRITZ SCHEEL, director of the Philadelphia Orchestra and other musical societies, died March 13. He was born at Lubeck, Germany, Nov. 7, 1852, and came to this country in 1893. He resided in Philadelphia since 1899.

HON. OLIVER H. MEYERS, who was president judge of the Northampton county court from 1875 to 1885, and the oldest member of the Northampton county bar, died at Easton March 30. He was a grandson of Peter Meyers, who was with Washington at Valley Forge and Trenton, a graduate of Lafayette and member of the Legislature in 1866-7.

DR. FRANK SWARTZLANDER, the oldest practicing physician of Doylestown, died March 31, aged 65. He served as assistant surgeon in the Civil War.

CAROLINE FISHER, who taught in the Sunday-school of St. Paul's Lutheran church in York about sixty years, died April 8, at the age of eighty. She was born in Germany, but had been in this country about seventy years.

Chat with Correspondents

Abraham Grubb a Settler in Canada

We take pleasure in quoting the following remark from a letter by a subscriber, as supplementing Rev. A. B. Sherk's excellent article on the Pennsylvania-Germans in Canada:

I rather regret that the name of Abraham Grubb is missing in the list of early settlers in Canada, for he was one of the prominent men in the crowd. His descendants in Canada are legion and, of course, among the best people there.

Pleased with Oldtime Accounts

My dear Mr. Editor:

The last number of the little magazine was of particular interest to me, and I desire through you to thank the gentleman who published those extracts from his *Grossdadi's* account-book.

Sincerely yours,

M. E. J.

This correspondent can not fail to be interested in the following extract from a letter by Bishop N. B. Grubb:

A Still Older Daybook of John Potts

I have one of John Potts's Daybooks of 1738, fourteen years earlier than the one from which you quoted in the latest issue of *THE PENNSYLVANIA-GERMAN*. It has some very interesting charges against Antes, Frey and others.

We know Bishop Grubb to be an unselfish soul and feel confident he will let us and our readers share the enjoyment of those "interesting charges" some day.

Would Be an Excellent Idea

A reader in the District of Columbia makes this suggestion:

Would it not be a good idea to have some of the old soldiers relate their war experiences—that is, the camp-life of some of the "Pennsylvania-Dutch" companies? Many a company, I know, was composed almost exclusively of "Dutchmen." I imagine those old veterans could tell some very interesting tales. "The York Riflemen" was an excellent article.

Surely, your suggestion would be a very good idea. We have a tentative promise of reminiscential articles by an ex-army-officer who holds a prominent position in Pennsylvania to-day. As we have said before, contributions along this line will be welcome.

Atlases of Lehigh and Montgomery Wanted

A friend desires to get the Atlases of Lehigh and Montgomery county that were published in large book-form about forty years ago. They contain separate maps of each township, giving the roads, names of inhabitants, etc., with much descriptive matter. Readers wishing to sell either of these atlases will please write to the publisher of this magazine.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

XVIII.

Ressler, Roessler, Raesly

In Rupp's Thirty Thousand Names it is stated that on the ship *Priscilla*, William Wilson, captain, which arrived Sept. 12, 1750, from Rotterdam, were the following persons: Daniel Ressler, Joh. Henrich Rössler, Joh. Georg Rössler and Conrad Rössler. I have reason to believe that these were the progenitors of the present Raesly family. Tradition says they came from Switzerland and settled in Forks township, Northampton county, Pa. I would be pleased to receive information on this subject from any person having such at hand.

GEORGE J. RAESLY.

Hazleton, Pa.

XIX.

Communication Requested

I would like to communicate with any descendant of Martin Sensesenderfer, whose name appears in the tax-lists of Philadelphia county, 1780-3. Or, with any descendant of any Briner or Breiner, who served in the Revolution, either in the regular line or in the militia; es-

pecially those from Albany township, Berks county. I think Montgomery's History of Berks County mentions the name several times, though I have no means of verifying it here.

W. W. NEIFERT,

Room 738, Conn. Mutual Building,
Hartford, Conn.

XX.

Inquiry About Earnest (Ernst) Family

I have traced the Earnests (formerly Ernst) of Bedford county, Pa., back to about 1758. They lived then near Fort Bedford. About 1765 the father, Henry Earnest, was shot and scalped by the Indians in his home, and his wife, Eve Earnest and her two boys, Mike and Henry, were captured. Nine years after this they returned from Fort Detroit to their old home. I would like to get the ancestors of this Henry Earnest, if possible. Any information of their sons Mike and Henry will also be appreciated. Henry, after his return, settled near Greensburg, Pa., Mike further west.

MRS. EMMA A. REFLOGE.

Coopersville, Mich.

XXI.

Dunkers, Stutesmans and Singers

Information is desired, regarding the settlement of Dunkers or Dunkards, i. e. German Baptists, prior to 1730 (it is thought), in or near Hagerstown, Md., whence they removed to Pennsylvania, near Reading, and from there, between 1814 and 1820, to Ohio, near Dayton; especially about the Stutesman and allied families.

Was Johann Jacob Stutesman, one of the Palatines who came from Rotterdam in the ship *Adventurer* and took the oath in Philadelphia, October 2, 1727, the father of Abraham Stutesman (wife Mary ———, both born in Durkheim on the Rhine), who had three sons — Jacob, Abraham and David—all probably born near Hagerstown, Md., between 1730 and 1740? Nicholas, son of this David Stutesman, was born in Montgomery or Lancaster county, Pa. His first wife was Mary (?) Kountz or Kuntz, his second Anna Nesbit. These Stutesman descendants married into the Moyer, Millman, Koch, Deal, Stonebarger, Vance, Singer, Walker, Myers, Snyder, Bowder or Boyer, Covert, Deveree, Goodman and other families. Data as to births, marriages and deaths, as well as incidents historic and traditional, relating to the Stutesmans will be greatly appreciated.

I also desire information about the parentage and ancestry of John Michael Singer, born 1756 in Lebanon township, Lancaster county, Pa., and of his wife, Hannah Schaeffer. He was a surveyor, mathematician and astronomer, built mills, made calculations for the almanac, etc. He was in Ohio when his wife died. Later he removed all his family thither, settling in Butler county, near Mechanicsburg (now Westchester). In 1814 he sold his Pennsylvania property—his residence, still, farm, town lots, etc., in Halifax, Dauphin county, and

lots in Liverpool, Cumberland (now Perry) county. He was a soldier of the Revolution and the Captain Michael Singer of the county-militia, 1790-93.

CORA C. CURRY,
P. O. Box 2294, Station G, Washington, D. C.

XXII.

Gilbert, Alspach, Ditzler

I desire information about my ancestry and invite correspondence to this effect. My great-grandfather, Conrad Gilbert, a school-teacher, and his wife Elizabeth (called Betty), a redemptioner, lived near Orwigsburg, Pa. Their daughter married Peter Alspach, my maternal grandfather. My paternal grandfather was John Ditzler, of Pinegrove, Pa.

HANNAH DITZLER ALSPAUGH.
Naperville, Ill.

REPLY TO QUERY NO. XIII.

Weiser Descendants

The names of Benjamin, Philip and Samuel Weiser may be found in the depreciation payroll of Revolutionary soldiers, Pennsylvania Archives, Vol. XIII, page 239.

According to muster-roll dated at South Amboy, August 26, 1776, Conrad Weiser was first lieutenant in Captain Michael Wolf's company of Berks county militia. P. A., Vol. XIV, page 259.

Conrad Weiser was commissioned, May 17, 1777, captain of Fourth company, Sixth battalion of Berks county militia. P. A., Vol. XIV, page 286.

Conrad Weiser, captain in Sixth battalion of Berks county militia, in 1778. P. A., Vol. XIV, page 291.

Muster-roll of Captain Benjamin Weiser's company, of Cumberland county militia, at Philadelphia, Jan. 30, 1777, in P. A., Vol. XIV, page 347.

WILLIAM SUMMERS.
Conshohocken, Pa.

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Manager of The Pennsylvania-German on receipt of the publisher's price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

Conversion and Religious Experience. By Rev. Oscar S. Kriebel, A. M. Being the Development of three Sermons preached by the Pastor to his People and published by Request. Pennsburg, Pa. 171 pages 12mo. Price in paper covers, 35 cents, clothbound, 70 cents.

As stated in the preface, this treatise is the outgrowth of a special sermon preached about two years ago on the general subject of salvation and religious experience. Since the proper object of all preaching is to bring men unto salvation, it will be generally conceded that, of all theological themes, this general subject is of paramount practical importance. The book before us is well systematized and written

in a lucid and attractive style. It is divided into three parts: 1. Conversion as a Radical Change; 2. Conversion through Christian Culture; 3. Religious Experience in Conversion. Each of these parts is appropriately subdivided into several heads. We consider the book a plain, dispassionate, rational, scripturally well fortified discussion of a theme of abiding interest and moment, and well worthy of wide and attentive reading.

A History of the Fragment of the Clan Linn and a Genealogy of the Linn and Related Families. By Dr. George Wilds Linn. 1905. Price \$2.50.

This book contains more than 200 pages, also a twelve-page family-record on ledger paper.

It is well printed and neatly and strongly bound, bearing a side-stamp with title in gold.

Part I contains matter of general interest bearing on the nationality and ancestry of the Linn family, their emigration, pioneer life, religion and dispersion. Part II contains the genealogical details and Part III more than 40 biographical sketches.

For Home and Country. Address to a graduating class at the Philadelphia School for Nurses, by Major George G. Groff, M.D., late Brigade Surgeon, U. S. V., Professor of Anatomy and Physiology in Bucknell University. An interesting pamphlet of 34 pages on the general subjects of Nurses and Nursing.

Journal of the Presbyterian Historical Society.

Louis F. Benson, D.D., Editor. Published quarterly at 518-522 Witherspoon Building, Philadelphia. Price, \$2 a year.

The issue of this journal for March 1907 is the first of Vol. IV. It comprises fifty octavo pages and is finely illustrated. Its leading articles are: A Great Year of Presbyterian Church Building in New York City, with seven full-page pictures of new churches; Historical Sketch of the Christian Reformed Church; Records of Accomac County, Va., Relating to Francis Makemie; Rev. John Peacock, D.D., sketch with portrait, etc.

Deutsch-Amerikanische Zeitschrift fuer Theologie und Kirche. Issued bi-monthly by the faculty of the Nast Theological Seminary, Berea, O., assisted by ministers of various Protestant denominations. Price, \$1 a year. The March-April number comprises 64 pages

and contains discussions of the Mormon question, the dogmatics of Martin Kähler, Christianity and culture, a homiletical department, etc.

Mitteilungen des Deutschen Pionier-Vereins von Philadelphia. Drittes Heft. The contents of this issue are: *Das deutsche Lied*, Michael Hillegas, *Gründung des Deutschen Hospitals*, Joseph Martin Reichard, *Friedrich Wischan*, *Bücherschau*, etc. Among the officers of this *Pionier-Verein* are Ex-Gov. Pennypacker, Major Rosengarten, Gen. Louis Wagner, Rudolph Blankenburg, Dr. J. F. Sachse and others. We bespeak for this interesting historical publication the hearty support of our readers.

Deutsche Erde. Zeitschrift für Deutschkunde.

Beiträge zur Kenntnis deutschen Volkstums allerorten und allerzeiten. Unter Mitwirkung der Centralkommission für wissenschaftliche Landeskunde und vieler Fachmänner herausgegeben von Paul Langhans. Gotha: Justus Perthes. Published bi-monthly at 8 mark a year (about \$2.25 for the U. S.).

This magazine, as indicated by the title, is devoted to the scientific study of the German people, their fatherland and colonies, their language, institutions and civilization. The closing number of last year's volume, which is the fifth of its series, contains among other things an article on Germany's Part in the Exploration of Africa, by Friedrich Hahn, accompanied by a special map; The Study of Local Names as a Basis for the Historic Study of Nations, by Julius Kobischke, a very interesting linguistic essay, etc.

Calendar of Pennsylvania History

MARCH, 1907

3. Hon. William H. Sowden, ex-Congressman, dies at Allentown.

4. Rapid transit railroad opened in Philadelphia with 40,000 passengers.

5. Destructive dynamite explosion in a colliery at Mount Carmel; thirty injured.

8. Pennsylvania Sugar Refining Co. of Philadelphia sues Sugar Trust for \$30,000,000 damages.

10. Snowstorm in eastern Pennsylvania.

11. Legislative inquiry into Capitol contracts and furnishings begins at Harrisburg.—State Supreme Court decides in favor of consolidating Pittsburg and Allegheny City.

12. Pennsylvania Railroad directors vote an issue of \$200,000,000 in stocks and bonds.—Fourth annual meeting of American Roadmakers' Association in Pittsburg.

13. Death of Fritz Scheel, director of Philadelphia Orchestra.

13, 14. Destructive floods with loss of life along the Allegheny and at Pittsburg.

15. Big fire in Pittsburg.

18. Death of Dr. John H. Brinton, surgeon, at Jefferson Hospital, and Rear-Admiral Ben-

jamin F. Tilley, commander of League Island Navy Yard, Philadelphia.

19. U. S. Supreme Court sustains exceptions to the consolidation of Pittsburg and Allegheny City.

20. Strike of 3,000 miners of Kingston Coal Company at Wilkes-Barre.—Thirty-ninth annual session of Central Pennsylvania Conference of Methodist Church opens in Tyrone.—Sixteenth annual meeting of Pennsylvania branch of Society of Colonial Dames of America in Independence Hall.

22-23. Record-breaking hot wave throughout State.

25. Mr. Craven's local option bill defeated in the House.

26. Two-cent railroad-fare bill passes finally in Senate.

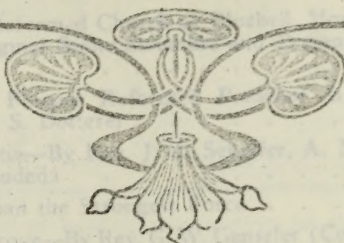
29. Another record-breaking hot wave.—Nineteenth annual meeting of Penna. Association of New Church in Lancaster.—Tenth meeting of Lehigh Valley Epworth League at Bethlehem.

31. Hon. Galusha A. Grow, ex-Speaker of Congress, dies at Glenwood.

The Pennsylvania-German

A POPULAR MAGAZINE OF

BIOGRAPHY, HISTORY, GENEALOGY,
FOLKLORE, LITERATURE, ETC.



LEADING ARTICLES

REVEREND JOHN PHILIP BOEHM, Pioneer Reformed
Preacher in Pennsylvania (Illustrated Biographical
Sketch)

THE GERMANS IN NOVA SCOTIA, Concluded

A SHORT HISTORY OF SELINGSGROVE (with Illustrations),
Concluded

THE HARTMAN FAMILY (Genealogical Sketch, with Il-
lustrations), Concluded

HON. HENRY A. BUCHTEL, D.D., LL.D., Governor of
Colorado (with Portrait)

A PATRIOT'S FIERY SPEECH (with Portrait)

MYLES LORING: A Tale of the Tulpehocken (Illustrated
Serial Story), Chapter VIII

LITERARY GEMS, EDITORIAL COMMENT, NEWS CLIPPINGS,
CALENDAR OF PENNSYLVANIA HISTORY, etc., etc.

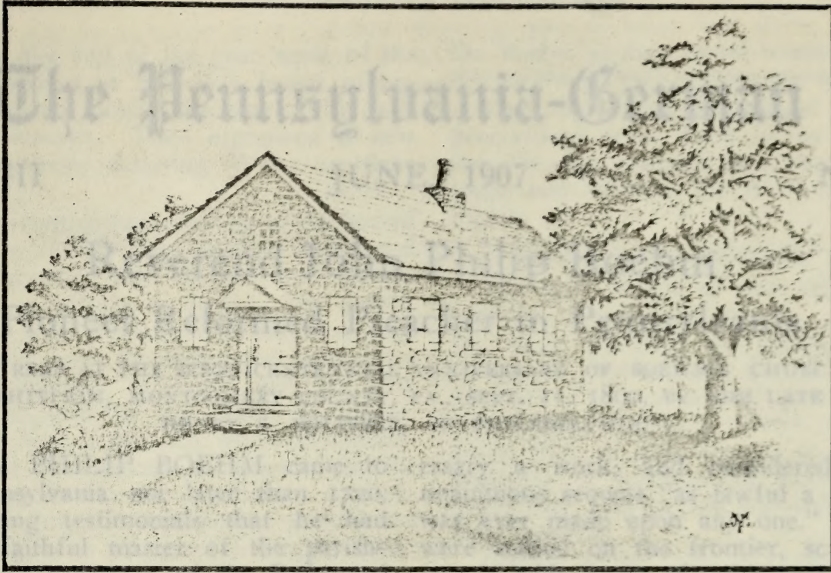
Full Table of Contents back of Frontispiece. Business Matters on next page.

The Pennsylvania-German

JUNE, 1907

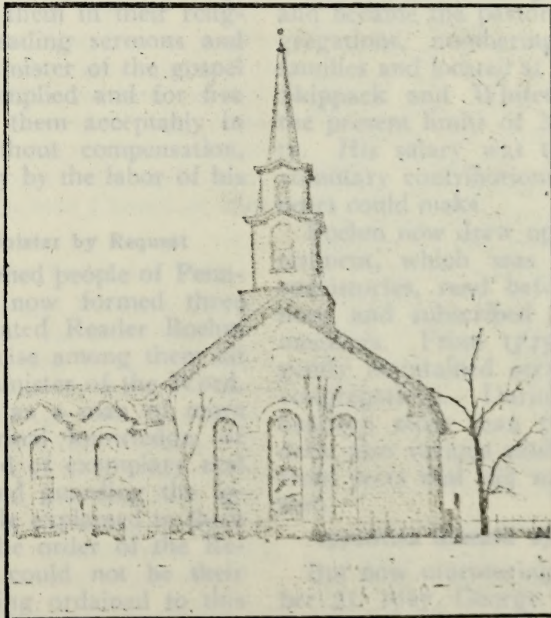
TABLE OF CONTENTS

	PAGE
Frontispiece—The Boehm Reformed Church at Bluebell, Montgomery County, Pa.: Original Stone Structure and Present Church Building	242
Rev. John Philip Boehm, Pioneer Reformed Preacher in Pennsylvania—By Henry S. Dotterer	243
The Germans in Nova Scotia—By Rev. J. A. Scheffer, A. M. (Continued and Concluded)	248
Die Macht der Frau—Woman the Strongest Force	251
A Short History of Selinsgrove—By Rev. G. W. Genszler (Concluded)	252
The Hartman Family—By Prof. W. L. Hartman (Concluded from April Number)	259
Hon. Henry A. Buchtel D.D., LL.D., Governor of Colorado—By Frederic D. Yeakel	268
A Patriot's Fiery Speech—By Rev. A. J. Fretz	270
Two Reminders of Gettysburg—By E. K.	272
The First Wrought-Iron Cannon—Der Deutsche Pionier	273
Clippings from Current News	273
The Home:	
Uses of Buttermilk, The Farmer's Girls	274
Myles Loring: A Tale of the Tulpehocken—By Rev. Alden W. Quimby. Chapter VIII.	275
LITERARY GEMS:	
Lead, Kindly Light—Leit', holdes Licht	280
Es Hofdehrle—By Rev. Adam Stump, D.D.	280
Der verlora Gaul—The Lost Nag	281
En Gluckvoll Bieplin—By Dr. E. Grumbine	281
Unsere Jugendzeit—By Charles C. More	282
Mondschein der Liebe—Lovers' Moonlight	282
En neie Cure for die Rumaties	282
EDITORIAL DEPARTMENT	284
Clippings from Current News	285
Chat with Correspondents	286
Genealogical Notes and Queries	287
Our Book-Table	288
Calendar of Pennsylvania History, April, 1907	288



ORIGINAL STONE STRUCTURE, ERECTED IN 1740.

From a drawing made by J. Irwin Yost, of Center Square, Pa., following directions given by Jonas Detweiler, who had seen the original building and approved the drawing as a faithful reproduction.



PRESENT CHURCH-BUILDING, AS REMODELED IN 1903.

THE BOEHM REFORMED CHURCH AT BLUEBELL, MONTGOMERY COUNTY, PA.

The Pennsylvania-German

Vol. VIII

JUNE, 1907

No. 6

Reverend John Philip Boehm Pioneer Reformed Preacher in Pennsylvania

SKETCH READ AT THE SESQUICENTENNIAL ANNIVERSARY OF BOEHM'S CHURCH IN
WHITPAIN, MONTGOMERY COUNTY, PA., SEPT. 11, 1890, BY THE LATE
HENRY S. DOTTERER, OF PHILADELPHIA.

JOHAN PHILIP BOEHM came to Pennsylvania not later than 1720, bearing testimonials that he had been a faithful master of the parish-school and precentor of the Reformed church at Wormis, Germany, for seven years and had been driven thence by the persecutions of the Catholics. Soon after his arrival some of the Reformed people who since 1710 had been coming from Germany and other parts of Europe, as well as from neighboring settlements in New York and New Jersey, desired him to lead them in their religious meetings by reading sermons and the Bible. As no minister of the gospel was at hand, he complied and for five years ministered to them acceptably in things spiritual, without compensation, supporting his family by the labor of his hands.

An Unordained Minister by Request

In 1725 the Reformed people of Pennsylvania, who had now formed three congregations, entreated Reader Boehm to assume and exercise among them all the functions of a minister of the Word. They regarded him as a man of more than ordinary doctrinal knowledge, of praiseworthy life and of exemplary zeal in resisting error and guarding the ignorant against it. He explained to them that, according to the order of the Reformed church, he could not be their minister without being ordained to this office. They continued their appeals, however, protesting that he could not justify before God his refusal of so nec-

essary a work, and considered their unanimous request "as lawful a call as was ever made upon any one." They were settled on the frontier, scattered over a wide range of wilderness; their white neighbors held all sorts of religious views, and the treacherous savages in the forests beyond still walked in heathen darkness; they were far removed from any Reformed church-authority that could confer ordination.

The pious reader was at length persuaded to take the yoke upon himself and became the pastor of the three congregations, numbering fifty heads of families and located at Falkner's Swamp, Skippack and Whitemarsh, all within the present limits of Montgomery county. His salary was to consist of such voluntary contributions as the poor pioneers could make.

Boehm now drew up a system of government, which was approved by the consistories, read before the congregations and subscribed by the individual members. From 1725 to 1728 he diligently maintained services in the three congregations. During this period he baptized more than two hundred children, also various adults who came over from sects that did not believe in baptism.

Opposition Silenced by Holland Classis

But now murmurings arose. September 21, 1727, George Michael Weiss, a regularly ordained clergyman, arrived from Germany and was chosen pastor of the Reformed church in Philadelphia.

Before the end of the year some of the congregation at Skippack began to oppose Pastor Boehm because of his lack of ordination. They organized a new congregation, choosing Weiss as their pastor.

The irregular assumption of the sacred office by Boehm now claimed thoughtful consideration, and pastor and people joined in efforts to remedy the defect. Boehm and William DeWees were sent to confer with the Reformed authorities in neighboring provinces and on May 16, 1728, laid the case before the ministers of New York City, who recommended that the matter be referred to the classis at Amsterdam, Holland. Accordingly in July the consistories of the three congregations addressed a lengthy letter to the Amsterdam classis, setting forth the exigency that induced Boehm to assume the office of minister irregularly and praying that he might now be ordained and his past ministerial acts be made valid. June 20, 1729, the classis replied that "all transactions of the said Boehm, even his administrations of baptism and the Lord's Supper and the members received, must be deemed lawful." The minister of the Low Dutch congregation at New York was authorized to ordain Boehm, which was done on Sunday afternoon, November 23, 1729. Thus the three congregations before named were identified with and subordinated to the Reformed Church of Holland.

Agreement Between Boehm and Weiss

The day following Boehm's ordination a reconciliation was effected at New York between him and Weiss, by means of a document signed by them and three commissioners, the two dominies promising to forgive and forget their past differences. Boehm was to be pastor of the three congregations that had first called him, and Weiss of the congregations at Philadelphia and Germantown. One article of their agreement reads thus:

That Do. Weiss recognizes Do. Boehm for the lawful, ordained, regular minister of the three aforesaid congregations; that Do. Weiss will stay away from Schipback, and will declare to the congregations that he leaves that and the other two congregations entirely to

Do. Boehm as their lawful minister that he may pursue his work in peace among the three.

The commissioners present at these proceedings were Fred Antes of Falkner Swamp, Gabriel Schuler of Skippack, and William De Wees of White-marsh.

Growing Labors—Ministerial Help

The next decade of our subject was without conspicuous events. His field was large, laborious and constantly widening, as immigrants flowed in from Europe. From occasional glimpses into the history of that primitive period we know that he was always at his post, zealously performing his duties to his flocks and sharing the hardships of the early settlers.

Boehm needed help in caring for the people of the Reformed confession. In 1730 John Peter Miller, a finely educated student of theology at Heidelberg, came and took charge of a congregation formed at Tulpehocken. In 1731 Rev. John Rieger came from Germany and took the Reformed congregation at Lancaster. He organized several congregations in the neighborhood, but his labors were not very successful.

In 1740 a small stone church was erected on the spot where Boehm's church now stands.

During the period of 1730 to 1740, while tranquility reigned in the Reformed communion, an intense agitation was going on among the various denominations of the province. The principle of religious toleration which Penn had incorporated in his government, brought hither people of all kinds of faith, and, strange to say, doctrinal dissensions became violent. "Pennsylvania is a complete Babel," said one. Fanaticism, proselytism, confusion and schism were abroad in the land. An ominous cloud hung over the church of Christ.

Zinzendorf's Scheme of Church Union

Pastor Boehm went quietly on with his work. Suddenly in 1741 a bolt from the overarching gloom descended upon the Reformed church, threatening it with destruction. November 24 of that year Count Zinzendorf came from Germany to Philadelphia and soon became the

head of a scheme to bring about a union of the various religious denominations in Pennsylvania.

Zinzendorf had entered the Lutheran ministry in 1734 and been consecrated as a Moravian bishop in 1737. He came as a Lutheran minister. But the times were not ripe for the union he advocated. Even in the fuller light of our own day we sigh in vain for a melting into one of the many branches of the Christian church, on the basis of the simple doctrines essential to salvation, as taught by the lips of Jesus.

Pastor Boehm at once took measures to protect his church. He came into collision at the very start and under peculiar circumstances.

Troubles in the Philadelphia Church

Then and until the end of 1741 the Lutheran and Reformed congregations in Philadelphia worshiped in a frame building on Mulberry (Arch) street, above Fifth, adjoining the Friends' burying-ground. They used the building on alternate Sundays. On Christmas, 1741, Friday, the Reformed people held their usual services there, and as they were entitled to the use of the church on the following Sunday, Pastor Boehm did not go to his home in Whitpain, but remained in town. A responsible member of the Lutheran church fixed upon Saturday for a Lutheran service, and at his request Mr. Boehm consented to read a sermon and conduct these Lutheran services. When Boehm and some of his elders came to the church next day, they were surprised to see a crowd, containing many members of both congregations, in the street. Upon inquiry they learned that the commotion was due to an announcement that Zinzendorf was going to preach there. As the matter did not concern the Reformed people, Boehm and his elders remained silent until several of the Lutherans asked him what he had to say to this. He replied: "I think I have more information in regard to these things than you all, and hence will protest against any one saying that consent was given by the Reformed side to let Count Zinzendorf preach at this time or place. If you do anything against yourselves, we will

have no part in what may grow out of it." The Count, however, remained away and preached that evening and on Sunday in his own house.

Boehm was unjustly charged with being the cause of this disturbance. He suspected that the Count's coming as a Lutheran preacher was a false pretense, that at heart he was a Moravian. The Lutherans in Philadelphia were without a pastor and anxious to have one; but Boehm felt that Zinzendorf was not the person they would choose, if they were fully informed of his antecedents. This he intimated to them as plainly as the circumstances permitted.

The incident just related caused a considerable stir. It was the beginning of a series of misunderstandings. The worshipers in the joint-church building were divided into three parties—Zinzendorf Lutherans, anti-Zinzendorf Lutherans and Reformed.

May 19, 1742, a considerable portion of the Lutheran congregation accepted Count Zinzendorf as their pastor, and as the Count proposed to devote much of his time to developing the union-movement in the interior and to missionary-work among the Indians, John Christopher Pyrlaeus was chosen assistant pastor.

January 1, 1742, an agreement had been made by which the Lutherans were to have the use of the church three fourths, the Reformed people one fourth of the time. Sunday, January 10, being the Lutheran day, the Count preached for them. Before doing so, he addressed a letter to Boehm—for what reason is not clear—asking whether he had any objection. Boehm replied in the same words that he had used December 26 in speaking to the Lutherans on the subject.

Pastor Ejected—Polemical Pamphlets

A number of incidents followed in Philadelphia and in the country which increased the friction between Boehm and Zinzendorf. The most serious encounter between the contending parties in the Philadelphia meeting-house took place on Sunday, July 18, 1742, when assistant pastor Pyrlaeus was ejected from the building by two ruffians. This

created great excitement in the community and resulted in one or more lawsuits.

About this time appeared a German pamphlet entitled *Authentische Relation*, giving the official proceedings of the several conferences—seven in number—held by Zinzendorf and his friends to further the union-movement. Boehm followed August 23, 1742, with a letter of warning—*Getreuer Warnungs Brief*—addressed to the Reformed congregations of Pennsylvania. He had visited the churches at Falkner Swamp, Skip-pack, Whitemarsh, Philadelphia, Oley and Tulpehocken, and found their officers standing steadfast by him. The language of his pamphlet was vigorous and incisive. He criticised unsparingly the acts of the conferences, exposed Zinzendorf's past history, denounced Moravianism, mourned the defection of Henry Antes and upbraided Bechtel and the other Reformed followers of Zinzendorf.

George Neisser, schoolmaster at Bethlehem, replied to this *Warnungs Brief* in terms more passionate than polite. May 19, 1743, Boehm issued a broadside (*Abermahlige Treue Warnung*), directed particularly against Jacob Lischy, John Bechtel and Henry Antes, who had been ordained as ministers of Reformed members of the "Church of God in the Spirit."

Boehm was especially grieved by the course of Henry Antes, whose pastor he had known in the Palatinate and who was one of those who, in 1725, had with their tears persuaded him (Boehm) to assume the pastoral office. February 2, 1726, he had officiated at the marriage of Antes and Christina Elizabeth De Wees at Whitemarsh. There was a warm intimacy between the two men until about 1737, when Antes became acquainted with Spangenberg and thro' him with Zinzendorf. Altho' Boehm, in his *Warnungs Brief*, could not find words to express his astonishment at Antes, and altho' he had been deeply wounded by him, he would never cease to beseech the Almighty in his prayers to bring him, together with all the erring ones, thro' the power of the Holy Ghost, back to the right.

Boehm's trenchant pamphlet stemmed the tide of secession from the Reformed church. The congregations took courage, the wavering came back and the members were again knit firmly together. The unity-movement, being assaulted from many sides, weakened. From the beginning the Moravian influence in it had been strong; gradually it became distinctly Moravian, its individual adherents from other denominations ceasing to claim membership in the churches they had forsaken.

The Coming of Muhlenberg and Schlatter

November 25, 1742, Rev. Henry Melchior Muhlenberg, sent by the Lutherans of Germany, arrived at Philadelphia. Before the end of the year he had collected most of the scattered fragments of the Lutheran congregation in that city and gained control over it. December 31, 1742, Zinzendorf delivered his farewell-sermon in Philadelphia and immediately took his departure, sailing January 9, 1743, from New York for Europe.

The storm was over. Pastor Boehm again performed his ministerial duties in peace. He was old now and the work was growing, yet he did not complain. When five years more had passed, help came. September 6, 1746, Rev. Michael Schlatter arrived at Philadelphia, having been sent by the Reformed church authorities in Holland to superintend the work in Pennsylvania. The following day he came out to Whitpain to visit the aged servant of the Lord. They conferred earnestly on the state of the church and its pressing needs. Pastor Boehm acquainted the young superintendent with all the details, and soon his tired shoulders were relieved of a part of the burden.

Schlatter himself assumed charge of the Philadelphia and Germantown congregations. In 1746 George Michael Weiss came back from New York state and became pastor at Old Goshenhoppen, New Goshenhoppen and Great Swamp. In 1748 John Philip Leidich came from Holland and at the earnest request of Father Boehm was put in charge of the Falkner Swamp and Providence congregations.

Pastor Boehm continued to preach in the church bearing his name and consented to care for the congregations at Macungie and Egypt. He was secretary at the formation of the Synod of the German Reformed Church in Philadelphia, and its president during the year 1748-'49.

Boehm's Sudden Death—Pioneer Labors

Rev. John Philip Boehm died suddenly during the night of April 29, 1749. The previous day he held services preparatory for Holy Communion at Egypt. Mr. Schlatter at that time was absent on a missionary-trip. As no Reformed minister was at hand, Martin Kolb, a worthy neighbor and religious teacher of the Mennonite persuasion, was called in to preach Boehm's funeral sermon. Thus, in the fullness of years, while yet in the harness, passed away this true disciple of Christ.

The labors of John Philip Boehm extended over a period of nearly thirty years. His parish was Pennsylvania. When he began in 1720, the Indians were yet numerous, having been little disturbed by the sprinkling of white settlers in these parts. To these children of the forest the man of God going about was a familiar figure. He was doing his work here seven years before Weiser came down from Schoharie to Tulpehocken; thirteen years before John Casper Stoever organized the Lutheran churches of Philadelphia, Trappe and New Hanover; fourteen years before the Schwenkfelders came, and twenty-two before Muhlenberg.

At that time few public roads had been laid out, and he had to thread his toilsome way on horseback thro' the deep forest, over hills and across streams, along rough and tortuous paths. At intervals of miles he would come upon the clearing made by some hardy settler, sheltered in a newly made log hut. At these rude firesides the pastor was a welcome guest. Here he comforted the afflicted and the homesick. Here for many years he baptized the children, catechized the youth, married the young and buried the old. The record of his pastoral work, could we read it, would tell a thrilling tale, and throw a flood of

light upon the family and general history of primitive Pennsylvania.

His Piety, Courage and Devotion

The prominent traits of Father Boehm's character were sincere piety, unwavering courage and stern devotion to duty. His rugged nature was in tune with his environment. His stalwart services must be judged from the standpoint of his time.

A noble exhibition of practical, self-denying Christianity was his readiness to give religious instruction gratuitously to thousands of German settlers. When besought to become the minister of these poor people, he calmly weighed his duty to God against the demands of ecclesiastic formalities and boldly decided to do the Master's work in this far-away region. The Amsterdam classis gave him a perfect vindication. In their letter, dated June 20, 1729, they wrote:

The call to the work of the ministry made upon you by the brethren in Pennsylvania is lawful, because the congregation desired you. Wherefore you have done well to fulfill therein their earnest desire. Further, reverend brother, we from our hearts invoke all desirable blessings upon your person and work. The Father of light enlighten you by his Spirit in the knowledge of Him, that you also may enlighten others. The God of strength gird you with all might that, like a hero round about Solomon's bed, you may be armed and expert against a cry in the night. The God of grace endow you with every holy ornament and make you an example to the flock in life and faith, in love and purity.

During the eventful period that followed, see the patience with which he, alone in a vast field, unaided and unencouraged, performed his high duties. When our church was confronted by schism, how instantly he sprang to preserve its integrity! He met the peril single-handed, and his fealty was crowned with victory.

The time has come for us to realize the magnitude of his work. The Reformed church owes him an unacknowledged debt. John Philip Boehm was the instrument of God that saved our Reformed Zion in America.

Boehm's Family and Descendants

John Philip Boehm, a son of Pastor Philip Ludwig Boehm, was born at Hochstadt, in Hanau, Germany, Nov. 25, 1683. He appears

to have been twice married. His first wife was Anna Maria Stehler, with whom, while living at Worms, he had four children, as follows:

- I. Johanna Sabina, born May 5, 1709.
- II. Francis Louis, b. July 24, 1711.
- III. John Christopher, b. May 4, 1713.
- IV. Anthony William, b. April 27, 1714.

Of these one or more presumably died young. In the court-records of Northampton county, Pa., Anthony William Boehm is mentioned as the oldest surviving son of Rev. Boehm. He died a well-to-do land-owner and farmer, and was a pastor also.

John Philip Boehm's second wife was Anna Maria Scherer, daughter of Philip Scherer. These additional children of his are mentioned:

- V. Anna Maria, who married Adam Moser.
- VI. Sevina.
- VII. Elizabeth.
- VIII. Maria Philippina.
- IX. John Philip.

IV. Anthony William Boehm's wife was Phyllis ——. Their only child, Philip, married Barbara —— and had three children: Anthony, who became a tanner; a daughter, who became the wife of Jacob Ochs, and Philip, who married a daughter of Peter Was-

ser. Philip Boehm, the grandson of the subject of our sketch, was active in furthering the cause of the colonies during the Revolutionary war.

This branch of the family lived in Saucon township, Northampton county, near the present Hellertown. It was at Anthony's house that Father John Philip Boehm died suddenly.

VI. Sevina Boehm became the wife of Ludwig Bitting, of Lower Milford, now Lehigh county. They had offspring, which intermarried with the Gräbers, Kleins and Leidigs.

VII. Elizabeth Boehm married George Shambok, a weaver of Upper Milford.

VIII. Maria Philippina Boehm married Cornelius DeWees, a cooper.

IX. John Philip Boehm, Jr., married Aug. 2, 1752, Anna Maria Yost of Whitpain. Their children were: 1. Elizabeth, born Sept., 1757, buried Nov. 24, 1765; 2. Philip, b. July 28, 1761, buried Nov. 1, 1765; 3. Daniel, b. March 14, 1764, died Nov. 28, 1765; 4. Mary, married May 25, 1784, to William Peltz; 5. Philip, b. Aug. 13, 1766; 6. Jacob, b. Oct. 29, 1768, buried July 16, 1773; 7. Daniel, b. March 1, 1771, married Dec. 2, 1792, to Catharine Peltz, daughter of William Peltz; 8. Elizabeth, b. March, 1778, buried Oct. 30, 1788.

Some descendants of John Philip Boehm, Jr., now live in Philadelphia.

The Germans in Nova Scotia

BY REV. J. A. SCHEFFER, M.A., ALLENTOWN, PA.

(Continued and concluded)

Increase of Population and an Invasion

NOTWITHSTANDING the large number of deaths among the first settlers in the Lunenburg colony and the many hardships that had to be endured for years, the population gradually increased. At the close of the war for American independence about 20,000 discharged soldiers of the British army and civilian loyalists went from the States to Nova Scotia. The majority of them settled first at Shellburne. In 1784-5 some of these returned to this country and nearly all of the remainder removed to Halifax or Lunenburg. Those of Germanic origin came mostly to the latter place, as that was largely a German colony. From that time on very few of German or any other nationality migrated into Lunenburg county. Nor did many remove from it until within the last fifty years. Hence, as their descendants increased, they located in the dif-

ferent parts of said county, where it was possible to clear and cultivate the land, erect sawmills to cut the timber into merchantable lumber, build sea-going vessels for fishing and carrying their products to the towns along the coast, to the West Indies and other countries, near by and far away.

These sailing-vessels usually brought a return cargo to harbors along the route and such articles or merchandise as was needed at the home port; sometimes also they carried foreign products to countries beyond the Atlantic.

It was stated in a previous sketch that the province of Nova Scotia refused to unite with the others in America against England in 1776. Consequently Yankee privateers sought to capture Nova-Scotian as well as English ships, and occasionally surprised the towns along the coast. These robber-vessels were seen a

number of times in the ocean near Lunenburg, and on July first, 1782, six of them sailed into that harbor and landed armed men and several small cannon. After a brief fight the little fort was captured and the commandant taken on board one of the vessels a prisoner. Then the privateers-men proceeded to rob the store-houses, shops and principal residences of provisions, clothing, fire-arms, ammunition and any valuables they could find and use. As soon as the priva-

teers appeared, information was sent to adjoining settlements and to Halifax. The militia were soon on their way from the former, and a man-of-war from the latter was sent in pursuit, but the enemy had made his escape early in the evening and was not overtaken. Had the militia caught the privateers-men on land, there would have been a battle between nearly equal numbers of men and the town of Lunenburg would have been set on fire.

German and Other Pastors—One of the Loyalists

Rev. Dr. D. L. Roth in his history, "Acadie and the Acadians," states that it was related of Rev. J. G. Schmeisser, the second German pastor of the Lutheran congregation, who had arrived in Lunenburg several months before this invasion, that he tried to persuade these sea-robbers not to loot the homes of the citizens. These rough men, not willing to obey the golden rule expressed in the German, seized him and bound him hand and foot, leaving him to lie helpless on the ground until some of his friends could venture to release the well meaning but ill treated young pastor.

Rev. Johann Gottlob Schmeisser was born March 22, 1751, at Weissenfels, Saxony, and baptized in the church of his native place. He was an industrious, well-behaved boy and highly respected by the citizens and teachers where he attended school, winning the favor of students and professors at the Halle and Leipsic universities. He received excellent testimonials from both those institutions, also from the ecclesiastical authorities, as to his character and scholarship. After his ordination to the gospel ministry he went by way of London, arriving in Lunenburg May first, 1782. His traveling and lodging expenses at that time amounted to nearly \$500, for the journey by land and the voyage across the ocean.

The records of his work verify the commendations Rev. Mr. Schmeisser had received in Germany when a young man. There is abundant evidence that he was a faithful pastor, edifying the congregation both by the faithful preaching of the

gospel and his blameless, pious life. He was called from his arduous labors to his heavenly rest December 21, 1806.

His successor, Reverend Ferdinand Conrad Temme, Ph.D., arrived from Lüneburg, in the dukedom of Brunswick, April 28, 1808, *via* Philadelphia. As during his predecessor's pastorate in Nova Scotia, so during his, the congregation grew in membership and in love to God and their fellowmen. Like Rev. Mr. Schmeisser, he also had the supervision of the German parochial school and did some of the teaching, especially giving moral and religious instruction. Some of his pupils and catechumens remembered him as a strict disciplinarian.

Rev. Dr. Temme prepared and published two books, one for the use of the German congregations, the other for schools and catechetical classes, as also for German-speaking families. These volumes were printed in Philadelphia in 1816. He was a well known contributor to German periodicals in his day. Helmstädt and Göttingen were the universities in which he received a classical and theological education. Ordained in 1787 he supplied vacant churches in connection with the profession of teaching. Later the reigning duke gave him permission to found an academy for the education of the noblemen's sons. In 1806 Napoleon invaded that part of Europe, French troops were quartered in the town, and the students and Professor Temme had to flee for safety. The government granted him leave to spend two years in Switzerland and the United States. When Bonaparte's army evacuat-

ed the town in February, 1808, Rev. Dr. Temme intended to return to his native country, but unexpectedly an embargo prevented American vessels from entering Germany's ports for seven years, and he was obliged to accept a call to the church at Lunenburg, N. S. This he did reluctantly, writing that he then considered it a voyage to the "Siberia of America." After a laborious and successful pastorate of twenty-four years he was called to his eternal reward, aged nearly seventy years.

The fourth German Lutheran minister was Karl Ernst Cossmann, D.D. He was born March first, 1806, in Sachsenberg, Thuringia. The influence of a pious mother led him to become a true minister. When he was twelve years old he went to the Latin school at Frankenhäusen, and later attended the college at Görlitz in Silesia, from which he entered the Halle University. Having finished his educational course he taught in the "*Realschule*" at Halle. Being convinced that it was his duty to accept the call to the Church in Nova Scotia, he was ordained September 16, 1834. When he asked the advice of his aged father as to leaving his native land, where he was offered a good position in a flourishing institution, Coblenz, then one of the finest locations and cities along the beautiful river Rhine, his father replied: "If you think you can do good to the people, go in the Lord's name." He wrote that he "gave up excellent prospects for the future at home and went to serve his brethren in the then dreary Nova Scotia." Rev. Dr. Cossmann had such professors at the gymnasium (German college) as Dr. Anton, the author of a series of Latin and Greek text-books; Dr. Gesenius, an authority on the Hebrew language, and Dr. Tholuck, the noted theologian. Himself was a good linguist and assisted Professor Gesenius in preparing a book in Hebrew.

He landed in Lunenburg in January, 1835. He not only preached in the town-church, but organized congregations in different parts of the county. Thus the membership increased more rapidly than during any previous period of twenty

years. In 1855 Rev. W. W. Bowers, born in Montgomery county, Pa., was called to become Rev. Dr. Cossmann's assistant, to preach in English for those who could understand that language better than the German. Later other ministers came from Pennsylvania, Virginia, North and South Carolina and Ohio. Some of these were genuine descendants of Pennsylvania-Germans. The services in all the Lutheran congregations are now in English, and there are upwards of twenty in Lunenburg county. Father Cossmann, as the venerable pastor was affectionately called, rejoiced to see the church prosper, having endured and suffered much and been much hindered in the ministerial work, not only by a few ungrateful people, but also by several would-be pastors that went to Nova Scotia at various times from 1860 to 1868. Rev. Dr. C. E. Cossmann from 1876 on preached wherever German was required in that province, receiving a pension jointly from the Nova Scotia Lutheran Conference and the Pittsburg Synod. He was taken into the Church triumphant in 1897 in his ninety-second year, to live in the presence of the Redeemer whom he devoutly served in the Church militant.

During the pastorates of Rev. Schmeisser, Drs. Temme and Cossmann, three German Reformed pastors also labored in Lunenburg county. But the writer does not have any of their records at hand, so as to be able to give further information about them.

Johann P. Aulenbach, born at Göttingen, Hanover, in 1755, was trumpet-major for the Hessian troops during the Revolutionary War. After his discharge he went to Shellburne, N. S., with others, and two years later to Lunenburg. There he was chosen teacher of the German parochial school and leader of the music or *Vorsinger* in the Lutheran church. In his autobiography, translated by the author of this series of articles, he states that he frequently conducted the funeral services when the Lutheran and Reformed pastors were unable to do so, in all one hundred and forty-three, from 1785 to 1819.

Descendants of the Pioneers—Present Population

Many of the descendants of the aforementioned German pastors, Aulenbach, Andreas Jung (Young) and others named in these articles, live in Nova Scotia and some of them in the United States, also in other countries. The pastors of whom a brief sketch has been given were men of natural and acquired ability, of Christian character and of much influence in the community. As a result of their giving old and young good intellectual and religious instruction by precept and example, many of the descendants of those hardy German pioneers have become useful, virtuous citizens and not a few have held and still occupy honorable positions.

Quite a number of those Nova-Scotians whose ancestors were of Dutch, German and Swiss origin have held the highest offices, both civil and military, in Lunenburg county. A number have been members of the provincial legislature, both in the Assembly and Council or

Senate, and several have been in the lower and upper houses of the Dominion Parliament. A considerable number have been and are teachers in the public and higher schools; some have become lawyers, physicians, missionaries to the heathen and ministers of the gospel of Christ. The majority of them are among the best farmers, mechanics, ship-builders, navigators and seamen.

The estimated population of Lunenburg county at present is about 34,000, of which probably more than one half is of Germanic ancestry. Out of a population of about 550,000 in the entire province over 50,000 are of the same origin. The Scotch are the most numerous in Nova Scotia—New Scotland; next in order are the English and Irish, while the German and French are nearly equal in numbers.

NOTE.—The writer of these historical sketches had his home at Mahone Bay, Lunenburg county, N. S., from July, 1876, till the summer of 1885.

DIE MACHT DER FRAU

(Angeblich äthiopischen Ursprungs)

So stark auch das Eisen, das Feuer besiegt es;
Das Feuer ist stark, doch dem Nass unterliegt es.
Das Wasser, das starke, die Sonne schlürft ein,
Doch das Dunkel der Wolke verlöscht ihren Schein.

Die Wolke ist stark, doch im Sturme verfliegt sie.
Die kräftige Windsbraut, die Erde besiegt sie.
Die Erde, die Riesin, der Mann, er bezähmt sie.
Die Männer sind stark, doch der Kummer, er lähmt sie.

Der mächtigste Kummer, dem Wein unterliegt er.
Der Wein ist zwar stark, doch im Schlafe verfliegt er.
Was da ist, muss sich beugen, wohin ich auch schau';
Doch Eins bändigt alles, und das ist die Frau.

WOMAN THE STRONGEST FORCE

(Said to be of Ethiopic Origin)

Tho' iron is strong, fire always can fuse it;
And fire has a master, for water subdues it.
The sun drinks the water, as greater in might,
Till the clouds, ever growing, extinguish his light.

The stormwind the masses of cloud quickly scatters,
But the earth in his fury still vainly he batters.
This solid old earth pays tribute to man,
Whom grief will disable, if nothing else can.

The wine-cup the keenest of sorrows will banish,
But the strength of the wine in slumber will vanish.
Each force in succession must yield and fall;
But Woman, forsooth, is the victor of all.

A Short History of Selinsgrove

BY REV. G. W. GENSZLER, SELINGROVE, PA.

(Concluded)

Vain Appeals to the Governor

THE colonists appealed in vain to the Governor for aid; for some reason the Governor suppressed their appeals and reports of these outrages. He no doubt was waiting for instruction from the proprietors and was afraid that, if he should advise the Assembly of the actual state of affairs on the frontier, they might make a move not in accord with the wishes of the proprietors and he would have to bear the blame. What the actual state of affairs was, we can learn from a letter sent by Richard Peters to Conrad Weiser, which reads as follows:

Oct. 18th, 1755.

This is a private letter to tell you that we all blame the Governor very much for not laying before the Assembly all the Indian news. Your letter of the 4th of October, and Croghan's information to Charles Swaine.* But as he is determined not to say anything more to the Assembly till he hears from the King's ——— I am put under intolerable difficulties.

By advise of Mr. Allen I showed the Speaker, in confidence, George Croghan's letter to Charles Swaine, and likewise your letter of the 4th of October, 'tis last I did as I told him, to be informed of what ——— and ——— was come to respecting the Indians, but ——— said I had no orders from the Governor to show to him. This is certainly disagreeable work, but I could not rest until (the) contents of your letter and Swaine's was somehow made known to them, that they may take ——— measures ——— out of the Governor ——— for the lives of people are not to be played with, not thrown away because the two parts of the Legislature differ, at least I am determined not to be accessory to such a step. I moved (?) (leave it) to you whether in this unhappy difference you should not write to the Speaker as well as to the Governor, at least all the news. Pity me dear Conrad and take off from my mind all that you can. Give full accounts, give full and clear advise, say everything you shall judge proper and notwithstanding public differences, make known to both sides all the particulars that are absolutely necessary.

I am yours ft.

(This is private)†

R. PETERS.

* Pennsylvania Colonial Records, Vol. VI, pp. 640-642.

† From the manuscript collection of Conrad Weiser's correspondence, in possession of the Pennsylvania Historical Society.

Avengers Soon Disbanded—Fort Augusta

The Indians, emboldened by their first success, kept the frontier in terror by their outrages. Harris upon his return at once informed the Governor of the state of affairs and urged prompt action. When the news reached Conrad Weiser, he without delay sent out a general alarm, calling upon the neighbors to rally to the defense of their countrymen. Five hundred responded to the call and when told what had taken place declared with one voice that they would follow where Weiser would lead and avenge this foul deed.

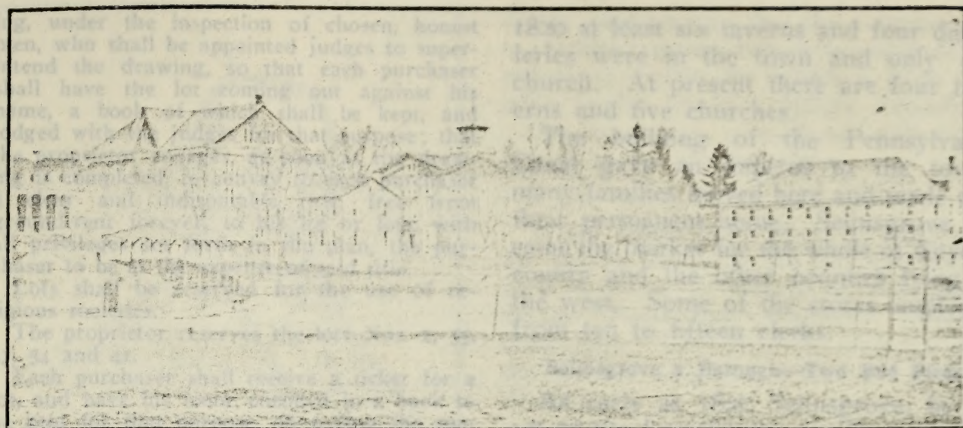
Before they reached Harrisburg, however, they, for some reason, disbanded and returned to their homes. It was about this time that the Indians abandoned their headquarters at the forks of the Susquehanna, burned their town, Shamokin, and withdrew from this region. The fact that they burned their town shows that they never intended to return; they had learned by experience that when the white man once lays his hand upon anything he never will let go.

Soon after this the Governor, for the protection of the remaining whites and as a barrier to keep the red men from floating down the river and falling upon the settlers farther down the stream, gave orders that a fort should be erected at the point where the North and West Branches meet, on the site of the old Indian camping-ground. This was known as Fort Augusta.

The building of this fort afforded the needed protection to those who wished to take possession of the newly purchased territory. Soon large numbers flocked to this region and began to build their homes in the trackless forests.

The Pioneers of Selinsgrove

A draft made in 1762 shows only one house on the ground now embraced within the borough-limits of Selinsgrove—that of John McCauken. An old record states that George Gabriel also had a



SUSQUEHANNA UNIVERSITY AT SELINGSGROVE, PA.

house on the ground, but where it stood I have not been able to discover. Among others who came here at an early date were John Adam and Jacob Adam Fischer, who purchased the lower part of the Isle of Que from the heirs of Conrad Weiser. Their descendants still own this land and live there. Benjamin Weiser, a son of the interpreter, built himself a cabin a little north of the Fischer estate, near where the old log grocery stood. He was of a very retiring disposition. It is said that his house was so surrounded by brush that it was invisible until you stood at the very door.

Another early pioneer was Conrad Weiser, a grandson of the interpreter, who made his home on the mainland and laid out a town called Weisersburg. It began where the opera-house now stands and extended south along Market street; it is now embraced by the borough-limits of Selinsgrove. To this day the older people sometimes refer to it as Weisersburg.

Some historians claim that John Snyder, a brother to Simon Snyder, the Governor, laid out the first town, but before he had time to dispose of any of the lots he was thrown from a fractious horse and killed. Whether this is true and, if so, what he intended to call the town I have not been able to discover. From several old deeds that I have examined I am persuaded that those historians are in the wrong; these deeds show that all

the ground upon which Selinsgrove stands was owned by the heirs of Conrad Weiser, and in the transfer no mention is made of Snyder.

Laying Out the Town—Lots Drawn by Lot

Anton Selin, a Swiss Catholic, came to these parts soon after the Revolution. That he took an active part in this war we infer from the fact that he was honored with a captain's commission. He was also a member of the Society of the Cincinnati, and his certificate of membership, signed by George Washington, is now in the possession of Mr. H. D. Schnure, one of his many descendants.

After coming here he married the sister of John and Simon Snyder, purchased the ground north of the Conrad Weiser tract, had it surveyed and laid out in lots and made an attempt to dispose of them. This was the original town of Selin's Grove, beginning, on the south, at a point near where the opera-house now stands and running north along the public highway leading from Harrisburg to Northumberland, now known as Market street.

The manner in which Selin disposed of the lots will no doubt prove of interest to the reader. It was as follows:

Plans and Conditions of Selinsgrove.

The lots are fifty feet front and sixty feet deep, except the lots from number one to eight, which are one hundred and fifty feet deep. Conditions for purchase are as follows: As soon as eighty lots are sold, the lot of each purchaser shall be determined by draw-

ing, under the inspection of chosen, honest men, who shall be appointed judges to superintend the drawing, so that each purchaser shall have the lot coming out against his name, a book of which shall be kept, and lodged with the judges for that purpose; that the proprietor engages, as soon as the drawing is completed, to convey to each purchaser a clear and indisputable title, free from ground-rent forever, to his lot or lots, with all privileges set forth in the plan, the purchaser to be at the expense of said title.

Lots shall be reserved for the use of religious societies.

The proprietor reserves the lots Nos. 2, 55, 57, 54 and 41.

Each purchaser shall receive a ticket for a lot, and have his name enrolled in a book to be kept for that purpose, on paying the sum of five pounds.

Ticket.

.....
Northumberland County.

Selin's Grove.

(No.)

This ticket entitles the bearer to such lot as shall be drawn against its number, free from ground-rent forever, agreeable to the conditions of the plan of said town.

First House and First Business-Place

John Kern, a watch-maker, is reported to have built the first house in the newly laid out town. It stood on the corner of Pine street and Strawberry alley, half-way between Market street and the creek. When asked why he did not build up in the town, he answered that there never would be a town there. He had good grounds for saying this; most of the people preferred to live nearer to the river, since this was the natural highway and almost all the traveling was done by boat and raft. Besides, another town had been laid out by a certain Charles Drumm on the Isle of Que. This town was known as Charlestown and was later added to Selin's Grove.

The house built by Kern stood until 1870, when it was torn down and replaced by a brick structure, now owned and occupied by A. B. Keck, Esq., our justice of the peace.

The first place of business of which we have any record was a tavern, opened by Anton Selin in 1784. In 1802, the year the first church was built, there were at least three taverns here. That the people in those days were heavy drinkers, we learn from the fact that in

1820 at least six taverns and four distilleries were in the town and only one church. At present there are four taverns and five churches.

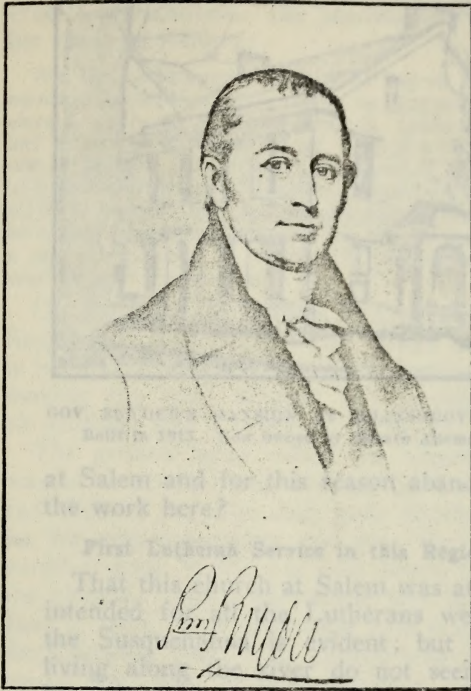
The building of the Pennsylvania Canal gave an impetus to the town; many families moved here and made this their permanent home. Selinsgrove became the market for the whole of Snyder county and the other counties lying to the west. Some of the stores employed from ten to fifteen clerks.

Selinsgrove a Borough—Two Bad Fires

As early as 1827 Selinsgrove, by an act of the Legislature, was incorporated into a borough; but the opposition of the citizens of Penn's township was so strenuous that the next Legislature (1828) repealed the act. It was not till Sept. 24, 1853, that the court of Union county decreed that Selinsgrove should be a borough. George Schnure, one of the leading citizens, was elected the first burgess.

On the night of February 21, 1872, Selinsgrove was visited by a great conflagration. Before the fire could be got under control much valuable property was destroyed. Hardly had the people recovered from their fright and begun to build when, on the evening of October 30, 1874, another fire broke out. In this fire the best part of the town was reduced to ashes. This calamity aroused the people to the need of better means for fighting fires in future; so they organized a fire-company and purchased a fire-engine and two hose carriages. Soon afterwards a hook and ladder truck was added and a hook and ladder company organized. The water-supply being insufficient, after considerable agitation, which resulted in a law-suit, a charter was granted to Peter Herdic and others to supply the town with sufficient water. January 9, 1886, water was pumped into the pipes and the first stream thrown from the water-plugs.

The water is taken from Penn's creek, one of the purest streams in the Commonwealth. Typhoid fever is a thing unknown in Selinsgrove. At present the water-works are owned and operated by Judge H. M. McClure.



HON. SIMON P. SNYDER,
Governor of Pennsylvania, 1805-1817.

Growth Retarded—Electric Illumination

The building of the Lewistown and Sunbury Railroad and the abandoning of the Pennsylvania Canal was a severe blow to the prosperity of Selinsgrove, as it diverted trade from the town. Instead of the farmers coming to town to sell the products of their farms and returning with provisions to last them through the winter, small towns sprang up along the railroad, and general stores were established throughout the county. At present, however, the town has received a new impetus. During the last six months J. Murray Africa, in behalf of some unknown company, has been purchasing all the land between Selinsgrove and Sunbury, having already secured over three thousand acres. In 1906 another company secured a charter under the title of the Middle Creek Electric Company, erected a dam across the creek a few miles below town and installed an electric plant. The town entered into a contract with this company to illuminate the streets of the borough. The terms

of the contract are that the company is to furnish twenty two-thousand-candle-power arc-lights, for which it is to receive twelve hundred dollars annually.

On January 19, 1907, these lights were turned on for the first time.

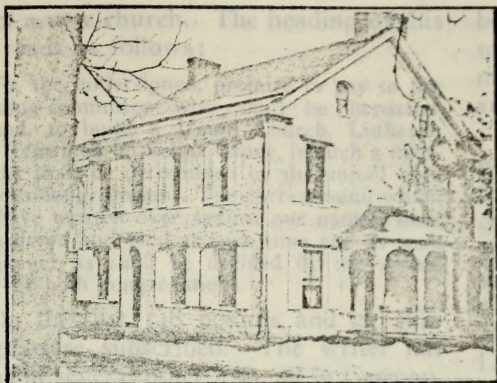
A Church Turned into a School

When Anton Selin drew up his plans for Selin's Grove he did not ignore the need of places of worship, as this clause in the "Plans and Conditions" already mentioned: "Lots shall be reserved for the use of religious societies," plainly shows.

As early as 1780 the members of the German Reformed Church took advantage of this provision and secured a lot on the corner of Pine and High streets, the lot upon which the public school-house now stands, and began the erection of a place of worship. Jacob Gemberling, Francis Rhode and Conrad Hahne superintended the building. For some reason the building was never completed, although at one time it was ready for the roof. The whole project was later abandoned and the lot reverted to the town; afterward it was completed and used for school-purposes. This, however, was not the first movement made in this neighborhood to erect a church. As early as 1766 the Lutherans of this vicinity made application for a warrant to secure a tract of land to be used for school- and church-purposes. On April fourth of the same year the proprietors of Pennsylvania issued a warrant for a tract of ninety-two acres in trust of the Lutherans for church- and school-purposes. This tract lay about two miles west of the town, where Salem now is.

In 1775 a regular organization was effected and the warrant was regularly taken out by Melchior Stock and others, in trust of the Lutherans and Reformed.

We have no positive records when the first church in Selinsgrove was built, but the supposition is that it was about the same time that the Reformed people began building in town. May we not believe that the Reformed people of Selinsgrove united with their brethren



GOV. SNYDER'S MANSION AT SELINSGROVE, PA.
Built in 1815. Now owned by Horace Alleman

at Salem and for this reason abandoned the work here?

First Lutheran Service in this Region

That this church at Salem was at first intended for all the Lutherans west of the Susquehanna is evident; but those living along the river do not seem to have joined heartily in the movement, for I find only a few names from this vicinity on the list of subscribers. The first Lutheran service in this locality of which we have any record was held a short distance below town, on the Isle of Que, June 29, 1771, by Rev. Frederic A. Muhlenberg, who was a son of Henry Melchior Muhlenberg and at this time pastor of the Lutheran church at Tulpehocken. In company with Conrad Weiser he made a trip to the place which afterwards became Selinsgrove. He arrived at the home of Benjamin Weiser, on the Isle of Que, June 27. Confessional services were to be held on the 28th, but owing to the heavy rains and the high water no one was able to come. The next day, the weather being fair, a large crowd gathered, coming from up and down the river, who reported that, owing to the swollen condition of the river, half the people that had intended to come were compelled to stay at home.

In order that we may understand how the people living in that day amidst the savage wilds hungered and thirsted for the Bread of Life, I will here insert what Muhlenberg says of the occasion.

On the 30th a great crowd of people, mostly Lutherans, gradually assembled. They all came in canoes, from up and down the Susquehanna. I did not know what to do, as so many had arrived. Both the house and the barn were too small. It was therefore decided that I should stand within the door-space, on a platform. In the meanwhile they (the people) would bring some twenty saplings and set them up to afford shade, so that the people could hold out during the heat. This was done and I must say that every thing passed off well. I stood on the platform between two trees, whose shade protected me. The people occupied rails, logs and the green-sward in the yard. During the singing and prayer everybody stood up reverently. During the sermon they rested under the shade of the trees. Methinks I never saw a more solemn occasion.

Before the sermon I baptized eighteen children, all in a row. But there would have been more if it had not rained yesterday.

In the introduction I referred to the fact that they had invited me to declare the counsel of God concerning their salvation, and that I would now do this at their earnest solicitation. My text was Acts 16:30 ff: "What must I do to be saved?" etc.

The people were unusually attentive. Would that we might consider what a privilege it is to have the Word of God in hand and hear it proclaimed so frequently! But before the sermon I held a confessional service, and now sixty persons partook of the Lord's Supper. God grant that it may redound unto life and salvation to them. At first I would have been willing to preach the second time, but it was three o'clock already. The people had endured the heat; they were hungry and thirsty and were far from home. Therefore it could not be done.

Since it is an established fact that Muhlenberg preached here and not at Salem, as the earlier historians claimed, may we not surmise that other services were held here occasionally by such visiting pastors as Enderlein, Walters and others? We are led to believe this from the fact that Rev. Janensky (1790), who succeeded Enderlein, the regular pastor of Salem and Freeburg, preached here occasionally, and that in 1802 Rev. John Herbst, who was the regular pastor here, was at the same time pastor of Salem.

The Building of Sharon Union Church

The first distinct record that has fallen into our hands is a subscription-list bearing date January 1, 1801. This list seems to indicate that at a congregational meeting resolutions were adopted to

erect a new church. The heading of this list reads as follows:

We, the undersigned, promise to pay to the building-committee who shall be hereafter elected, to build a Union Church, Lutheran and Reformed, in Selins Grove, in such a manner as shall be determined by the united vote of both congregations. The correct sum, which we have written over against our names, shall be ordered and paid at such time and in such a manner as shall be decided by the united vote of both congregations.

On this list 148 pounds and 22 shillings were subscribed. The writer has in hand several other lists, all in German, making the total amount 471 pounds, 18 shillings and 3 pence, or \$2284.22.

The ground upon which the church was to be erected was donated by Conrad Weiser, Jr., who also gave another lot for school-purposes and one for a burial-ground. Work was now begun on the church. The corner-stone was laid June 7, 1802. The dedication took place the following year. The church was 40 by 38 feet, built of fine pine logs, and stood until 1885, when it was torn down and the present structure built in its place. The church is now known as the First Evangelical Lutheran; in the earlier days, it was called *die Sarons-Kirche*.

Other Churches of Selinsgrove

The Lutherans and Reformed worshipped here in harmony until the year 1855, when the Reformed members, under the leadership of Rev. Clement Z. Weiser, late of East Greenville, decided to erect their own place of worship. The separation was made in a peaceful manner, the Lutherans paying \$1000 for the interests of the Reformed.

The Reformed erected their new place of worship at the north end of the town, a short distance beyond the railroad, where they have been worshipping ever since.

In 1843, Rev. J. P. Schindel, the Lutheran pastor, attempted to introduce into the congregation the new revival measures. The better element in the congregation seriously opposed this movement as being foreign to the doctrine of the Lutheran Church. But when Mr. Schindel, backed by the vestry, persisted

beginning a revival and introducing the mourners' bench, the conservative element of the church elected a new council and locked the doors upon the pastor.

Thereupon he and his followers, among whom were the wealthiest and most influential members of the community, organized themselves into a new congregation and erected a new place of worship, on the opposite side of the street, a short distance further north. The new church was called Trinity Evangelical Lutheran church.

That the First church was saved to the General Council is chiefly due to the Fishers and Ulrichs. More than two hundred members withdrew and joined Trinity, while only about one hundred remained.

At present the membership of the First church is 350, and Trinity reports 300.

In 1848 the Methodist Episcopal congregation erected a place of worship on Water street, above Pine. This building



Photo by R. L. Ulrich
MONUMENT TO GOV. SIMON SNYDER AT
SELINSGROVE, PA.

was destroyed in the fire of 1875. The following year the present building was erected. At one time this was a strong and influential congregation, but having no material to draw from, as the surrounding country is strongly Lutheran—55.5 per cent. of all the people in Snyder county being Lutherans—the membership has dwindled until at present they have less than one hundred.

The Baptists had built a church here in 1860, which was destroyed by fire in 1872, and was never rebuilt. At present no Baptist people are living here.

Mary Snyder, a descendant of Governor Snyder, a short time before her death (1900) began the erection of an Episcopal Church; but before it was completed she died. By her will it was discovered that she had bequeathed, not only the church, but all her property, to the Central Diocese of Pennsylvania. This was a unique church—a church without any members, as there were at the time only a few Episcopalians in the whole county.

First Schoolhouse—Susquehanna University

The Lutheran and Reformed congregation, in the early part of the last century, began the erection of a schoolhouse on the lot donated by Conrad Weiser, Jr. A subscription circulated for this purpose is in the hands of the writer.

This schoolhouse was built in the form of an eight-sided polygon and was known as "the Pepper-Box." The present opera-house occupies the site.

A log schoolhouse was also built upon the site where the present schoolhouse stands. This was at first intended as a Reformed church. In 1870 this was torn down and a two-story brick building erected. The fire of 1874 destroyed this building and the present one took its place in 1876.

Another school-building was erected on the Isle of Que in 1830 and rebuilt in 1876. Several years ago it was abandoned for school-purposes, the scholars being transferred to the town-school. At present this building is used as the town-alms-house.

The chief boast of the town is Susquehanna University. This school, known at first as Missionary Institute, was founded by Rev. Benjamin Kurtz, D.D., in 1858. Selinsgrove was selected as the site because it offered the best inducements, subscribing the sum of \$15,112 for this purpose. The object of the school was to train young men for the gospel ministry of the Lutheran Church.

The school, however, soon outgrew the expectations of its founders, and the need of a wider scope of education was felt by all.

In 1893 a charter was granted to the institution, authorizing the trustees to change the name to Susquehanna University. The college course was changed from two years to four and new buildings were added from time to time. New courses were introduced and the faculty was increased, until at present it is one of the leading institutions of learning in this part of the State.

The Susquehanna Female College, founded in 1858, was at one time a flourishing school, but has been abandoned for some time.

Governor Snyder—Industries of Selinsgrove

The chief person of whom Selinsgrove boasts is Simon Snyder, who arose from the humble rank of tanner to the exalted position of Governor of Pennsylvania. This office he held for three consecutive terms. He also served in the Legislature, was elected Speaker of the House, and later became a member of the State Senate.

His house, known as the Snyder Mansion, is still in a good state of preservation and at present owned and occupied by Horace Alleman, Esq. The Governor's remains rest in the Lutheran cemetery behind the First Evangelical Lutheran church, and the State has erected a suitable monument over them.

Selinsgrove at present numbers about seventeen hundred inhabitants. It boasts of five churches, eight general stores, one planing mill, four hotels, one shoe-factory, two shirt-factories, two drug-stores, one undertaker, two hardware-stores, five doctors and twelve ministers.

The Hartman Family

BY PROF. W. L. HARTMAN, PERKIOMEN SEMINARY, PENNSBURG, PA.

(Concluded from April Number)

Elizabeth Hartman (4) and Descendants

ELIZABETH HARTMAN (4), daughter of Michael Hartman (3), was born September 18, 1813. She was married at Orwigsburg, Pa., to Samuel Weiser, and died at Port Clinton in 1854. Mrs. Weiser's family consisted of thirteen children, as follows: John (5), Samuel (5), Frank (5), Henry (5), George (5), Morgan (5), Michael (5), Charles (5), Amanda (5), Anna (5), Lucretia (5), Priscilla (5) and Elizabeth (5). Of these, seven died in childhood—George, Morgan, Michael, Charles, Amanda, Anna and Lucretia.

John Weiser (5) was never married. He served as a soldier in the Civil War, but never returned. Samuel Hartman Weiser (5) also served in the Civil War, and was an officer in a Pennsylvania company. After his return from the war, he was married in 1867 to Catherine Smaile. He left Pennsylvania in 1872 to settle in Kansas, where he died June 2, 1889. His family consists of eight children: Samuel (6), John (6), Phoebe (6), Willis (6), Curtis (6), Pearl (6), Esther (6) and Ida (6). Samuel Weiser (6) is married to Nancy Hall and resides in Iowa. Their family consists of four children: Ward (7), Elwood (7), Nora (7) and Margaret (7). John Weiser (6) is married to Rosa Jones and lives at Harlan, Kansas. He is the father of one son, Elgin (7). Phoebe Weiser (6) resides at Fairbury, Neb., and is married to Philip Bloyd. They are the parents of two children, Eva (7) and Goldie (7). Willis (6) is married to Jennie Teeple and lives at Harlan, Kansas. He has no children. Curtis (6) is married to Pearl Courtner and their home is at Mankato, Kansas. They also have no children. Pearl (6) is married to John St. Clair, of Portis, Kansas. They have one daughter, Beulah May (7). Esther (6) died in childhood, in 1894. Ida (6) is single and employed as teacher in the schools of Harlan, Kansas.

Frank Weiser (5) was never married. He is now in a hospital undergoing treatment for a wound received a number of years ago. Henry Weiser (5) was also a soldier in the Civil War and was afterward married in Pennsylvania to Anna Betts. He also migrated to the West, though his wife died while he was still living in Pennsylvania. Their children are Henrietta (6) and Matilda (6), who is married to a Mr. Robinson of Selden, Kansas. Priscilla Weiser (5) is married to John Kershner and resides in Delano, Pa. Their family consists of about eight children. Elizabeth Weiser (5) was married to John Crawford, in Reading, Pa., in 1867, and now resides in Osborne City, Kansas. Her family consists of five children: Minnie (6), Charles F. (6), Harry J. (6), Samuel W. (6) and Lotta Hartman (6). Charles, Harry and Samuel are single, and living at home; Minnie is married to L. M. Northway and mother of two children, Frank Earl (7) and Venda Lucille (7). Lotta Hartman (6) is married to L. W. Powers and has one daughter, Gwendolin Mildred (7). Both Minnie and Lotta reside in Portis, Kansas.

Rebecca Hartman (4) and Descendants

Rebecca Hartman (4), daughter of Michael Hartman (3), was born September 2, 1820. She is still living and a grand old lady, having attained to the age of almost 87 years. She was married to David Schantz, who died a number of years ago, and resides with her daughter, Annie, at 332 Lombard Street, Reading. Mrs. Schantz is the mother of seven children: William H. (5), Jacob (5), John (5), Catherine (5), Mary (5), Annie (5) and Sarah (5). William H. Schantz (5) lives at 1958 N. Patton Street, Philadelphia. He is employed as clerk at the St. James Hotel, in that city. He has four children: Carolyn (6), Sara Rebecca (6), Clarence A. (6) and Harry Raymond (6). Carolyn (6) was mar-

ried to Charles E. Rahter, deceased, of Baltimore, and is the mother of one son, Charles A. (7). Sara Rebecca (6) is married to Lewis Hoffman and also mother of a son, Howard (7). Clarence A. (6) is living at home. In a Fourth of July celebration some years ago he received severe injuries from which he has never recovered, and he is now an invalid. Harry R. (6) died in 1903 at the age of about 30 years, unmarried.

Jacob Schantz (5) is father of one son, Harry (6), who is living in California. John Schantz (5) is single and lives in Reading, Pa. Mary Schantz (5) is deceased; she was unmarried. Catherine Schantz (5) is married to a Mr. Reeves, who lives in Media, Delaware county, Pa. She is mother of one son, Christian (6). Anna Schantz (5) was married to a Mr. Fields and resides at 332 Lombard Street, Reading, Pa. She also has one son, Roy (6). Sarah Schantz (5) is the wife of Henry Hinner-shitz of 956 N. Twelfth Street, Reading. Her family consists of nine children: Harry (6), Rosa (6), Amelia (6), William J. (6), Calvin S. (6), Charles R. (6), Annie (6), George (6) and Raymond (6). Harry (6) is married to Lizzie Melener, but has no children. Rosa (6) is the wife of Harry Templin and lives at Tenth and Amity Streets, Reading, Pa. They also are childless. Amelia (6), who died Jan. 9, 1902, was the wife of John F. Schlegel. Her children are: William F. (7) (deceased), Margaret M. (7), Annie S. (7), and Florence M. (7) (deceased). William J. (6) is married to Agnes Haas and father of two children, Ralph (7) and Esther (7). Calvin S. (6) is a carpenter, employed in the Reading car-shops. He is married to Emma Rhoads and has a daughter, Edna (7). Charles R. (6) is also a carpenter. His wife was Nora Seiders, and they too have a daughter, Ruth (7). Annie, George and Raymond Hinner-shitz (6) are still single and living at home.

Phoebe Hartman (4) and Descendants

The daughter of Michael Hartman (3) generally known by the other members of the family as Phoebe, but whose name

is recorded in the old family-Bible as Christina, was married to Elijah Lemon, of Fishing Creek, Columbia county, Pa. Way back in the forties they moved to Illinois, where Mr. Lemon engaged in farming near a village called Hamlet. Mrs. Phoebe Lemon died in 1904, residing then near Good Hope, McDonough county, Ill. The family of Elijah and Phoebe Lemon consists of six children: James Harvey (5), Elisha H. (5), Charles W. (5), Amanda (5), Martha (5) and Clarissa A. (5). James Harvey Lemon (5) is married to Emily Kautz. He served three years in the war of the Rebellion and participated in many hard battles. After the war he engaged in teaching and did some farming in connection with his professional work. He now resides near Burlington Junction, Mo., where he has a farm of more than a thousand acres, and is extensively engaged in stock-raising. For a number of years he has been a member of the General Assembly of Missouri. He has always been an advocate of progress and education, and three of his children hold normal certificates of their native State. His children are: William P. (6), Charles W. (6), Harvey A. (6), Nellie J. (6), Sadie K. (6) and L. Amy (6). William P. (6) is married to Etta Pence: he is father of a son, William (7), and another child, who is deceased. Charles W. (6) is married to a Miss Patterson, and has no children. Harvey A. (6) is single and resides at home. He is engaged in teaching and farming. Nellie J. (6) is married to Edward Jones, of New Jersey, and has no children. Sadie K. (6) is the wife of Dr. Horace S. Dowell and the mother of a son, Donald H. (7). L. Amy (6) is single and lives at home.

Elisha H. Lemon (5) is a retired farmer residing at Lordsburg, Cal., and married to Cora Dean. They have one daughter, Bernice (6). Charles W. Lemon (5) is married to Jennie Moore and has no children. Amanda Lemon (5) is the wife of Frank Simpson, of Good Hope, Illinois. Their family consists of James (6), Frank (6), Eva (6), Alice (6), Martha (6) and Benton (6). James (6) resides at Colorado Springs,

Colorado, and has three children. Frank (6) lives in Kansas. Eva (6) is married to a Mr. Moore of La Junta, Col.; they have three children. Alice (6) is the wife of a Mr. Turrentine, a newspaper-editor of Wetmore, Kansas; she too is the mother of three children. Martha (6) is married to Lemuel Lindsey and has one child. Benton (6) is single and lives in California. Martha Lemon (5) was the wife of Van Dyke Cruser, deceased, and by him had a daughter, Elsie (6), also deceased. She is now married to Herman Kyser, but no children have been born to this union. Clarissa A. Lemon (5) was married to Everett Ingals and is the mother of three children: Laura (6), Charles (6) and Luella (6). Laura (6) and Charles (6) are both married, and the latter has two children.

(Besides Mrs. Rebecca Hartman Schantz (4), mentioned above, there is one son of Michael Hartman (3) still living. He, however, is the issue of a second marriage and therefore a step-brother to the other members of the third generation of the Hartman family. He was born August 23, 1832, and is now living in Easton, Pa. He was never married.)

Isaac Hartman (3) and Descendants

The second son of Michael Hartman (2) was Isaac Hartman (3). He was married to Catherine Luckenbill and settled near Benton, Columbia county, Pa. Both he and his wife are buried there. His children were: Mary (4), Abraham (4), Isaac (4), John (4) and Daniel (4). Mary (4) was the wife of John Stiles, who lived at Berwick, Pa. The children of this union were: Katie (5), Frank (5), Ida (5), Lewis (5), Maggie (5) and Eva (5). Katie Stiles (5) is married to a Mr. Bishline. Their children are: Harry (6), Atta (6), Ada (6), Walter (6), Mary (6), Ralph (6), Guy (6) and Lillian (6). Harry (6) is single. Atta (6) is married to Roy Smoyer and is the mother of three children: Martha (7), Helen (7) and Madeline (7). Ada (6) is the wife of a Mr. Hagenbuch and has two children, Paul (7) and Helen (7). Mary (6) is married to Harry Mil-

ler, but has no children. Walter (6) and Guy (6) are also married, while Ralph (6) and Lillian (6) are still single. Frank Stiles (5) emigrated to Oklahoma and was married there. He has three sons. Ida Stiles (5) is married to Matthew Gearhart and mother of two children, Helen (6) and Lester (6). Lester is married and has two children. Lewis Stiles (5) (deceased) married Annie Chamberlain and had no children. Maggie Stiles (5) is the wife of a Mr. Clark and mother of several children. Eva Stiles (5) is single and resides at Berwick, Pa.

Abraham Hartman (4) married Cecilia Rantz, and was the father of two sons, Isaac Alfred (5) and Jonas (5) deceased. The former is married to Alverna Siegfried and has one daughter, Ada (6). Jonas was married to Maggie Knouse and has a son, A. J. (6). Isaac Hartman (4), who resides at 1311 S. Frazer Street, Philadelphia, is father of the following family: Della (5), Eva (5), Lulu (5) and Charles (5). Della (5) is the wife of Nelson Bennett and has no children. Eva (5) is married to William Barker and has one son, James (6). Lulu (5) and Charles (5) are single. Both John (4) and Daniel (4) have no children. John is married to Hannah Gibson; Daniel's wife was Elmira McHenry.

George Hartman (3) and Descendants

George Hartman (3), third son of Michael Hartman (2), settled at Benton, Pa., as did his brother, Daniel, and his sister, Mary (Polly), besides Michael (3) and Isaac (3), previously mentioned. The family of George Hartman (3), who was married to Polly Rishell, consisted of no less than eleven children: Charles (4), Samuel (4), Hannah (4), Michael (4), William (4), Thomas (4), John (4), Daniel (4), Clinton (4), Maggie (4) and Katie (4).

Charles Hartman (4) is married to Sarah Fritz; they have no children. The wife of Samuel Hartman (4) was Catherine Kline and they are the parents of eleven children: Mary (5), Jane (5), William (5), John (5), Rose (5), Ben-

ton (5), George (5), Thomas (5), Della (5), Alice (5), Byron (5). Of these, George and Della are deceased. Mary (5) is the wife of William P. Robbins and mother of two children, Ella (6) and George (6). Jane (5) is married to William Fritz, but has no children. William (5) is married to a Miss Bower and has three children, whose names are unknown to the writer. Rose (5) is the wife of Hiram Kline and mother of two children. John's (5) wife is Elizabeth Lewis and they have six children. Benton (5) is married to Lena Cocher and has one child. Thomas (5) is married to Stella Kile and has three children. Alice (5) is the wife of Bruce Sutliff and they have one child. Byron (5) is married to Ina Heacock and has no children.

Hannah Hartman (4) is married to Phineas Remley and mother of four children: Alice (5), Albert (5), Boyd (5) and Ella (5). Alice (5) is the wife of George McHenry and mother of seven children: Charles (6), K. P. (6), Mayme (6), Minnie (6), Pearl (6), Mearl (6) and Luella (6). Of this generation, five are married: Charles (6), to Katie Hess; K. P. (6), to Chrolinda Keeler; Mayme (6), to Ray —; Minnie (6), to a Mr. Laubach, and Pearl (6), to a Mr. Kline. Albert Remley (5) is married to Maggie Gould, and father of seven children: Ernest (6), Opal (6), Austa (6) Boyd (6), Flora (6), Dwight (6) and Viola (6). Boyd Remley (5) is married to Alice Eckrote and has one daughter, Irma (6). Ella Remley (5) is the wife of C. J. Savage and has no children.

Michael Hartman (4), son of George Hartman (3), is married to Lydia Fritz. His family consists of these children: Clinton (5), Elwood (5), Mazie (5), Emma (5) and Bruce (5). Clinton (5) is married to Rebecca Remley and father of several children, whose names are unknown to the writer. Elwood (5) is married to a Miss Kiesler and has two children, Donald (6) and Grace (6). Mazie (5) is the wife of Wilson Robberts and mother of one child. Emma (5) is married to William Hostler and has three

children: Frank (6), Frederic (6) and Marie (6). Bruce (5) is not married.

William Hartman (4) is married to a Miss Hess and father of several children. Thomas Hartman (4) was also married to a Miss Hess. Both he and his wife died rather suddenly in January, 1907. They have one son, Ernest (5), who is married and father of one child. John Hartman (4) has no children. His wife was also a Miss Hess.

Daniel Hartman (4) is married to Elizabeth Keefe and has eight children: William (5), Samuel (5), Fries (5), Charles (5), Annie (5), George (5), Isaiah (5) and Edwin (5). William (5) is married to a Miss Gigger and has three children: May (6), Ada (6) and William (6). May (6) is the wife of a Mr. Correll and has two children. Samuel (5) is married to Hannah Wallizer, and has two children, William (6) and Clark (6). Fries (5) is married to Annie Knouse and has one son, Daniel (6), who is married to Catherine Hunderbust. Charles (5) is married to Bertha Tiece and has two children, Harry (6) and Annie (6). Annie (5) is the wife of Elwood Knouse and mother of two daughters, Helen (6) and May (6). George (5) is married to Minnie Ash and has no children. Isaiah (5) is married to Margaret Swartwood and has two children, Frederic (6) and Ruth (6). Edwin (5) is still single.

Clinton Hartman (4) is married to Catherine Welliver and has five children: Bertha (5), Frank (5), Hurley (5), Ethel (5) and Elizabeth (5). Bertha (5) is the wife of Attila Lemon; Frank (5) is married to Bessie Connor, and Hurley (5) to Bessie Rhone. All are without issue. Ethel (5) and Elizabeth (5) are single.

Maggie Hartman (4) is married to a Mr. Sile. She is the mother of two sons. Katie Hartman (4) is the wife of Perry Knouse. They have no children.

Other Children of Michael Hartman (2)

Of the remaining children of Michael Hartman (2), Susan (3) was married to John Bowen. This family settled in Schuylkill Haven, Pa., or vicinity, but

the writer is not informed concerning its later generations. Neither John (3), nor Daniel (3), nor Mary (Polly) (3) was ever married. John died when he was still a young man, but both Daniel and Mary lived to a good, old age. Daniel in his youth was disappointed in love and suffered mentally from his disappointment, but he recovered fully from the shock and later in life was postmaster at Fishing Creek, Columbia county, Pa. Mary lived with her brother Daniel and kept house for him.

The Daughters of Pioneer Hartman

As was mentioned in the first article of this series, John Hartman (1) was the father of five children: two sons, John and Michael, to the tracing of whose families the preceding part of this history has been devoted, and three daughters: Catherine and two whose Christian names the writer has been unable to learn. One of these daughters, however, was married to Harry Silvis, while the other became the wife of a Mr. Wells. Of the family of Mrs. Wells very little information is available, but during the War of 1812 there was a young officer in the United States navy by the name of Michael Hartman Wells, who presumably was a descendant of this branch of the Hartman family.

Mrs. Harry Silvis (2) and Descendants

The Silvis family settled in the vicinity of Reading, Pa. Mr. and Mrs. Silvis were the parents of two children, a son, William, and a daughter, Justina.

William Silvis (3) was married to Elizabeth Keiper and father of six children: Rosa (4), Ellen (4), John (4), William (4), Daniel (4) and George (4). Rosa Silvis (4) became the wife of Jacob C. Hoff, of Reading, and also reared a family of six children: Augustus W. (5), John S. (5), Charles (5), Howard L. (5), Louise (5) and Harry C. (5). The first three of the sons named are prominent hardware-dealers in Reading, trading under the firm-name of Hoff & Brother. Augustus W. (5) is married to Florence Wootten and has no children. John S. (5) is married to

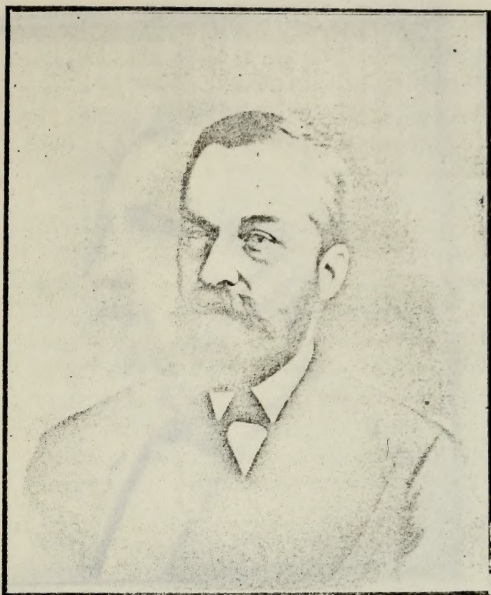
Elizabeth K. Bushong and has two children: Robert B. (6), a graduate of Princeton University, class of 1904, and Ruth B. (6). Charles (5) is married to Elizabeth Ferguson and has four children: Valeria F. (6), Elizabeth F. (6), Dorothy D. (6) and W. Ferguson (6). Howard L. (5) is married to Rose Barbey and is the father of a son, John B. (6). Louise (5) is the wife of Frazier Wootten and has no children. Harry C. (5) is married to Mary Bishop and has two children, Catherine (6) and Fred-eric (6).

Ellen Silvis (4) is the wife of George Welsh, of Reading. They are the parents of two sons, George (5), deceased, and William S. (5). John and William Silvis (4) both died single. Daniel Silvis (4) is married to Catherine Souder and father of three children: Benton (5), James (5) and Margaret (5), deceased. George Silvis (4) is married to Emily Richards and has these children: Richard (5), deceased, Emily (5), Margaret (5) and Caroline (5).

Justina Silvis (3) became the wife of William Ermentrout, also of Reading. Her family consisted of nine children, eight sons and a daughter: John (4), William (4), Philip (4), Benjamin (4), Daniel (4), Joseph (4), Samuel (4), James (4) and Mary Elizabeth (4).

John S. Ermentrout (4) was never married. He was a graduate of Franklin and Marshall College and of the Reformed Theological Seminary. He served for three terms (nine years) as superintendent of schools of Berks county. He was the second man to fill this office, being preceded in it by Dr. Good. Afterwards Mr. Ermentrout was employed as professor of Latin and Greek, English literature and mental philosophy in the State Normal School at Kutztown, Pa. He died July 21, 1881, in his fifty-fourth year.

William Ermentrout (4) was married to Ellen Leiss and father of four children: Katie (5), Eugene (5), William Herbert (5) and Gertrude (5). William H. (5) is married to a Miss Shoemaker and father of a son, Carl (6). Gertrude



PROF. JOHN S. ERMENTROUT, A.M.

(5) is the wife of George B. Beaver and has three children: Herbert (6), George (6) and Gertrude (6). Herbert Beaver (6) is married to Bessie Johnson, and father of two children, Eleanor (7) and an infant (7).

Philip Ermentrout (4) was married to Susan Hoff, of Reading. He was for many years an alderman in Reading and a partner in the real-estate and insurance firm of Ermentrout and Zieber. He has been deceased for a number of years. His children are: Philip (5), Augustus (5), deceased, Percy (5), Jennie (5) and Hettie (5). Of these, Percy (5) only is married and has no children.

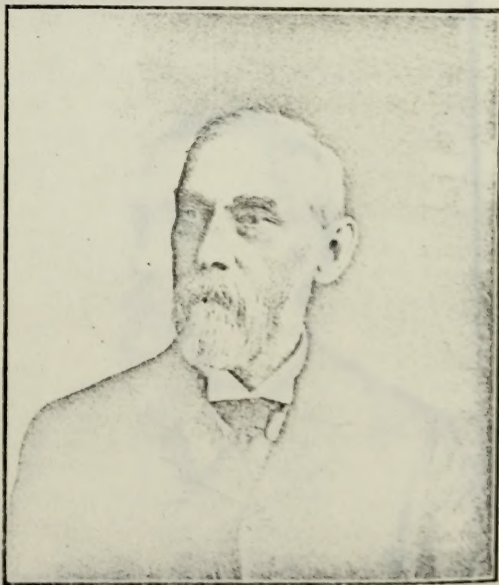
Benjamin Franklin Ermentrout (4) was married to Hannah Hain. He was a band-master and for many years served as director of the Ringgold Band of Reading. He has two children, Philip (5) and Justina (5).

Daniel N. Ermentrout (4) was also a graduate of Franklin and Marshall College. When a young man he studied law and was admitted to the bar of Berks county. He took an active part in local and national politics and represented his district, comprising Berks and Lehigh counties, in four Congresses, from

the Forty-seventh to the Fiftieth. He died during his last congressional term. He was married to Adelaide Metzgar and besides his widow left two children: a son, Fitz Daniel (5), and a daughter, Adelaide Martha Washington (5). Fitz Daniel (5) is a graduate of Yale and also member of the Berks county bar. He is married to Katherine S. Mealey.

Joseph Ermentrout (4) is married to Mary Krick. He was for many years a locomotive-engineer for the Reading Railroad Company, but is now retired and resides in Reading. He has seven children: William K. (5), George (5), Frederic (5), Robert (5), Laura (5), Sadie (5) and Maggie (5). All but Frederic and Robert are married. William K. is married to Kate Brumbach, George to Emily Johnson, Laura to Elmer Dietrich, Sadie to William D. Filbert, and Maggie to Solomon Brumbach. Sadie and Maggie have each two children, Sadie's being Joseph (6) and John (6), while Maggie's are Dorothy (6) and Marion (6).

Samuel Ermentrout (4) prepared himself in his youth to take up the medical profession as his life-work. During the Franco-Prussian war he was in the

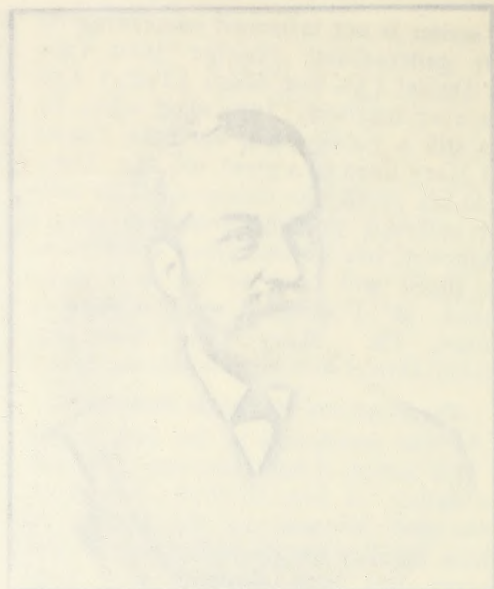


HON. DANIEL N. ERMENTROUT

the Fort, according to the Pittsburgh. He died during his last congressional term. He was married to Adelaide Stenger and besides his widow left two children, a son, F. H. Daniel (21) and a daughter, Adelaide Marie W. Stenger (22). The Daniel (21) is a graduate of Yale and also member of the House of Representatives. He is married to Katherine S. Stenger.

Joseph E. Emswiler (24) is married to Mary Kiehl. He was for many years a business manager for the Reading Railroad Company, but is now retired and resides in Reading. He has seven children: William E. (21), George (22), Frederick (23), Robert (24), Laura (25), Sadie (26) and August (27). All are Protestant and women are married. Mrs. Emswiler is married to John E. Emswiler, a graduate of the University of Pennsylvania, and is now residing in Reading. They have two children: Sadie and August (both 20) and John (21). All three are Protestants.

Samuel Emswiler (21) purchased in his youth to take up the medical profession at the University of Pennsylvania. He was in the



PHILIP E. EMSWILER (4)

(2) is the wife of George B. Emswiler and has three children: Herbert (6), George (6) and Gertrude (6). Herbert Emswiler (6) is married to Beulah Johnson and father of two children, Eleanor (7) and an infant (7).

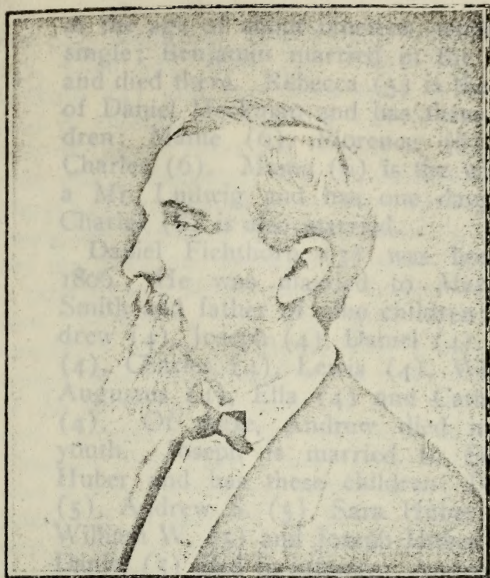
Philip Emswiler (4) was married to Susan Hoff of Reading. He was for many years an ablerman in Reading and a partner in the restaurant and insurance firm of Emswiler and Zieher. He has been deceased for a number of years. His children are: Philip (5), August (5), deceased Percy (5), Jennie (5) and Helene (5). Of these, Percy (5) only is married and has no children.

Benjamin Franklin Emswiler (4) was married to Hannah Hahn. He was a band-master and for many years served as director of the Reading Band of Reading. He has two children, Philip (5) and John (5).

Daniel N. Emswiler (4) was also a graduate of Franklin and Marshall College. When a young man he studied law and was admitted to the bar of Berks county. He took an active part in local and national politics and represented his district comprising Berks and Lehigh counties in four Congresses, from



DANIEL N. EMSWILER (4)



SAMUEL E. ERMENTROUT, M.D.

service of the Prussian government. He had charge of a general hospital at Metz and at one time had under his care 40,000 French prisoners. He received several medals from the Prussian government during this war in recognition of his excellent services. One of these is the Prussian service-medal, the other the medal of the golden cross. He is also the proud possessor of a letter from the French government, testifying to the efficient services he rendered the French while in charge of the Prussian hospital at Metz. Through a singular coincidence he spent considerable time during his services under the Prussian government in that region from which the pioneer Hartman emigrated, in Erbach, Germany. Dr. Ermentrout also served as a surgeon in our Civil War. He is married to Emma Keppleman and has two children, Robert Lee (5) and Edna Justina (5). Robert Lee Ermentrout (5) is married to Mary Yeitty, and father of one daughter, Dorothy (6).

James N. Ermentrout (4) is also a lawyer and for a number of years has been president judge of the civil courts of Berks county, which comprises the twenty-third judicial district of Pennsyl-

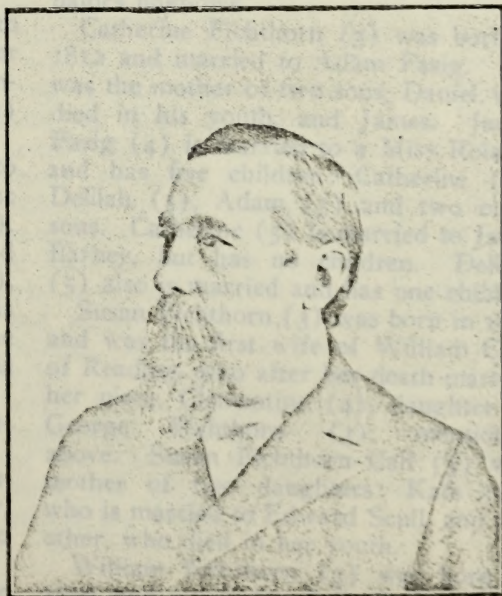
vania. He is now serving his third consecutive term as judge. He read law in his youth in the office of his brother Daniel. He is not married.

Mary Elizabeth Ermentrout (4) was married to Benneville de Bertolette, deceased. Her family consists of these children: Harry (5), Joseph (5), John (5) Elizabeth (5), Hettie (5) and Lot-tie (5). All these are married, but the writer has no information concerning their families.

Catherine Hartman (2) and Descendants

Catherine Hartman (2), youngest daughter of John Hartman (1), was married in 1803 to Andrew Fichthorn. She was the mother of a family of eleven children: John (3), Daniel (3), George (3), Sara (3), Charles (3), Catherine (3), Susan (3), William (3), Lewis (3), Henry (3) and Andrew (3).

John Fichthorn (3) was born in 1805. He was married and had three children: Mary (4), Rebecca (4) and Emma (4). Mary was the wife of Amos Seidel and had three children: Benjamin (5), John (5) and Rebecca (5). Of these, Benjamin and John are deceased. John died



HON. JAMES N. ERMENTROUT

at the age of about nineteen, while still single; Benjamin married in the West and died there. Rebecca (5) is the wife of Daniel Heckman and has three children: Mame (6), Florence (6) and Charles (6). Mame (6) is the wife of a Mr. Ludwig and has one daughter. Charles (6) is also married.

Daniel Fichthorn (3) was born in 1806. He was married to Margaret Smith and father of nine children: Andrew (4), Joseph (4), Daniel (4), Jane (4), Charles (4), Lewis (4), William Augustus (4), Ella (4) and Catherine (4). Of these, Andrew died in his youth. Joseph is married to Sophia Huber and has these children: Daniel (5), Andrew S. (5), Sara Huber (5), William W. (5) and Joseph Huber (5). Daniel (5) died in infancy. Andrew S. (5) is a Lutheran clergyman and resides at 3602 Chestnut Street, Philadelphia. He is not married. Sara Huber (5) is the wife of J. I. Quigley and resides at Lewistown, Pa. She has one son, Fenton Richard (6). William W. (5) is married to Mary Couch and is father of two children, James Frew (6) and Susan Willis (6). Joseph H. (5) is married to Carrie M. Mullan and has one daughter, Marion (6).

Daniel Fichthorn (4) is married to Elizabeth Jane Lane and was the father of one child, Lane (5), who died in infancy. Jane and Charles Fichthorn (4) both died in infancy.

Lewis Fichthorn (4) is married to Susan Leitzell and has three children: Joseph (5), Roswell (5) and Lewis (5). Joseph is married to Cora Howard and father of three children: Howard (6), Lewis (6) and Susan (6). Roswell is married to Cora Dunmire and has one daughter: Martha Robinson (6). Lewis (5) is single.

William Augustus Fichthorn (4), deceased, was never married.

Ella Fichthorn (4) is the wife of Daniel Barr and mother of one daughter, Ella Gertrude (5), who is married to James Halfpenny.

Catherine Fichthorn (4) is married to Joseph R. Cordes and has three children:

Frank F. (5), Charles Lewis (5) and Ella Davis (5). Frank F. (5) is married to Ethel Theresa Lomax and is father of three daughters: Catherine Lomax (6), Margaret Hilda (6) and Ethel Gertrude (6). Charles L. (5) is married to Cora Simeral and has one daughter, Eleanor S. (6).

George Fichthorn (3) was born in 1808 and married to a Miss Lutz. He had five children: Clementine (4), Annie (4), Catherine (4), Susan (4) and James (4). Clementine Fichthorn (4) is married to William Call, of Reading; they have no children. Annie (4) is the wife of Daniel Root. Catherine (4) is married to John Miller and has two sons, whose names are unknown to the writer. Susan (4) is single. James (4) is married, but his wife's name is unknown.

Sara Fichthorn (3) was born in 1809, but died in infancy.

Charles Fichthorn (3) was born in 1810 and married to Lydia Henry. He had two children, Andrew (4) and Charles (4). Andrew married Phoebe Souders, but has no children. Charles is married to Kate Swartz and has three children—a son and two daughters, names unknown.

Catherine Fichthorn (3) was born in 1812 and married to Adam Fasig. She was the mother of two sons, Daniel, who died in his youth, and James. James Fasig (4) is married to a Miss Roland, and has five children: Catherine (5), Delilah (5), Adam (5) and two other sons. Catherine (5) is married to Jacob Barbey, but has no children. Delilah (5) also is married and has one child.

Susan Fichthorn (3) was born in 1814 and was the first wife of William Call, of Reading, who after her death married her niece, Clementine (4), daughter of George Fichthorn (3), mentioned above. Susan Fichthorn Call (3) was mother of two daughters: Kate (4), who is married to Edward Scull, and another, who died in her youth.

William Fichthorn (3) was born in 1816, and married to Julia Setley. They were the parents of ten children: Caro-

line (4), Mary (4), Emma (4), Louisa (4), Ellen (4), Kate (4), Clara (4), William (4) and two other sons, who died in childhood. Caroline (4) is the wife of George Hays and mother of two sons and a daughter, who is deceased. Mary (4) is married to William Eisenhauer, and has three children: Laura (5) and two sons, one deceased. Emma (4) is married to a Mr. Dietz and mother of four children—one son and three daughters. One daughter, who is deceased, was married and left a son; one of the surviving daughters is also married. Louisa (4) is the wife of a Mr. Young. They have a son, James (5), who is also married and father of a son. Ellen (4) is married to Lewis Wells, who resides at Sixth and Laurel Streets, Reading, Pa. They are the parents of a son and two daughters, one of whom is deceased. Kate (4) died single, but adult. Clara (4) is still single. William (4) lost his life through an accident, when grown up; he was not married.

Lewis Fichthorn (3) was born in 1818. There is a daughter of his living in Pinegrove, Pa., but her name is unknown to the writer.

Henry Fichthorn (3) was born in 1820, but died in childhood.

Andrew Fichthorn (3) was born in 1822 and died in 1903 at the age of 80 years, 7 months and 3 days. His father had died before he was born, and his mother died when he was only eighteen months old. He reared a family of eight children: Clara C. (4), Andrew (4), George (4), Annie M. (4), Hannah E. (4), Jacob (4), Martha (4) and Walter (4). Clara C. (4) is a maiden-lady and resides at 30 South Eighth Street, Reading, Pa. Andrew (4) is married to Miranda Eberley and father of two sons: Kurtz (5), who is married to Kate Immel, and Luke (5), married to Mame Griesamer. George (4) is married to Matilda Wentzel and has eight children: George (5), Harry (5), William (5),

John (5), Ralph (5), Florence (5), Stella (5) and Edith (5). All are single but George, who is married and has two sons. Annie M. (4) is the wife of Dr. C. F. G. Bergner, a druggist who resides on Penn Street, near Eighth, in Reading. They had one son, John (5), who died in infancy. Hannah E. (4) was never married. She died several years ago. During the greater part of her lifetime she served as teacher in the public schools of Reading. Jacob (4) is married to Rebecca Crillman and father of two children, Grace (5) and Clarence (5), both single. Martha (4) is the wife of Samuel Yocum, and resides on Forty-ninth Street, Philadelphia. She is the mother of two children, Samuel and Clara. Samuel Yocum (5) is married to Lillie Faust and has two children, Catherine (6) and Grace (6); Clara Yocum (5) is prominently known in Philadelphia and vicinity as a vocalist. Walter (4) is married to Rosa Selig and father of two daughters, Emma and Mary (5), both single.

Conclusion

The history of the Hartman family has here been followed as closely as the data which the writer could obtain permitted. To be sure, it does not include all individuals in the country, or even in this section of the State, who bear the name of Hartman. It is impossible and would be absurd even to attempt to trace all the Hartmans in America to one pioneer, for upon investigation it was found that there were at least twenty-eight pioneer Hartmans who came to America from Germany and landed at the single port of Philadelphia, between the years 1740 and 1770. It has been the purpose of the writer to put into tangible form the records of the descendants of at least one of the Hartman pioneers, and it is to those who belong to this kin that these efforts are dedicated.

Hon. Henry A. Buchtel, D.D., LL.D.

Governor of Colorado

BY FREDERIC D. YEAKEL, DENVER, COL.

HENRY A. BUCHEL, D.D., LL.D., Governor of Colorado, chancellor of the University of Denver (an institution of the Methodist Episcopal church), formerly pastor of Trinity Methodist church, of Denver, is a man of wide reputation for excellent achievement and a splendid integrity.

It was a fortunate day for the leaders of the Republican party in the State when, in the fall of 1906, they persuaded Dr. Buchtel to accept the gubernatorial nomination, after the place had been refused by the regular nominee of the State convention. The man that suggested the name of Dr. Buchtel to the committee whose duty it was to fill the vacancy upon the ticket, made a master-stroke of politics. The voters all over the State instantly fell in with the choice made, so that at the polls in November the result was an astonishing victory for the popular chancellor—and his party.

In the case of New York the nomination of Governor Hughes was compelled by the popular demand for the man, or a man of his stamp, and the party-leaders could not do otherwise. The Colorado politicians found in Dr. Buchtel a unique opportunity.

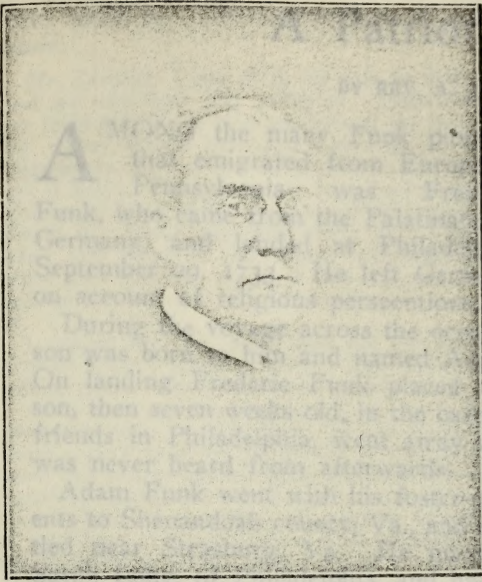
Here was a man of trained intellect; an eloquent, convincing speaker; a man of proven business qualifications, well and favorably known throughout the great Commonwealth; a staunch partisan, outspoken in his approval of his party's achievements for the State, the champion of his predecessors in office in their strong stand for law and order, even to the extent of military enforcement thereof when it had been deemed necessary.

As Governor he has publicly banqueted the most prominent bankers and business men, the pioneers and sons of pioneers of Colorado, who have built up the State, constructed roads over the moun-

tains and railroads into the mountain-parks and mining-camps, the promulgators of great manufacturing and public-utility corporations. Contrary to precedent, he has appointed his staff from among these, rather than from men of military career or predilections.

This extraordinary Governor has in his personal following a threefold constituency. First, the "church-people," from whose ranks he may be said to have stepped and whom he has served faithfully and most efficiently in the past. Second, the people at large, whose votes elected him so triumphantly, who now look for great things from so strong, experienced, fair-minded and assertive a personality; a man who has labored so constantly in the interests of Christian education and civic righteousness will not fail the people as their executive. Third, the more dominant constituency, his political sponsors, the men of financial and corporate consequence, who know their power and who, moreover, are not often overscrupulous in guarding and furthering their advantages over the proletariat.

The days when "the lion shall eat straw like the ox" have not yet come, so that anyone may perceive keen possibilities of conflict present. The party in power has promised legislation upon no less pertinent questions than railway-commissions, local option and the better regulation of private banking-concerns, and the Legislature now assembled is more at one with corporation-interests than with some of the Governor's policies concerning the public welfare and requirements. Despite all these evident incompatibilities, there has been a remarkable display of a hidden mastery of the multilateral situation by some one, who can be none other than Governor Buchtel himself.



Henry A. Buchtel

Turning to the portrait of the man, a close scrutiny of the impressive features is hardly needed to reveal the many laudable qualities that constitute the Governor's sturdy character. Potency, earnestness, firmness, judgment, the highest degree of intellectuality, fairly radiate from the calm, well controlled countenance. His noteworthy signature is a study, so faithfully does it corroborate much that one traces upon the virile face of him whose hand has formed it.

The conviction results that the Chancellor-Governor has had the training and personal experience essential to the making of a good executive, that he will rise with the utmost readiness to any emergency, as well as to the unprecedented opportunities for the good and the useful that are awaiting him in his present official place.

Henry Augustus Buchtel was born near Akron, O., September 30, 1847. His father was Dr. Jonathan B. Buchtel, his grandfather Solomon Buchtel, his great-grandfather Peter Buchtel, an astronomer and man of progres-

sive ideas, who came from Switzerland to Pennsylvania about 1750. His father's mother was a typical Pennsylvania-German woman, and could not speak English.

Buchtel College, at Akron, O., was built, equipped and endowed with a half million dollars by John R. Buchtel, cousin to Dr. Jonathan B. Buchtel.

The family removed to Indiana in 1848, residing first at Elkhart and coming in 1853 to South Bend. The Governor's father removed to Iowa in 1867 and practiced in Des Moines, where he and his wife are buried. The Governor's only brother is Dr. William H. Buchtel, who has lived in Denver since 1870.

After attending private schools at South Bend, Ind., Henry A. Buchtel entered Asbury (now De Pauw) University, where he graduated as A. B. in 1872. Later his *alma mater* honored him with the degrees of A. M., D.D. and LL.D.

In 1864 he was foreman in the country-order department of a Chicago wholesale drug-house. In 1867-8 he was partner in a wholesale and retail grocery at South Bend. His pastor, Rev. John Thrush, persuaded him to become a minister, and he returned to college to complete his course.

Immediately after graduation he was sent as a missionary to Bulgaria, and resided at Rusthuk, on the Danube. His other pastorates have been in Indiana, in Denver, and in the most beautiful residence-towns around New York.

Dr. Buchtel's work in Denver began in 1885, and continued five years, during which Trinity church was erected and filled with a growing congregation. In 1891 he returned to the East, and on January 1, 1900, he was recalled to Colorado as chancellor of the University of Denver. This institution was overwhelmed with debts, and he went everywhere in search of money and students. Ten thousand people gave him money; it required \$26,000 to clear the properties of all encumbrances. No such campaign had ever been made in the West.

Dr. Buchtel has always been a builder. In addition to Trinity church in Denver, he built the Locust Street church at Greencastle, Ind., and the Central Avenue church at Indianapolis. In June, 1905, he was urged to return to Indianapolis, but the trustees of the Denver University would not release him. They elected him unanimously and enthusiastically for ten years. As chancellor he traveled about 25,000 miles and spoke about 300 times each year. He is probably acquainted with more people than any other man in Colorado.

Mr. Buchtel was married to Mary Stevenson, of Greencastle, Ind., Feb. 4, 1873. They have four children. Dr. Frost Craft Buchtel is a physician and surgeon at Monte Vista, Col.; Miss Emma Buchtel and little Mary are at home; Henry, Jr., died in 1901.

A Patriot's Fiery Speech

BY REV. A. J. FRETZ, MILTON, N. J.

AMONG the many Funk pioneers that emigrated from Europe to Pennsylvania was Frederic Funk, who came from the Palatinate, in Germany, and landed at Philadelphia September 29, 1733. He left Germany on account of religious persecutions.

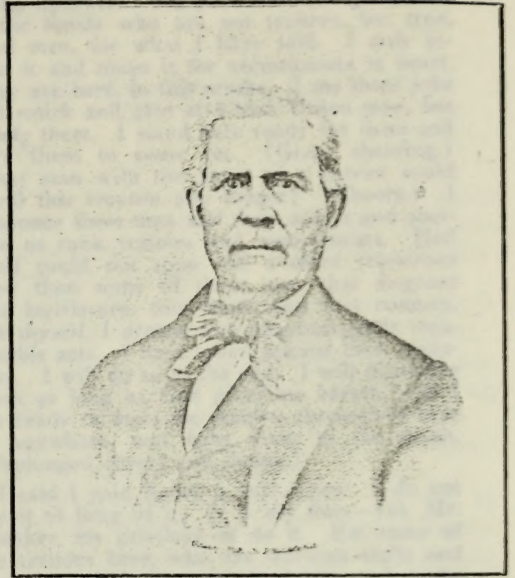
During the voyage across the ocean a son was born to him and named Adam. On landing Frederic Funk placed this son, then seven weeks old, in the care of friends in Philadelphia, went away and was never heard from afterwards.

Adam Funk went with his foster-parents to Shenandoah county, Va., and settled near Strasburg, Va. He married Sarah Long, of Philadelphia, and had a son, Adam, who was the father of the subject of this sketch.

Hon. Isaac Funk was born in Clark county, Ky., Nov. 17, 1797. At the age of ten he moved with his parents to Fayette county, Ohio, where his school-life, all told, was but parts of three winters. In 1823 Mr. Funk went to Illinois, and finally settled at what is now known as Funk's Grove, where he continued to live until his death in 1865.

Mr. Funk engaged in farming and raising live-stock, in which he was very successful and with the profits of which he bought land on a very large scale. During the construction of the Illinois Central and Chicago and Alton railways, in the short space of three or four years, he bought more than 12,000 acres of land and went into debt to the amount of \$80,000. At the time of his death he owned 25,000 acres of land in McLean county, free of debt.

Mr. Funk was a powerful man physically: five feet ten and a half inches in height and weighing 200 pounds. In politics he was a Whig, while that party existed. In 1840 he was elected to the lower house of the State legislature. He was a Republican from the organization of that party, and a great friend of Abraham Lincoln. In 1862 he was elected to the State senate by the Re-



Isaac Funk

publicans of his district, to fill an unexpired term, and re-elected for the next term. It was during this term, in the darkest days of the war of the Rebellion, when the fate of the Union seemed to hang trembling in the balance, that he made his famous speech in the Illinois senate, in favor of an appropriation for the Sanitary Commission. The opponents of the war had a majority in the senate, and were openly and persistently opposing every measure intended to furnish aid and comfort to the armies of the Union. To Mr. Funk their conduct seemed nothing less than treason to the country and government. Though unaccustomed to speaking in public, there came a time when he "could sit in his seat no longer and see men trifling with the interests of his country." It was then that he arose and hurled at the opposition that philippic of philippics which will never be forgotten by those

who heard it. The speech was as follows:

Mr. Speaker: I can sit in my seat no longer and see such boys' play going on. These men are trifling with the best interests of the country. They should have asses' ears to set off their heads, or they are secessionists and traitors at heart. I say there are secessionists and traitors at heart in this senate. Their actions prove it. Their speeches prove it. Their gibes and laughter and cheers here nightly, when their speakers get up in this hall and denounce the war and the administration, prove it.

I can sit here no longer and not tell these traitors what I think of them. And while so telling them, I am responsible for what I say. I stand upon my own bottom. I am ready to meet any man on this floor, in any manner from a pin's point to the mouth of a cannon, upon this charge against these traitors. (Tremendous applause from the galleries.) I am an old man of sixty-five. I came to Illinois a poor boy. I have made a little something for myself and family. I pay \$3,000 a year in taxes. I am willing to pay \$6,000, aye \$12,000 (great cheering, the old gentleman bringing down his fist upon the desk with a blow that would knock down a bullock, and causing the inkstand to bound a half dozen inches into the air). Aye, I am willing to pay my whole fortune and then give my life to save my country from these traitors that are seeking to destroy it. (Tremendous cheers and applause, which the Speaker could not subdue.)

Mr. Speaker, you must excuse me. I could not sit longer in my seat and calmly listen to these traitors. My heart, that feels for my poor country, would not let me. My heart, that cries out for the lives of our brave volunteers in the field, that these traitors at home are destroying by thousands, would not let me. My heart, that bleeds for the widows and orphans at home, would not let me. Yes, these villains and traitors and secessionists in this senate (striking his clenched fist on the desk with a blow that made the house ring again) are killing my neighbors' boys, now fighting in the field. I dare to tell this to the traitors, to their faces, and that I am responsible for what I say to one and all of them. (Cheers.) Let them come on, right here! I am sixty-five years old, and I have made up my mind to risk my life right here, on this floor, for my country.

These men sneered at Colonel Mack, a day or two ago. He is a little man, but I am a large man. I am ready to meet any of them in place of Colonel Mack. I am large enough for them, and I hold myself ready for them now, and at any time. (Cheers from the galleries.)

Mr. Speaker, these traitors on this floor should be provided with hempen collars. They deserve them. They deserve them. They deserve hanging, I say (raising his voice and violently striking the desk)! The country would

be better off to swing them up. I go for hanging them and I dare tell them so right here to their traitors' faces. Traitors should be hung. It would be the salvation of the country to hang them. For that reason I would rejoice at it. (Tremendous cheering.)

Mr. Speaker, I beg pardon of the gentlemen in the senate who are not traitors, but true, loyal men, for what I have said. I only intend it and mean it for secessionists at heart. They are here, in this senate. I see them joke and smirk and grin at a true Union man, but I defy them. I stand here ready for them and dare them to come on. (Great cheering.) What man with the heart of a patriot could stand this treason any longer! (Cheers.) I denounce these men and their aiders and abettors as rank traitors and secessionists. Hell itself could not spew out a more traitorous crew than some of these men that disgrace this legislature, this State and this country. For myself, I protest and denounce their treasonable acts. I have voted against their measures. I will do so to the end. I will denounce them as long as God gives me breath, and I am ready to meet the traitors themselves here or anywhere, and fight them to the death. (Prolonged cheers and shouts.)

I said I paid \$3,000 a year taxes. I do not say it to brag of it. It is my duty—yes, *Mr. Speaker*, my privilege to do it. But some of the traitors here, who are working night and day to get their miserable little bills and claims through the legislature to take money out of the pockets of the people, are talking about high taxes. They are hypocrites as well as traitors. I heard some of them talking about high taxes in this way, who do not pay five dollars to support the government. I denounce them as hypocrites as well as traitors. (Cheers.) The reason they pretend to be afraid of high taxes is that they do not want to vote money for the relief of the soldiers. They want also to embarrass the government and stop the war. They want to aid the secessionists to conquer our boys in the field. They care about taxes? They are picayune men anyhow. They pay no taxes at all, and never did, and never hope to, unless they can manage to plunder the government. (Cheers.) This is an excuse for traitors.

Mr. Speaker, excuse me! I feel for my country in this hour of danger. I feel for her from the tip of my toes to the end of my hair. That is the reason I speak as I do. I can not help it. I am bound to tell these men to their teeth what they are, and what the people, the true loyal people, think of them.

Mr. Speaker, I have had my say. I am no speaker. This is the only speech I have made, and I do not know that it deserves to be called a speech. I could not sit still any longer and see these scoundrels and traitors work out their selfish schemes to destroy the Union. They have my sentiments. Let them one and all make the most of them. I am ready to back up all I say, and repeat it, to meet these

traitors in any manner they may choose, from a pin's point to the mouth of a cannon.

The effect of this speech in the army and among the friends of the Union throughout the whole North can scarcely be measured, coming as it did from the

full heart of a plain man, spontaneously. It aroused a sympathetic echo in hundreds of thousands of breasts that were pained as his was for his country, in the fearful trials through which she was passing.

Two Reminders of Gettysburg

BY E. K.

WHEN, in the month of June, 1863, General Robert E. Lee resolved to carry the war with all its terrors into the North, our entire country, and especially our beloved State, was full of fear and trembling in expectation of what was coming, as indeed it had reason to be. Here and there incidents occurred that were ludicrous and at the same time deeply serious, as every intelligent man was compelled to realize. Two such incidents, which happened in Chambersburg, shall here be told in proof of what has been said.

The dreadful martial procession from the South, which had much more than a spectacular significance, entered Chambersburg and there halted for a short time, to take breath and to look around. The inhabitants came from near and far to view the unusual sight. The attention of an old farmer was drawn to a young Southern soldier, who leaped about in pure joy and loudly and plainly expressed his feelings.

"I feel so peculiar," he cried. "I have a great thirst for Philadelphia beer; I am eager to know how rich it is and how sweet it tastes. Hurrah, we're going to Philadelphia!"

The old farmer carefully mustered the excited youth, so wild with gladness, and silently pondered his remarks. He seemed a miniature impersonation of the enormous host which had turned its back to the South and was boldly marching ahead, confident of victory.

When the heavy three-days battle of Gettysburg was fought and General Lee with what was left of his army had turned his back to the North, the same old farmer came again to Chambersburg, to see the retreat of the Southern war-

riors. Strangely enough he met again that unforgotten young man, tho' not leaping and shouting as before, but serious and sedate.

The old man thought to himself: "Now it is time for you to say a word." He approached the young hero, reminded him of what he had said in coming hither and then asked:

"How was that Philadelphia beer? Have you been satisfied with it?"

The young man replied: "We got as far as Gettysburg, and there Meade (mead) was given us. This was so strong that we forgot all about the Philadelphia beer!"

Some Confederate officers were standing together, surrounded by a group of citizens who were looking at them and listening to their reports of the war. One of them, addressing an old farmer, asked this question:

"Say, there are many Germans living in this neighborhood, not so?"

"Yes, quite a number," answered the man addressed.

Then the officer asked again: "How far around do those Germans live?"

"How far around? That's really more than I can tell," was the answer.

"Well, just tell us in a general way," the inquirer suggested.

The farmer replied: "They live as far as Gettysburg, and how far on the other side I really can not tell."

Then the farmers laughed, and another officer said to the questioner: "Have you gathered information enough now?"

The officers joined in the laugh and walked away, to find other and more agreeable conversation. They had made an acquaintance not to be forgotten with the Germans at Gettysburg.

The First Wrought-Iron Cannon

Der Deutsche Pionier, June, 1876

THE Germans who served in the Revolutionary army were not only excellent soldiers, they also furnished the best mechanics and engineers. The corps of sappers and miners and the artillery were recruited mainly from the Germans. Probably there are few, however, who know that a German fashioned the first wrought-iron cannon that ever was made.

At the beginning of our war for independence a Westphalian journeyman blacksmith named Wilhelm Döning was employed in the iron-works at Middlesex, Cumberland county, Pa. This man proposed to his employer to make wrought-iron guns for the army, and actually finished two splendid field-guns, one of which fell into the hands of the English at the battle of Brandywine. It is still being preserved in the Tower of London as the first wrought-iron gun ever manufactured. In the Mount Holly

iron-works Döning began to make a third gun of heavier caliber; this, however, remained unfinished because he could find no assistant who was able to endure the heat. It is said the heat was so great that it melted the leaden buttons on his clothes. This unfinished cannon remained for a time in Holly Forge and was afterwards conveyed to the barracks in Carlisle. It is not known what finally became of it.

The English offered a large reward to Döning if he would instruct them in the art of manufacturing these superior guns, but the German blacksmith could not be induced to become disloyal to his adopted country. He and his fellow-journeyman, Michael Engel, joined the "artificers' troop" of Captain Nicholas and served to the end of the war. Döning was pensioned under the law of 1818 and died at Mifflin, Pa., December 19, 1830, aged ninety-four years.

Clippings from Current News

German Writers' Association Growing

The first issue of the *Nachrichten des Verbands deutscher Schriftsteller in Amerika* enumerates one hundred ordinary, two corresponding and twenty-four extraordinary members, a total of one hundred twenty-six. The Association's year-book or almanac is making rapid progress.

Teachers Writing Prize-Essays

Twenty-two Berks county teachers recently contested for a prize by writing essays on the question: "What is best for a Berks county farmer to do to retain his useful help, to meet the competition of farmers in other sections and increase the value of his farm?" Five contestants received prizes. The only lady among the prize-winners is Elizabeth M. Berger, of Upper Bern, who has taught in rural schools for several years and is well acquainted with farm-life. She advises the farmers to let their children have some of the profits of their labor and to provide rational amusements and good reading for them.

Oldest Lady in Berks County

The oldest lady in Berks county is Mrs. David Treichler, who usually lives with one of her children in Maxatawny and occasion-

ally with her daughter, Mrs. W. A. Clemmer, at Clayton. She is ninety-five years old and lived more than half a century with her husband on a little farm near Huff's Church. She distinctly remembers the time, when she and her girl friends used to go to church barefoot, once a month. Her sight and hearing are good, and she is one of the few women still living who can work the spinning-wheel.

A Municipal Flag for Lancaster

The city of Lancaster has adopted a flag which will be sent to the Jamestown Exposition. The body of the flag is a rich blue. In the center is a circular white field, with the legend "Lan-castra. Britannia—Lancaster, Pennsylvania" and the dates 1730 and 1907, the former of which is the year when the town was laid out. The inner circle represents the "red rose of Lancaster," with a shield in the center, showing a Conestoga wagon, to represent transportation, the bar and three globes of the Penn coat-of-arms, and three sheaves of wheat, to represent agriculture. The top and outline of the shield are of gold. Under the white circular field appears a natural red rose with green leaves. The name Lancaster is derived from *Lan-castra*, the (Roman) camp at Lan, in England.

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

THE USES OF BUTTERMILK

The general use of buttermilk, so common in every farmer's household years ago, has been lessening gradually with the abandoning of home butter-making until at this day it has become a rarity in many localities and practically unknown to many of the younger generation.

The value of buttermilk, the leavings of cream after the extraction of butter, which too often finds its way to the swill-bucket, can not be too highly estimated, both as a beverage and for use in the kitchen. The housewife who has accustomed herself to using sweet milk and baking-powder where such ingredients are called for, little realizes the superior results that may be obtained and the economy that may be effected, if buttermilk and soda are supplied instead. It is preferable the year around in griddle-cakes, buckwheat-cakes, waffles, corn-breads, ginger-breads, cookies, etc. It makes them more tender, lighter, crisper, and no doubt more wholesome.

Those who object to the baking-soda must remember that the bicarbonate of soda used

to-day is different from the article sold years ago, and when used with an acid like buttermilk it is considered scientifically wholesome.

As to the amount of soda to use no special rule can be given, since the milk varies in degrees of acidity, becoming more acidulous the older it becomes. A general rule is a level teaspoonful to one pint of buttermilk when fresh; after experimenting intelligently the user can soon determine the quantity of soda needed according to the acidity of the milk to be used.

Buttermilk is one of the most desirable articles of habitual food for old people, since, according to one authority, "it prevents the transformation of the cartilaginous tissue which enters into the formation of the tendons, arteries, etc., into bone, thus largely relieving the stiffness to which old age is liable."

As a beverage it is one of the most refreshing and invigorating drinks that can be taken. Well does Grandmother know the medicinal value and beneficial results of buttermilk and inform us that there is nothing for toning up an overworked stomach like buttermilk.

THE FARMER'S GIRLS

(The following poem has been submitted by a reader to this magazine with a request that it be published in this department. This poem very faithfully illustrates the life of the average Pennsylvania-German daughter and places her with her multitudinous labors in striking contrast with those of today.

Up in the early morning,
Just at the peep of day;
Straining the milk in the dairy,
Turning the cows away;
Sweeping the floor in the kitchen,
Making the beds upstairs;
Washing the breakfast-dishes,
Dusting the parlor chairs.

CHORUS.

Oh! how merry the lay,
As light and gay
We sing of the farmer's girls;
Hurrah! how merry the lay
We carol to-day,
Of the merry farmer's girls!

Brushing the crumbs from the pantry,
Hunting for eggs at the barn;
Cleaning the turnips for dinner,
Spinning the stocking yarn;

Spreading the snow-white linen
Down on the bush below;
Ransacking every meadow
Where the red strawberries grow.

Starching the cotton for Sunday,
Churning the snowy cream;
Rinsing the pails and strainer,
Down in the running stream;
Feeding the geese and poultry,
Making the puddings and pies;
Jogging the little one's cradle,
Driving away the flies.

Grace in every motion,
Music in every tone;
Beauty of form and feature,
Thousands might covet to own.
Cheeks that rival spring-roses,
Teeth the whitest of pearls;
One of the country-maidens is worth
A score of your city-girls.

En jeder Zuwer, gross un klee.
Muss uf seim eegna Boddem schteh.
—"Goethe von Berks."

Wer sucht for'n rechter harter Job,
Der geh un wart sich selwer ab.
—"Goethe von Berks."

Myles Loring:

A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER VIII.

Grinding a Grist Over Again

THE farmers of old Berks were anxious for rain, but Tuesday morning issued from Aurora's "rosy fingers dropping dew," the type of a perfect day. Myles Loring, like a true philosopher, perfectly content with nature's cloudless mood, determined to avail himself of the opportunity of an excursion on foot in a direction toward which he had often cast a wishful eye, while pursuing his studies in his far away eastern home. Breakfast being concluded by six o'clock, long before seven Myles was on his way up the "Long Hill" toward Host.

The rise in the road did not seem a tithe as steep as formerly, when Myles usually insisted upon being permitted to alight from the carriage during its descent, and walk until its imaginary perils were past. Now, leisurely climbing to the plateau above, he surveyed the scenery in every direction. The view is particularly pleasing from a field to the west, which commands Reading when the atmosphere and illumination are favorable. On the south the Eagle's Head is conspicuous, and northward the *Kau-ta-tin-chunk* dreamily lies athwart the angle of vision.

Every nook and corner of the dusty road had some special attraction. The lanes leading to the right and left recalled some boyish adventure, like barn-climbing or fruit-gathering, on the premises to which they led. Every house, whether stone or brick, and every sign-post at the various crossroads was eloquent with memories. Over the swells in the beautiful valley lightly passed the absorbed traveler. At the foot of the first principal descent lay the little vale

of Mill Creek, and soon he crossed a murmuring brook which is one of the chief tributaries of that little stream. Close to the simple bridge was a frame house, once both the schoolhouse and residence of his beloved teacher. In that day it was but one story in height; now it had aspired to two and a half and was covered with boards placed perpendicularly and painted brown, with white shutters. In front was a little porch adorned with scroll-work. Two large trees stood by the bridge, and the white-washed fence ran close by the road to prevent accidents to teams at night. Over on the left, up a short lane, was a stone house with barn and outhouses, well remembered; a little farther north, where the road took a direct turn to Rehrersburg, stood the well known store of Benneville Breneiser.

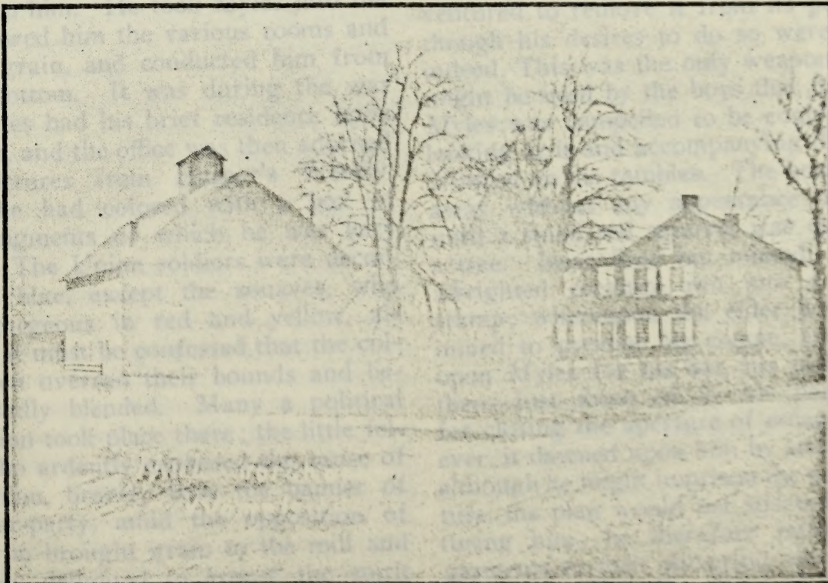
Myles could not forego the temptation to enter the store and inquire for the proprietor, who would never have recognized his caller without his help. Mr. Breneiser, with his old-time courtesy, expressed his pleasure at the call, and insisted upon Myles's paying a substantial visit, which was confirmed by the gentle insistence of his wife, whom they disturbed at her household cares with no apprehension of unpleasant results. No thought of provision for the noonday-meal had entered into Myles's calculations, but he perceived the fitness of things in this cordial invitation, and accepted it on condition that he might first accomplish his journey to Batdorf's mill, which was his objective point.

Leaving the Rehrersburg road, proceeding northward and crossing Mill Creek, our pedestrian walked along a

fine road of red shale to Host church, then descended to the grist-mill a half mile below. Perhaps no other feature of his present visit was so fraught with interest to him as the scene which now spread before him. Four buildings of particular interest entered into the foreground of his musings—the mill, the dwelling-house opposite, the barn and a sawmill. From one to the other he gazed as one enchanted. And well he might, for here was the object of another walk, made when he was but ten years of age, in search of work and a home. How plainly he could view himself on that summer day, when, with a little bundle changed frequently from hand to hand, he traversed every mile of the way from Womelsdorf and presented himself at the kitchen-door of that white house! And as if to aid him in the retrospect, a boy of that age, sturdy and brown, with bare feet, was performing some small farm-task near by. How little he seemed! The realities of life are stern indeed when a child is compelled to think of earning its own livelihood, and we may honor the ambition which undertakes it instead of giving way to tears and despair.

On that day, which now seemed so long ago, Myles did not appeal for work in vain. A benign, motherly face met him at that kitchen-door, a pair of black eyes smiled—perhaps a little tearfully—and in the most musical of Pennsylvania-German tones a voice bade him do that most natural thing in a region of splendid hospitality—eat his dinner—before discussing the general subject. The meal had been eaten by the family, and the men were at work in the field, but in such a home of plenty there was an abundance of provision unconsumed, and Myles still remembered the delicious sour-cherry pie which crowned his lunch. When good Mrs. Batdorf referred her diminutive applicant for work to her husband, Myles immediately sought him in the harvest-field, feeling some anxiety to know his fate. He wondered what made the good-hearted man smile, as his wife had done, at the simple mention of work, and why the boys laughed as they listened to the dialog; but to his great joy the farmer assured him that he might remain upon the farm.

A thousand thoughts came dancing into the brain of the visitor. On that front porch he had sat on Sunday morn-



ings enjoying nature undisturbed by toil or traffic. In the parlor he had diligently read in odd hours; upstairs was the little room he had called his own for a few months. In the out-kitchen he had eaten many a savory meal. In the fields back of the house he had helped to catch partridges in the fence-corners when the snow imprisoned them. There was the barn with its memorable associations. Did he not remember the names of the horses: Rock, the fat old patriarch of big frame; Tom, a brown animal, rather awkward of movement; Black Bill and Red Bill—the latter always used for expeditions of gallantry by his young master? Occasionally he rode Rock on an errand to a neighbor's, or in threshing by trampling out the grain on the barn-floor. There were the very mows in which he loved to rest at times, and memory was busy in bringing up the little incidents dimly treasured in a mind which had long been absorbed in other scenes.

The mill clattered on to the familiar tune of other years. The present miller—for the Batdorfs were gone from the homestead—evinced some curiosity when he saw a stranger, but recollected the circumstances when they were explained to him. He took Myles into the mill, showed him the various rooms and bins of grain, and conducted him from top to bottom. It was during the war that Myles had his brief residence upon the farm, and the office was then adorned with pictures from *Harper's Weekly*, which he had colored with a box of cheap pigments of which he was very proud. The Union soldiers were decorated in blue, except the zouaves, who were gorgeous in red and yellow, although it must be confessed that the colors often overran their bounds and became sadly blended. Many a political discussion took place there; the little fellow, who ardently espoused the cause of the Union, bravely bore the banner of the war-party, amid the opposition of men who brought grain to the mill and probably delighted to arouse the spirit of debate in their young antagonist.

In yonder meadow Myles had watched the cows and fed calves with bran early in the morning, while the moonlight lingered in the dells. He was always apprehensive, as he hastily traversed the cold, wet grass, that he would tread upon a snake, but it never occurred. To ride on a log, as the carriage which bore it slowly advanced to meet the saw in the primitive sawmill, was one of his delights. Perhaps he enjoyed the fact that something did the work, for picking stones and potatoes rarely have charms for boys of ten.

Over that tall hill Myles used to go to the shoemaker's; he thought it quite a journey and the woods quite a wilderness. The mill-race brought down in season walnuts and butternuts; and somewhere up its banks, in a piece of woodland, occurred an incident a little more vividly remembered than some others.

During the absence of the other members of the family one Saturday afternoon, the youngest son, Isaac, who was several years the senior of Myles, proposed a gunning-expedition, to which the latter joyfully assented. In the mill hung an ancient fire-arm with a single barrel, operated by a flint-lock. With a fine sense of propriety Myles had never ventured to remove it from its pegs, although his desires to do so were warm indeed. This was the only weapon which might be used by the boys that day. But Myles was compelled to be content with looking at it and accompanying the chief Nimrod on his rambles. The hours wore away without any appearance of game until a small red squirrel was espied on a tree. Isaac fired but missed, and the affrighted creature ran into a hollow stump; whereupon the elder boy determined to prevent his escape, and called upon Myles for his hat, his jacket, and then—just think of it—his pantaloons, for closing the aperture of escape. However, it dawned upon him by and by that, although he might imprison the poor creature, the plan would not succeed in capturing him; he therefore returned the garments to their shivering owner. Then the pair awaited the advent of the squir-

rel, and when it came popping out of its retreat Isaac fired from a very short distance, and the creature was hit. It was a pair of hungry boys that reached home and found no supper, but Isaac built a fire, fried the squirrel and gave the bones and a little gravy to Myles!

Reluctantly Myles bade farewell to these scenes of surpassing interest. But the height of the sun, which was glorifying the valley with its brilliant beams, warned him of his engagement at Breneiser's. As he passed Host church, he dwelt upon the peaceful churchyard, with its rows of white stones, and recalled his Sunday-school experiences there; how the rural youth made fun of his little jacket with big buttons and pulled his hair slyly, until the superintendent took notice of it and restored the peace. He would have been glad to climb the "Summer Hill," and look down on the beautiful valley beyond, but that might not be to-day. Over it he had once gone for wood, to a lot in the township of Upper Tulpehocken, close to the Blue Mountain itself.

When Myles reached the store once more, he found there was but time to refresh himself with a basin of water, before the elegant meal Mrs. Breneiser had prepared was put upon the table. Pleasantly she spoke of him as a child, and told him incidents which had faded away from his memory. After dinner Mr. Breneiser took him into the spring-house, once a favorite spot with Myles, and from the cavern in the stone gave him a glass of pure water.

The conversation with the merchant and his wife, in the cool shade of the yard, was very gratifying to Myles. Nor was he uninterested in the large stock of miscellaneous goods the store contained; not only groceries and dry goods of all sorts, but almost every imaginable article of use in a house or on a farm.

His good hosts would have detained him until tea, but Myles begged to be excused. After cordial farewells he turned his face southward and after an hour's walk once more turned up at the Filbert home. He found the folks in some agitation over a piece of news

communicated to Mr. Filbert an hour before when in Womelsdorf, to the effect that old Mr. Althouse, residing near the Eagle's Head, had been robbed the night before of several hundred dollars, which he had been keeping concealed in a stocking in his garret, for fear of the untrustworthiness of the banks. There was no trace of the thieves, it was said, nor could the old gentleman give the slightest explanation of the occurrence.

It was indeed time to pay some attention to what was becoming a serious matter in the vicinity of Womelsdorf. With no police-arrangements beyond those relating to the service of a constable and without any clue to the perpetrators of mischief, or even the suspicion of any one, the case seemed hopeless.

The early evening brought two callers—one the genial Mr. Dundore, senior member of the firm of Dundore Brothers, engaged in selling general merchandise on High street. Myles was glad to see his sunny face, with its goatee as of old, and to grasp the hand extended with the warmest of greetings and an invitation to visit Mrs. Dundore and spend the day. But Mr. Dundore's business was with Mr. Filbert, and his purpose the organization of an association for ferreting out the depredators who were giving such trouble to the good people of the Lebanon valley. He wished to secure the co-operation of Mr. Filbert, and his attendance upon a meeting soon to be called in the borough.

The other caller was for Myles himself. He was no other than Doctor Marshall, one of the best known residents of the town, and his object was a veritable surprise to Myles, who had never dreamed of such a proposition.

"Mr. Loring," said the doctor, "you remember no doubt the Sunday-school in the little brick building on Bone street—old Mr. Murray, you know, was the superintendent?"

"O, yes," answered Myles, "I remember it as well as any feature of my life; there is good reason why, for that godly man exercised an immense influence upon me."

The doctor smiled, said that he was pleased to find the way opening for a communication he felt it desirable to make, and then remarked: "Perhaps you are aware that for many years the Presbyterians, who are the owners of the building, have not maintained worship in it, and that the church has largely died away."

"Yes," responded Myles, "I made inquiries concerning the state of affairs, and regretted to learn that the Presbyterian service had been discontinued."

"Now, Mr. Loring, your visit to the town has created much comment; your sermon on Sunday has been much talked of, and you will be surprised to hear, perhaps, that we Presbyterians, who are, like the conies, a feeble folk, have discussed the desirability of resuming our regular stated worship, provided we can secure you as the pastor of the flock."

This was truly an unexpected communication; it had not dawned upon Myles during the conversation, yet it was not an unwelcome suggestion. The doctor, seeing the feeling manifested in the young man's countenance, took advantage of it to strengthen his case, and said: "Although our numbers are very small, few of the former members have ever united with the other churches in the town; and I am sure they can be rallied immediately upon the consummation of definite arrangements for the future. I think there is a distinct field for our church to cultivate, and I feel sure that no more suitable selection for that purpose could be made than yourself."

Myles modestly referred to his inexperience and to the fact that "a prophet was not without honor, save in his own country"; but the doctor skilfully parried his objections and, after some serious discussion of the circumstances of the case, remarked that he would secure a meeting of interested persons and advise his *protégé* of the result.

The doctor, when he had taken his leave, permitted no grass to grow under his horse's feet. Sedate though he was and dignified, he made good time to the town, called at once upon the few resident Presbyterians, and issued a summons to meet in his parlor the following afternoon. This was a very proper thing to do, but the matter was practically settled already. The good physician was a man of large influence, whose opinions invariably carried the day; moreover, the chief support of such an enterprise would come from him and his family.

The events of the evening had consumed the little time usually devoted to conversation in the Filbert home, and the friends dispersed to enjoy the rest which "tired Nature's sweet restorer, balmy Sleep," bountifully bestows. Even Myles, who was rarely tired with a walk, felt drowsy under the combined influences of his day's tramp, the heat and the protracted conversation under varied circumstances, and glad to press his pillow.

It was his wont to place his pocket-book under that pillow, and from force of habit he did so on this occasion, although he smiled at the implication of its necessity in that safe retreat. But it was well that he did so. About midnight a figure stole noiselessly about the room, felt in the pockets of Myles's garments, examined the bureau-drawers and, after visiting cautiously every other sleeping-room in the house and gathering a few dollars and some trinkets from one of them, departed as it had come—by an open window over the front porch. Nobody was the wiser until morning, when the disorder in the rooms awakened suspicion and a vain search was made for the articles mentioned.

Although the loss was not heavy, the annoyance was considerable, and Mr. Filbert hastened to town to communicate the fact to Mr. Dundore, who had been elected president of the society constituted for the detection of the criminals.

(To be continued)

Literary Gems

LEAD, KINDLY LIGHT

BY CARDINAL NEWMAN. LAST STANZA BY
EDWARD BICKERSTETH.

Lead, kindly Light, amid th' encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home;
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene: one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path, but now
Lead Thou me on!
I loved the garish day, and spite of fears
Pride ruled my will. Remember not past
years.

So long Thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since and lost awhile.

Meantime, along the narrow, rugged path
Thyself hast trod,
Lead, Savior, lead me on in childlike faith
Home to my God,
To rest forever after earthly strife
In the calm light of everlasting life.

LEIT', HOLDDES LICHT

UEBERSETZUNG VON EHRW. W. F. MORE.
Leit', holdes Licht, durch Finsterniss und
Graus,

Leit' du mich an!
Die Nacht ist dunkel, ich bin fern von Haus;
Leit' du mich an!
Halt' meinen Fuss, nicht Aussicht bitte ich
In weite Fern'; ein Schritt genügt für mich.

Ich war nicht immer so, noch bat ich dich:
Leit' du mich an!
Ich wollte wählen, jetzt ergeb' ich mich;
Leit' du mich an!
Ich lieb' des Tages Pracht, trotz Furcht und
Pein

War ich voll Stolz. Lass das vergessen sein.
Die Kraft, die schon so lang geführt, wird
noch

Mich leiten an
Durch Sumpf und Marsch und Flut, auf Ber-
gen hoch,

Bis Tag bricht an.
Am Morgen lächeln Engel hold und schön,
Geliebte, die ich lang nicht mehr geseh'n.

Inzwischen lass den schmalen, rauhen Weg,
Den, Heiland, du
Gewandelt selbst, mir sein des Glaubens Steg.
Der Heimat zu,
Zu ruh'n auf immer nach dem Erdenstreit
Im stillen Licht der sel'gen Ewigkeit.

ES HOFDEHRLE

BY REV. ADAM STUMP, D.D., YORK, PA.

Im Summerwind des Dehrle schwingt
Un greint ah traurig g'nunk dabei.
Dart uf em Baam en gehler Vogel singt
Sei siesses Owet-Lullaby.

Die Bluma schtehn am Wegle her;
Es macht en scheene Avenue.
Des Dehrle schwetzt als wann's lewendig wär.
Mir wella harcha—ich un du.

"Die erschte war en junge Braut,
So frisch wie'n Ros, so siess wie Klee.
For sie hot er des Haus doher gebaut.
Do schteht es sitter, weiss wie Schnee.

Dann sin die Kinner darchgerennt
In ihrem Schpiel un Luschtbarkeit.
Sie wara hibsich un froh, ja juschtement;
Sel war ah ihre schenschte Zeit.

Ja, viela Freund sin hi' un her;
Der Feind is ah ebmol beig'schneekt.
Die Fremma, Reicha, Arma gleich—ja, wer
Hot net sich do gar oft vergniegt?

Sie kumma awer nimme meh!
Schun siwamol war'n Lad im Weg,
Un viela Herza wara weech un weh.
Der Dood, der macht en raue Schteg!

Schun siwamol die Trauerleit,
Es Doodawäg'le un die Leich!
Dei Hof is karz un eng, du kummscht net weit;
Es Lewa fihrt in's kihle Deich.

Die Braut, die Kinner un der Mann,
Die Bluma, 's Gras, der Vogelsang.
Die Blätter, Summer—alles geht alsdann!"
So singt des Dehrle dagelang.

Es schwingt, es singt im Summerwind;
Es werd ah niemols matt un mied.
Es weint un greint wie en verlornes Kind,
Un jetzt weescht du sei traurig Lied.

Es geht mol uns en Dehrle zu,
Un gar villeicht im Aagablick.
Noh gehna mir vun heem, ja, ich un du.
Un kumma nie, ja, nie zurick.

DER VERLORA GAUL

(En wohre G'schicht)

BY E. M. ESHELMAN, TAKOMA PARK, D. C.

Hoscht du schun g'heert vum Jakey Schmitt,
Vergesslich, bees un grob?
"Wu is mei Brill?" kreischt er, sucht rum
Un—hot sie uf'm Kop!

Villeicht hoscht ah die Schtory g'heert
Vum Jake seim weissa Gaul.
Hoscht net? Dann harch! Ich sag der's gern—
Leit wissa's iwerall.

Der Jake hot mol die Notion krigt,
Sei Schimmelgaul wär fart.
Er hot des Dier vergessa, scheint's,
Wie'r heem is vun der Schtadt.

Nau geht er in die Scheier g'schwind
Un holt da weiss Gaul raus,
Tschumpt uf sei Buckel, kreischt "Giddap!"—
Dann jagt er owa naus.

Die Faula uf der Wertshaus-Portsch,
Die hocka viel dart rum,
Un alles was da Weg geht dart,
Do schweiza sie davun.

"Was schtaab: dart draus, wie'n Cyclone?
Guck!"

"Wer kummt dart uf'm Pike?"
"m Schmitt sei Schimmel, un der Jake
Der reit!" So sagt der Ike.

"Woh!" ruft der Jake. "Ich sag der, woh!"
So geht 'm Schmitt sei Maul:
"Hen ihr nix g'sehna, Buwa, vun
Meim alta weissa Gaul?"

Jetzt hen sie g'lacht! Deel falla um
Un schtehna net grad uf.
Sie gehn schier doot—dann kreischt mol Eens:
"Ei, Jake, du hockscht jo druf!"

EN GLUCKVOLL BIEPLIN

BY DR. E. GRUMBINE, MOUNT ZION, PA.

"Gluck, gluck! Gluck, gluck!" Du lieber
Grund!

Was bischt du doch so bees!
Eefältig's Dier! Ich hab jo gar
Nix gega dich, Gott weess!

's is jetzt schun eenunzwanzig Dag,
Dass d' ruhig sitzsch un feschet
Uf dreizeh Oier, weiss wie Schnee,
Dort in deim warma Nescht.

"Gluck, gluck! Gluck, gluck!" Du Satan, du!
Nau pickscht mich in mei Dauma!
Ei, hei! Nau halt!—Was weech un warm—
En ganze Handvoll Flauma!

"Gluck, gluck! Gluck, gluck!" "Biep, biep!
Biep, biep!"
Ach, was is des en Lewa!

THE LOST NAG

(A True Incident)

TRANSLATED BY "PARSON BULLHOKA, D.D.D."

Say, have you heard of old Jake Smith?
So absent-minded that, 'tis said,
He snarled and cried, "Where are my specs?"
When they were on his head?

No? Then mayhap you've never heard
The tale about his old gray mare.
So, if you wish, I'll tell it you—
'Tis known 'most everywhere.

One day the thought got in his head
His old gray nag was gone and lost;
He 'had forgot her when in town,
Still fastened to a post!

So out he hurries to the barn
And puts the saddle on the gray;
He mounts her back and cries "Giddap!"—
To town he rides away.

As usual, on the tavern-porch
There loaf and sit a lazy crowd,
Who talk about what comes along
In language coarse and loud.

"What's that?" cries one, "a cyclone, sure—
"The dust that's coming up the pike?"
"Why, that's Jake Smith on his old nag,
"And how he rides!" says Ike.

"Who-ho!" cries Jake, and draws the rein
Before the wond'ring crowd, who stare:
"O, say, you fellows, have you seen
My missing old gray mare?"

You should have heard the laugh! They roared
Until their mugs were almost black.
At last one cried: "Why, Jake, you fool!
You're sitting on her back!"

Du dummes Ding, halt's Maul! Ich will
Jo juscht des wenig hewa.

"Gluck, gluck! Gluck, gluck! Graak, graak!
Graak, graak!"
Nau halt doch mol dei Maul!
Elf Bieplin sin's—en scheene Zahl—
Un juscht zwee Oier faul!

"Graak, graak! Gluck, gluck!" Sei net so
dumm,
Un kreisch net wie die Narra.
Autsch, Dunner, autsch! eb d' widder brietscht,
So fieterscht du da Parra!

"Gluck, gluck!" Jetzt pack dich in dei Schtall!
Du bischt en gute Mudder.
Nau kratz un schärr, un glucks un glucks,
Un ruf dei Bieplin zu der!

UNSERE JUGENDZEIT

BY CHARLES C. MORE, PHILADELPHIA.

Ich war auf der Höh' bei der Mühle, Marie,
 Und schaute in's Thal hinab.
 Der Mühlbach ist still und verschlammt, Marie,
 Die Mühle ist stumm wie das Grab.
 Der Wald am Abhang ist fort, Marie,
 Wo wir so oft uns gefreut.
 's ist öde geworden im Thal, Marie,
 Seit unserer Jugendzeit.

Dort wo die Vögel sich paarten, Marie,
 Wo wir lauschten dem Liebesgesang,
 Wo wir Kränze flochten für dich, Marie,
 Deine Stimme so herrlich mir klang—
 Dort ist's jetzt todt und still, Marie,
 Kein Sang mehr das Herz erfreut;
 's ist alles so anders geworden, Marie,
 Seit unserer Jugendzeit.

Wo sprossen die Veilchen im Hain, Marie,
 In der Sonne die Blene gesummt.
 Dort winkt keine Blume mehr, Marie,
 Dort ist das Lied verstummt.

Die Wehmut ergreift mein Herz, Marie,
 Möcht' zurück in die Vergangenheit,
 Mich wieder zu freuen mit dir, Marie,
 Der köstlichen Jugendzeit!

Im Thale ist jetzt ein Ort, Marie,
 Wo schlafen in ewiger Ruh',
 In stiller Nacht vereint, Marie,
 Die sich freuten wie ich und du.
 Entflohen ist Freund und Lied, Marie,
 Der Tod hat sie zerstreut.
 Und ich schaue mit Thränen zurück, Marie,
 In die schöne Jugendzeit.

Man sagt, ich sei alt und grau, Marie,
 Mein Gang sei müde und schwer.
 Die Zeit habe Furchen gegraben, Marie,
 Mein Leben sei freudenleer.
 Eins aber bleibt mir doch, Marie,
 Bis in alle Ewigkeit—
 Dein Bild und deine Liebe, Marie,
 Aus der seligen Jugendzeit.

MONDSCHEN DER LIEBE

Wenn's immer doch Mondschein blieb!
 Ich schaute am Abend so gerne
 Den Mond und die glänzenden Sterne,
 Und dächte dabei in die Ferne:
 Gut' Nacht, gut' Nacht, mein Lieb!

Wenn's immer doch Mondschein blieb!
 Und somm'rige Abendmilde,
 Und im Herzen die schönen Gebilde!
 Wie gern seh' ich über's Gefilde!
 Gut' Nacht, gut' Nacht, mein Lieb!

Wenn's immer doch Mondschein blieb!
 Wie flimmert's am Himmelsraume!
 Wie schimmert's im Wasserschaume!
 Wie lispelt's so halb im Traume:
 Gut' Nacht, gut' Nacht, mein Lieb!

LOVERS' MOONLIGHT

O for moonlight all the year!
 I love so to sit here and ponder,
 And gaze at the starry vault yonder,
 And send forth my fancy to wander:
 Good night, good night, my dear!

O for moonlight all the year!
 Around me soft zephyrs are blowing,
 Within me bright visions are glowing,
 And my thoughts are coming and going:
 Good night, good night, my dear!

O for moonlight all the year!
 How brightly the heavens are beaming!
 How softly the waters are gleaming!
 They whisper, half waking, half dreaming:
 Good night, good night, my dear!

EN NEIE CURE FOR DIE RUMATIES

ADAPTED FROM THE "BURLINGTON HAWKEYE MAN"

Die Rumaties is en gaschtige Plog. Sel hot der alt Moschkiwler schun lang aus Erfahrung gewis. Er hot ah schun viel gedoktert g'hat daför un Liniment eigeriwa, awer's hot nix recht a'schlagsa wolla.

Ee Dag hot er in der Zeiting gelesa, 'swär en schur Cure for die Rumaties, wann mer sich schtecha deet lossa vun Ihma. Es Ihmagift deet's Rumatiesgift nutraleisa un doot-macha, noh deeta die Schmerza glei nohlossa. Es wara 'n deel Leit gemenschond, wu des Mittel geprowirt hetta, un die wär'n all ihr Rumaties sauer los worra.

Des Ding hot da Moschkiwler geinterest. Er hot sel Schtick deelmols iwer gelesa un kunsidert, wie mer so en Mittel a'wenna kennt.

Er hot ausgemacht, mer misst en Lot Ihma fanga, uf die Placka hocka, wu die Rumaties schteckt, un dakt nei-schtecha lossa. Sel Schtecha deet of cors weh, awer's kennt net viel weher duh as die verflixt Rumaties, wann alla Gebott so'n Schtick neifahrt. Wann's ah noch weher deet for'n Weil, wot er's gern schtända, wann's juscht noh en Cure wär. Sei Conclusion war, er deet's enihau mol prowira. 's neekst hot er sei Buh nausg'schickt for Ihma fanga. 's sin plenty draus rum g'hoga, awer er hot net juscht gewis, wie mer sie lewendig kriga soll. 's het ah net gut gebast for'n alter Mann, draus rum zu schpringa for so eppes; in fact, er hot ah net schpringa kenna. Er war schur, dass sei Freddie schun

en Weg wisst, for eenig Ihm zu fanga, wann sie noch so schei wär. So hot er'm zeha Cent verschprocha for'n halb Dutzend Ihma, ho'm awer net g'saat for was er sie juhsa will.

Der Freddie is an die Erwet, un wie die Sun unnerganga is, kummt er heem mit ra karza, dickhalsige Bottel un ra Lot Ihma drin, grossa un kleena, wu hi' un her gekrattelt sin un gebrummt hen for Zorn, wie die Leeb im a Kewig—juscht net ganz so laut.

Der Moschkiwler hot die zeha Cent bezahlt, schteckt die Bottel in da Rocksack un geht in's Haus. 's hot Niemand ausfinna solla, was er im Sinn hot, un er hot sei kleene Menagerie in die Schlofschtub verschteckt. Es war em net recht wohl mit seim Experiment; er hot gewünscht, die Ihma deeta net ganz so heess gucka. Er hot 'n paar Droppa Wasser in die Bottel g'schitt, for sie'n bissel abkühla.

Am Sopperdisch is er wiescht verschrocka. Sei klee Medel hot g'saat, ganz u'schuldig: "Ah! ich riech Ihma. Was en siesser Geruch—"

Weiter is sie net kumma. Ihr Pöp is grad ufg'fahra un hot sie a'gschnarrt: "Ruhig, Annie! Du riechscht gar nix." Die Klee hot'n ganz verscheecht a'geguckt, un die Mrs. Moschkiwler hot g'frot, eb er net gut fihla deet. Der Freddie hot bei sich selwer gelächelt, awer nix g'saat.

Endlich war's Zeit for schlofa geh. Es war en arg heesse Nacht un der Moschkiwler hot sich allerhand Ausred gemacht for ufbleiwa, bis die Annera all im Bett wara. Eb er in's Bett is, hot er's Licht; nunner gedreht, bis 's juscht noch'n ganz bissel g'schimmert hot. Er hot sich sachte ausgeduh, awer wie er fertig war, is'm en grosser Seifzer ausg'fahra; er hot so hart an sei Cure gedenkt. Sei Frah is wacker worra un hot g'saat, wann's em so arg Schmerza macha deet for in's Bett geh, deet er villeicht besser im Schockelschtuhl schlofa. Der Moschkiwler hot ken Antwort gewa un is in's Bett gekrattelt. Er hot'n Weil ganz schtill gelega, un wie er gemeent hot, die Frah deet widder schlofa, hot er sachte nausgelangt un sei Ihmabottel beig'holt.

Nau is der Truvel a'ganga. Ee Ihm dart raus zu fische aus ma halb Dutzend, in Dunkla, war en krittlische Sach. Er hot's awer geprowirt un hot en kleene Hunnigihm verwischt. Sie het ken vertel Ounce gewoga, wann mier sie an da Ohra g'howa het, awer er hot sie am a hinnera Bee gepackt, un sie war so schwer wie's hinner End vum a Esel. Der Moschkiwler hot gekrechst; er hot's net helfa kenna. Sei Frah is widder halwer wacker worra. "Was fehlt der dann?" hot sie g'frot.

Der Moschkiwler hot net gewisst, was er saga soll. Sei Temperature war all iwer g'schiega uf about 105, un am End vum seim Dauma uf about 175. Er hot des Ihmcha rumgedreht un's Bisness-End uf sei Knie gedrickt, wu die Rumaties 's schlimmscht war. Es hot net viel weh geduh; 's hot werklich gar net weh geduh.

Noh is's'm e'igfalla, dass en Ihm, wann sie epper schlecht, ihr Harpoon for common schtecka losst, un dass selle particular Ihm nix meh wert wär for'n Rumaties-Liniment. Er hot sie naus falla lossa uf der Floor; noh hot er rumg'fihlt for sei Bottel un gewunnert, wu er sie dann hi'gebrocht het.

Sel het am End nei viel ausgemacht; sei Mistake war der: er hot die erscht Ihm so eilig rausgezoga, dass er vergessa hot, die Bottel widder zuzuschtoppa. Die Prisoners hen natirlich Advantage genumma vum sellem; sie sin raus un, weil ihra Fligel noch nass wara, sin sie all iwer's Leinduch rum schpazirt. Sie hen wul selwer net recht gewisst wu hi'. Der Moschkiwler hot als noch die Bottel g'sucht, do schtosst sei Frah en Briller aus, dass em's Herz schtill g'schtanna un dass 's em in da Ohra geklingelt hot.

"Märder!" hot sie gekrischa. "Märder! O, helf, helf!"

Der Moschkiwler hot sich kerzagräd uf-g'setzt, un sei Hoor, wu er noch g'hat hot, hen's seem geduh. "Zum Dunner!" sagt er, "wu sin all sella verdollta Ihma hi' kumma?"

Iwerdem setzt sich eene vun da grossa Ihma—en Hummel, for's recht zu saga—zwischen sei Schultera un rennt sei Schpiess dart nei als wann er saga wot: "Do is mol eene davun."

's war nau em Moschkiwler sei Zeit for johla, un er hot nausgeplärrt, dass die Fenschtra gerappelt hen. "Reiss'n runner!" hot er gekrischa. "Sackermosches nochemol! Reiss'n runner!"

's neekscht is en kleene Ihm, wu ah noch heess war, iwer der Mrs. Moschkiwler ihra fussohl gekrattelt. Sie hot nochamol gekrischa, 's wär'n wahrhaftig Hexa im Bett, noh is sie u'mächtig worra.

Bei dera Zeit wara die Leit im Haus all wacker. Die Annie, der Freddie un die Maad sin in die Schtub nei'gerent, hen darchenaner gekrischa un all uf eemol Questions g'frot. Der Mann vum Haus hot u'm Floor rum g'hupst wie wietig un als mit zwee Händ zurück g'schläpt uf da Buckel for grad seller Placka wu er net reecha hot kenna. Iwerdem hot en grosse blooe Weschp, wu der Freddie mitgewa hot for gut Moss, ihr Fligel getrickelt g'hat un is grad darch die Schtub naus g'feiert u'm Moschkiwler sei blotter Kop. Grad do is der Knecht nei'kumma, un der Moschkiwler glaabt heit noch, der het die Pischtol uf'n losg'schossa, weil er gemeent het, 's wär 'n Raa-wer im Haus.

Well, sie hen endlich's Licht ufgedreht un die Ihma un Hummla ufg'sucht un dootg'schläga, awer 's is nimme viel g'schlofa worra selle Nacht. Der Moschkiwler war actualy sei Rumaties los un en paar Dag so supel wie sei kleener Buh. Sie is awer widder kumma, un nau will er gar nix meh heera vun seinra neia Cure. Er werd grad bees, wann mer'n eppes frogt davun.

EDITORIAL DEPARTMENT

"Honest, Reliable and Industrious"

WHILE ill informed and ill disposed newspaper-scribes still indulge now and then in a sneer at the "dumb Dutch," it is gratifying to perceive a growing tendency to judge our people more fairly and more favorably. They are gradually coming by their just deserts and getting credit for the good that is in them.

Recently the head of a prominent business-concern, advertising for help, wrote as follows: "We prefer Americans, if possible, and our experience with the Pennsylvania-German element has been satisfactory, as they are honest, reliable and industrious." This is quite in accord with the remark made to the editor of this magazine by an old gentleman with whom he was traveling in a trolley-car not long ago. The gentleman hailed from New York State and claimed no affiliation with the Pennsylvania-Germans whatever; but he had managed cotton-mills in various places and had had charge of Englishmen, Irishmen and Germans. The English workmen, he told us, are apt to be stubborn and do not always take kindly to instructions; they frequently think they know it all. The Irish are good workers, but quick-tempered and sometimes inclined to give trouble. The Germans he always found steady, reliable, willing to learn, industrious and efficient. They are thrifty and not disposed to give up a fairly good job for any trivial cause. This is the substance of the old gentleman's testimony.

The Gold in American Civilization

"The redeeming virtue of the Pennsylvania-German," says an exchange, "is his ability to show what he can do and to keep on doing it. He has his faults, like the rest of humanity; nevertheless he has his place in history and takes part in education, literature, the arts and the sciences to-day with just as much vigor and discernment as any other American or any foreigner."

A Kansas City correspondent writes to the Reformed Church Herald as follows:

The other evening I had the pleasure of hearing Z. T. Sweeney, ex-consul to Turkey, deliver his celebrated lecture on "American Civilization." It was a rare privilege. I was especially interested in following him while tracing the sturdiness of the American people back to its original heath. Then I joined all Pennsylvanians in the audience in applauding when he said: "The sturdiness of the average American is an ingot of gold contributed to American civilization by the Pennsylvania-Dutchman."

Censurable Unmindfulness of Ancestors

A distinctive, oft-mentioned trait of the Pennsylvania-German's character is his modesty. He is not, as a rule, inclined to boast of his achievements, abilities or ancestry. Now, modesty within proper bounds is surely commendable; but carried too far, as it may be, it becomes a drawback and a serious fault. A proper degree of self-assertion is every true man's prerogative. The modesty of the Pennsylvania-German often tends to effacement of himself and indifference to his ancestry. This weakness is censured in the following remarks quoted from another exchange:

As a people we have not been mindful of those who lived before us, and we have suffered material reminders of our early history to molder and decay. We are far behind the New England Yankees in this particular. A traveler in Massachusetts, for example, has his attention called at almost every turn to some building or some grave hallowed by historical or literary associations. Bronze tablets mark the spots of interest, old buildings are carefully preserved, graveyards are cleaned up and graves of noted personages are tenderly cared for. Too often, however, in Pennsylvania, especially in the matter of old graveyards, where "The rude forefathers of the hamlet sleep," and especially when the church around which those graves were made has been moved to a more convenient spot, there is carelessness that is most irreverent—little short, indeed, of sacrilegious.

The writer then gives several instances to prove the justice of his charge.

A Monument to General Muhlenberg

The German Society of Pennsylvania, now headed by C. J. Hexamer, has resolved to erect a monument to one of its former presidents, that patriotic preacher-soldier, whose strong appeal and valu-

able services in behalf of American liberty are known, or certainly should be, to every student of our country's history—General John Peter Muhlenberg. In a circular asking for contributions it says:

It has frequently been insinuated that the German-Americans neglect to honor the memory of their great men. In front of our City Hall (in Philadelphia) we see the statues of a Puritan, a Frenchman, two generals, and but recently the Irish-Americans appropriated \$10,000 for the erection of a monument to Com-

modore Barry. Shall we German-Americans stand back? It is well enough that we remember and speak of our great fellow-countrymen with pride; but more would be thought of them and of us, if we would show our appreciation by erecting a monument to their memory. Nations who honor their great dead honor themselves.

THE PENNSYLVANIA-GERMAN has been authorized to collect money for this laudable object. We shall be pleased to receive and forward contributions for it.

Clippings from Current News

New Story by Elsie Singmaster

Miss Elsie Singmaster, the well known writer of stories relating to Pennsylvania-Germans, has contributed a new one, "The Restoration of Melie Ziegler," to the May issue of Everybody's Magazine.

\$100 for Lebanon Historical Society

At the bi-monthly February meeting of the Lebanon County Historical Society Dr. E. Grumbine, of Mount Zion, was elected president in place of Rev. Dr. F. J. F. Schantz, deceased. The Society has been granted an appropriation of \$100 by the county-commissioners, which will enable it to put up shelving and extra glass cases for relics and curios accumulating on the hands of the librarians.

To Mark General Sullivan's Bridge

The Montgomery County Historical Society is collecting contributions from its members for the erection of a granite monument to mark the locality of the bridge erected over the Schuylkill at Fatland Ford, near Valley Forge, during the winter of 1777-8, by General Sullivan. The present marker has been broken and corroded, so that the inscription thereon is almost illegible. The cost of the monument is estimated at \$250.

A Small Gathering of First Defenders

Only 37 of the original 481 Pennsylvania volunteers who responded to President Lincoln's first call for troops at the outbreak of the Civil War partook in the forty-sixth annual reunion of the First Defenders held at Pottsville, April 18. The association wired a resolution to President Roosevelt, pledging themselves to tender again their services to their country in case of need. C. B. Evans, of Pottsville, was elected president for the year. There was no parade, but a banquet served to the sons of the First Defenders living in Pottsville. The survivors of the 481 original members of the five companies were reported as follows: Washington Artillerists, 36; National Light Infantry, 31; Ringgold Light Artillery, 22; Allen Infantry, 13; Logan Guards, 2; total, 131.

To Study Peace and Public Service

At the celebration of Penn Memorial Day at Dickinson College, Carlisle, April 25, President Reed announced that the college intends soon to establish a department of peace and public service in memory of William Penn. The department will be devoted to a comparative study of methods for the practical establishment of peace as a fundamental law of nations, also to law, governmental service, industry, commerce and oratory.

Indian Skeletons Unearthed

While excavating for a road at Williamsport, workmen unearthed several skeletons which are believed to have belonged to Indians and to have been buried sixty years or more. On the finger of one skeleton was found a ring with an engraving representing the thirty-second degree of Scottish rite Free Masons. This ring was probably taken from a white man killed by the Indians.

Closing Sale of Pennypacker Library

The final sale of the 1436 lots of books and pamphlets belonging to Ex-Governor Pennypacker lasted two days and netted \$13,500. Prominent purchasers were the University of Pennsylvania, the City Law Library (of Philadelphia), the Universities of Harvard, Princeton and New York, the Carnegie Institute (of Pittsburg) and the Boston Public Library. Two volumes of London's "Indian Wars," published in 1808, were sold for \$270.

Long Service as Justice of the Peace

A. R. Witmer, of Mount Joy, Lancaster county, who celebrated his eightieth birthday April 21, has been a justice of the peace in Manor township forty-five years. During this time he has written fifteen hundred deeds and mortgages, clerked five hundred sales, written two hundred wills and administered twenty-five estates. He has also served nine years each as county surveyor and deputy coroner. He has traveled in every State except South Dakota, and has also seen the Klondike.

Sent Portrait to French National Library

Miss Lucy F. Bittinger, of Sewickley, Pa., the well known writer on German-American history, recently lectured before the Twentieth Century Club of Pittsburg on the Pennsylvania-Germans—their Character, History and Representation in Literature. By request she has sent her photograph, with some details of her life, to the *Bibliothèque Nationale* in Paris, which is making a collection of portraits, autographs, manuscripts, etc., of women writers all over the world.

A Publisher's Golden Jubilee

Albrecht Kneule, editor of the Norristown Daily Register, on April 22 celebrated the fiftieth anniversary of his starting out as a newspaper-publisher. He landed in Philadelphia in 1852 as a boy of nineteen and walked nearly all the way to Skippack, where he worked five years as a printer on the *Neutralist*. April 22, 1857, he published the first number of the *Pennsburg Demokrat*, which a year later became the *Bauern-Freund und Pennsburg Demokrat*. In 1881 he became the owner of the Daily Register, now a flourishing journal. Under President Cleveland's second administration Mr. Kneule was postmaster of Norristown.

Planting a Historic Tree

A willow-tree from the plot around the tomb of Napoleon I on the island of St. Helena and a sprig of ivy from Westminster Abbey were planted and dedicated with interesting ceremonies, April 26, at the old Revolutionary barracks of the Trenton (N. J.) Barracks Association, near the Statehouse. The tree was given by the widow of Ex-Governor Joseph H. Bedle, the sprig by Mrs. Joseph Millington, of Philadelphia. The association intends to plant its grounds with trees and shrubbery from historic places in all parts of the world.

Opening of the Jamestown Exposition

The Jamestown (Va.) Tercentennial Exposition was officially opened by President

Roosevelt in the presence of the diplomatic, naval and military representatives of thirteen nations and the Governors of a score of States, April 26. The day began with the review of 65 warships anchored in Hampton Roads, whose guns at sunrise boomed a salute to the Nation's head. The review was the largest ever held in the world's history. A hundred thousand visitors thronged the Exposition grounds and cheered the President, who delivered a characteristic address. Harry St. George Tucker, the president of the Exposition, is a descendant of John Rolfe, the English colonist who married Pocahontas, daughter of the Indian king Powhatan. Though the Exposition is still far from being complete, the unfinished condition of buildings and grounds was not allowed to interfere with the opening day's celebration. It will remain open until November 30 next.

OBITUARIES

Alfred D. Yost, M.D., mayor of Allentown, died April 16. He was born August 13, 1870, in South Bethlehem, as a son of Dr. Martin C. Yost, whose grandfather, Joseph Yost, had immigrated from Denmark in the early part of the nineteenth century. He was a graduate of Muhlenberg College and the University of Pennsylvania, having begun practice in 1890. He was elected coroner of Lehigh county in 1893 and 1896, and mayor of Allentown in 1904.

Rev. Thomas M. Yundt, general secretary of the Home-Mission Board of the Reformed Church in the United States, died at Reading, April 19. He was born near Allentown Feb. 10, 1858, and graduated from Muhlenberg College and the Yale Divinity School. He began to preach in 1885. In the spring of 1886 he took charge of Bethany Orphans' Home at Womelsdorf, which he superintended very successfully until Aug. 1, 1904. He was a member of the National Conference of Charities and Correction.

Chat with Correspondents

Schools and Teachers of Schaefferstown

An esteemed correspondent in Philadelphia offers the following criticism on that part of Mr. A. S. Brendle's Historical Sketch of Schaefferstown which relates to the schools and leading educators of that place:

I regret very much to say that, when I read the Historical Sketch of Schaefferstown, concluded in the April number of THE PENNSYLVANIA-GERMAN, I was greatly disappointed to find but a single paragraph devoted to the schools of Schaefferstown and their teachers. It so happened that I was still a resident of the town at the time of which the story treats, and therefore am in a position to know

that there is enough material available to fill several paragraphs with interesting reading concerning the work of the men who really organized and taught for a number of years the only *bona fide* academy Schaefferstown ever had.

As a writer of local history, Mr. Brendle should have presented all the facts, if he touched the subject at all, and not have ignored the most prominent educators and given the credit to others, to whom the honor does not belong. This is the bone of contention; I trust the mistake will be acknowledged and such reparation made as lies in the writer's power.

The writer says that "foremost among

the prominent educators of the town stands Mrs. Emily Pelton Miller," that she was chosen as principal of the local academy and that she filled the position with distinguished ability until the final close of the school. Now, let us see how those statements agree with the facts which my personal knowledge of the situation enables me to corroborate. Mrs. Miller was first brought from Connecticut to take charge of a private or subscription-school, which she taught for some time with more than ordinary success, and when she became principal of the so-called academy, which was really never anything more than a grammar-school, I am quite sure that no attempt was made to teach either Latin or Greek, for the simple reason that she had very little if any classical training. When, however, a number of the leading citizens finally concluded to open a classical school to prepare their sons for college, Mrs. Miller entered heart and soul into the movement, and to her credit be it said that she probably did more than any other individual to make the new school a success, but not as one of its teachers. She

was a woman of fine executive ability, who could be very useful to the cause of higher education. The men who conducted the classical school, Cyrus V. Mays, followed by Jacob Rheinsmith and Carl Witmer, were all graduates of Franklin and Marshall College, who came to Schaefferstown properly equipped for their work, which, as already remarked, could have been made the topic of very interesting reading by the local historian.

There is no doubt that Mrs. Miller's work in the primary schools, as well as in the grammar-school first taught by Professor Missimer, was much better than that of the teachers who preceded her, and I would be the last person to try to detract from her merits as a teacher. But as she never taught or even claimed any ability to teach either Latin or Greek, which I have always understood to be an indispensable part of the curriculum of every classical school, the prominent position to which the author of the Sketch endeavored to assign her belongs to the men referred to.

Sincerely yours,

GEORGE MAYS.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

XXIII.

Desires More Schaeffer Data

I am hoping that the next number of your magazine will have a little more Schaeffer data. I should like to know the names of the children of Peter Schaeffer, son of George Schaeffer, the pioneer, and whether he was the Peter Schaeffer who lived and died in Berks county, Pa., being the husband of the heroine of the Indian cruelties, Catherine Lorrach—the seven-year-old girl who saved the life of her baby sister by carrying her on her back three days and more on her way to captivity with the Indians. CORA C. CURRY.

P. O. Box 2294, Station G, Washington, D. C.

XXIV.

What of John Frey?

My great-great-grandfather, John Frey, born in Germany, served four or five years in the Revolution under Captain Fred Miller. He enlisted from Berks county, Pa. I shall be pleased to obtain the dates of his birth and death, as well as any other information about him. LUCY M. FRY.

Beatrice, Neb.

XXV.

What of Benjamin Newland?

I wish to ascertain the Revolutionary ser-

vices of Benjamin Newland, who went into the American army from York county, Pa., in 1778 or '79, when about sixteen years of age. He had four brothers: Elijah, William, John and James, and one sister, Deborah, who was married to Simon Moon. Benjamin Newland married Hannah Ellison.

JOHN H. STOTSBERG.

New Albany, Ind.

ANSWER TO QUERY NO. XII.

Gottfried Roth

In reply to an inquiry in the genealogical column concerning Gottfried Roth, I wish to say that he was the son of John Roth and wife, Sophia Dorothea, of Whitehall township, Northampton (now Lehigh) county, and was born in 1759. He died in 1829. His children were John Peter, John, Catharine, Henry, Abraham, George, Magdalena, Christian and Daniel. Gottfried Roth removed from Whitehall to Heidelberg township, where he became a prominent citizen. A stone house built by his father, John Roth, in 1775, still stands in Whitehall township.

CHAS. R. ROBERTS.

Allentown, Pa.

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Publisher of The Pennsylvania-German on receipt of the published price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

Modern Language Notes. A Magazine devoted to the Academic Study of the English, German and Romance Languages. Published eight times a year, with intermission from July to October. Edited by A. M. Elliott, Baltimore. Price, \$1.50 a year, 25 cts. a copy.

In the higher educational courses of our day the study of the leading modern languages—English, German, French, Italian, Spanish—deservedly occupies a large part of the time formerly devoted to the classic tongues of Greece and Rome. The periodical now before us appears to be very helpful to all students at work in this field. The issue of April, 1907, which is No. 4 of Vol. XXII, contains, among other things, the continuation of an essay on Browning's Dramas, by Caroline L. Sparrow; Studies in Middle French, A Glance at Wordsworth's Reading (continued), Some Disputed Etymologies (offering several pages for the delectation of the philologist), Reviews and Correspondence.

The *Woman's Home Companion* for May appears with a profusion of baby blossoms, in pink and white, upon its front cover, and rich-

ly stocked, as ever, with choice mind-food inside. On his editorial page Dr. Edward E. Hale talks entertainingly and instructively "about your first visit to Mount Vernon." The Chromatic Ghosts of Thomas is an amusing story, psychological to a degree, in which the proverbial nine lives of a cat are treated as so many souls with the faculty of reappearing after death. The Progress of Women in the Last Fifty Years is considered politically in the first of a series of articles under this heading by Charlotte Perkins Gilman. The campaign against child-labor is continued as a special department, to which A. J. McKelway, assistant secretary of the National Child-Labor Committee, contributes an article on Child-Labor and "Education" in Southern Cotton-Mills. Other articles of special interest are The Home Builders, Europe on Two Dollars a Day, A Page for Serious-Minded Women, For the Girl Who Earns Her Own Living, Talks with Mothers, etc. (By the way, we noticed that the cover-design of the April Companion was by E. A. Ritenour, a name which strongly suggests a Pennsylvania-German origin.)

Calendar of Pennsylvania History

APRIL, 1907

1. Mayor John E. Reyburn of Philadelphia assumes office.

5. First Arbor day.—Gov. Stuart signs two-cent railroad-fare bill.—Andrew Carnegie gives the Carnegie Institute a million in cash and five millions in bonds.—American Oriental Society meets in Philadelphia.

7-9. Golden jubilee of the *Arion Gesangverein* in Philadelphia.

9. Caledonia Club of Philadelphia celebrates forty-eighth anniversary.

11-13. Rededication of Carnegie Institute in Pittsburg.

12. Merger of 30 silkmills with 22 millions capital announced in York.

15. Annual meeting of Orthodox Quakers in Philadelphia.

16. Salus-Grady "press-muzzler" finally repealed.—Death of Mayor A. D. Yost, of Allentown.

17. New library-building of Juniata College dedicated at Huntingdon.

18. Reunion of First Defenders in Pottsville.—Lobbyists driven from the floor of the House.

19. Second Arbor day; snowstorm.—Academy of Political Science meets in Philadelphia.—Rev. Thomas M. Yundt, ex-superinten-

dent of Bethany Orphans' Home, dies at Reading.

21. New First M. E. church dedicated at Altoona.

22. Gov. Stuart signs the McClain-Homsher bill, permitting trolley-companies to carry freight.—House votes down resolution endorsing President Roosevelt for third term.—Trial of Black Hand leaders begins at Wilkes-Barre.

23. Miss Anna T. Jeanes, of Philadelphia, donates a million for elementary negro-schools.

25. Penn Memorial Day at Dickinson College, Carlisle.—Great fire in packing-plant at Allegheny City.

26. Twenty-fourth annual meeting of Pennsylvania Odd Fellows Anniversary Association at Lockhaven.

28-29. Golden jubilee of *Harmonic Männerchor* in Philadelphia.

29. Resolution praising Treasurer Berry for exposing capitol graft fails to pass the House.—Destructive fire in Union City.

30. Seven workmen rescued from a mine at Foustwell after four days' imprisonment.—Mysterious self-shooting of Henry C. Terry, prominent Philadelphia lawyer.

The Pennsylvania-German

(FOUNDED IN 1900 BY REV. P. C. CROLL, D.D.)

VOL. VIII

EAST GREENVILLE, PA., JUNE, 1907

No. 6

H. W. KRIEBEL, Publisher.

H. A. SCHULER, Editor.

EDITORIAL OFFICE, Allentown, Pa.

COPYRIGHT, 1907, BY H. W. KRIEBEL.

Entered as second-class matter October 3, 1906, at the post office at East Greenville, Pa., under the Act of Congress of March 3, 1879.

THE PENNSYLVANIA-GERMAN is an illustrated monthly magazine of 48 or more pages reading matter, devoted to the Biography, History, Genealogy, Folklore and General Interests of Pennsylvanian and other American settlers of German and Swiss ancestry, and their descendants.

PRICE.—Sent postpaid to any address in the United States, Canada, Mexico and Cuba, for \$1.50 a year, payable in advance; to other foreign countries, \$1.75. Trial subscription, three successive numbers, 25 cents. Single numbers—regular, 15 cents; Symposium numbers, 25 cents each.

REMITTANCES should not be made in postage stamps, and will be at the sender's risk. Every remittance will be promptly acknowledged on a receipt showing when subscription will expire. Acme Coin Mailers will be furnished on application.

SUBSCRIPTIONS will begin with the number next following the date of their receipt.

CHANGE OF ADDRESS.—When a change of address is ordered, both the old and the new addresses should be given.

CONTRIBUTIONS.—Articles of unquestionable merit, bearing on our field, are invited, but no attention will be given to unsigned articles. We will not be responsible for statements made or

opinions expressed by contributors. We reserve the privilege of retaining articles that are not specially solicited at least one month for examination, and will not return such articles, if unavailable, unless stamps are sent for this purpose. All manuscripts and pictures that are to be returned should be plainly marked with the address to which they are to go. Contributions intended for any particular number should be in the editor's hands by the first of the preceding month.

AGENTS.—We want reliable local agents and canvassers everywhere, and will allow them liberal commissions.

CAUTION.—Subscribers should satisfy themselves of the trustworthiness of persons to whom they pay their subscriptions to this magazine. We accept no responsibility for subscriptions taken by agents until the order and remittance have been received and acknowledged.

OUR CLUBBING OFFERS are good for all our subscribers all the time. Save money on your periodicals by ordering them through us.

ADVERTISING RATES will be furnished on application to the Publisher.

Subscribers will do us a great favor and give us valuable help by stating their business or occupation, when sending in their orders.

 EXPIRATION AND RENEWAL.—A colored slip inserted on this page is a notice that your subscription has expired. Please renew at once by filling out the renewal blank on the slip and returning it with the subscription price to the publisher, H. W. Kriebel, East Greenville, Pa.

ANNOUNCEMENT

The Pennsylvania-German regards as a proper object of investigation and source of material whatever illustrates the life, thought, language and achievements of the early American immigrants from Germany and Switzerland and their descendants—History, Biography, Genealogy, Folklore and Literature receiving the chief attention. While from the nature of the case Pennsylvania must furnish the major portion of the subject matter, the magazine feels privileged to gather data wherever the descendants have gone.

The magazine aims to encourage careful historic research as well as to disseminate the results of such study; to perpetuate the memory of the German pioneers, to foster the spirit of fellowship among their descendants and to provide a convenient medium for the expression and exchange of ideas relating to the general field of the magazine. The reading-matter is prepared from the popular rather than the strictly scientific standpoint, with the ultimate aim of making the magazine a historical and literary journal for the general reader as well as for the trained specialist.

In its efforts to realize this aim the magazine respectfully asks sympathy and substantial support.

THE PUBLISHER.

